FIRST

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF

THE AMERICAN SOCIETY

FOR THE

PROMOTION OF TEMPERANCE.

FOR THE YEAR ENDING
Nov. 1827.

ANDOVER:

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1828.

AMERICAN SOCIETY

FOR THE

PROMOTION OF TEMPERANCE.

On the 10th of January, 1826, a number of gentlemen met at the Vestry of Parkstreet church, Boston, to take into consideration the evils of intemperance, and the importance of further exertions to restrain them.

Hon. GEORGE ODIORNE *was chosen Moderator.*
Rev. WILLIAM JENKS, D. D. *Clerk.*

After uniting in prayer, and attending seriously to the object of the meeting, the following resolutions were adopted, viz.

1. *That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.*

2. *That an individual of acknowledged talents, piety, industry, and sound judgment should be selected and employed as a permanent agent, to spend his time and use his best exertions, for the suppression and prevention of the intemperate use of intoxicating liquors.*

A Committee was then chosen to consider this subject, and devise a plan for carrying into effect the design of the foregoing resolutions, and report at an adjourned meeting.

FEB. 13, 1826.—*At the adjourned meeting, the Committee reported the following draught of a Preamble and Constitution, which was unanimously adopted; namely;*

WHEREAS the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude both as to the temporal and eternal interests of individuals, families, and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will in this way ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness, now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a society, with the following constitution; namely;

ARTICLE I. The Society shall be called, THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

ART. II. The Society, at its commencement, shall consist of members elected by this meeting.

ART. III. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or

shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

Art. V. The Society shall meet annually at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

Art. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

Art. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings at the request of the Executive Committee.

Art. VIII. It shall be the duty of the Executive Committee to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all monies, which shall be expended in this work of love; to inspect annually the state of the treasury; and in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

Art. IX. The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the Gospel, to physicians, and others, and to consult and cooperate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper mothods, to make a seasonable and salutary impression in relation to this subject, on those who are favoured with a public and refined education, and are destined in

various ways to have a leading influence in Society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian Churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputatation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end, *temperance with all its attendant blessings may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance; the utility of the Institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

The meeting then proceeded to choose the following gentlemen to commence the proposed Society, according to the 2d Article of the Constitution, viz.

Rev. Dr. Woods, Rev. Dr. Jenks, Rev. Justin Edwards, Rev. Warren Fay, Rev. B. B. Wisner, Rev. F. Wayland, Rev. T. Merritt, Hon. Marcus Morton, Hon. Samuel Hubbard, Hon. William Reed, Hon. George Odiorne, John Tappan, Esq. William Ropes, Esq. Dr. James Chaplin, and S. V. S. Wilder, Esq.

On motion of the Hon. Heman Lincoln, the following resolution was then adopted.

Resolved,—*That the gentlemen composing this meeting pledge themselves to the* American Society for the promotion of Temperance, *that they will use all their exertions in carrying into effect the benevolent plans of the Society.*

The American Society for the promotion of Temperance then held their first meeting, and chose the following officers.

Hon. MARCUS MORTON, President.
Hon. SAMUEL HUBBARD, Vice President.
WILLIAM ROPES, Esq. Treasurer.
JOHN TAPPAN, Esq. Auditor.

EXECUTIVE COMMITTEE.

Rev. LEONARD WOODS, D. D.
Rev. JUSTIN EDWARDS, D. D.
JOHN TAPPAN, Esq.
Hon. GEORGE ODIORNE,
S. V. S. WILDER, Esq.

At a subsequent meeting, held March 12, 1826, the Society proceeded to choose eighty four gentlemen, residing in the Northern and Middle States, as additional members.

ADDRESS

OF THE

EXECUTIVE COMMITTEE.

In view of the transactions abovementioned, and in accordance with the Constitution of The American Society for the Promotion of Temperance, the Executive Committee solicit the attention of the Christian community to a few remarks relative to the important subject here presented before them.

The evils resulting from an improper use of intoxicating liquors have become so extensive and desolating, as to call for the immediate, vigorous, and persevering efforts of every philanthropist, patriot, and Christian. The number of lives annually destroyed by this vice in our own country is thought to be more than thirty thousand; and the number of persons who are diseased, distressed, and impoverished by it, to be more than two hundred thousand. Many of them are not only useless, but a burden and a nuisance to society.

These liquors, it is calculated, cost the inhabitants of this country annually more than forty millions of dollars; and the pauperism occasioned by the improper use of them, (taking the Commonwealth of Massachusetts as an example,) costs them upwards of twelve millions; making an annual expense of more than fifty millions of dollars.

Out of ten hundred and sixty one cases of criminal prosecutions in the year 1820, before the Court of Sessions in the city of New York, more than eight hundred are stated to have been connected with intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by this hateful vice. And if we add to these the loss of time which it occasions, the loss of business, the loss of improvement, the loss of character, and the loss of happiness for time, and for eternity, the evil swells to an overwhelming magnitude. The guilt and wretchedness resulting from it surpass all finite conception. Scarcely any thing has a more powerful and fatal efficacy to weaken, pollute, and debase the human mind. It palsies every effort for improvement, hin-

ders the success of the Gospel, and prevents the progress of the kingdom of Christ. It destroys, by hundreds and thousands, both the bodies and souls of men; cutting them off from the possibility of enjoyment, and plunging them into endless darkness and wo.

No sooner is a person brought under the power of intoxicating liquors, than he seems to be proof against the influence of all the means of reformation. If at any time the truth gains access to his mind and impresses his heart; by a few draughts of this fatal poison, the impression is almost sure to be effaced. Hence the notorious and alarming fact, that a person addicted to this vice is seldom renewed in the temper of his mind, or even reformed as to his outward character. If a single instance of the kind occurs, it is so uncommon, that it quickly becomes the subject of remark through a neighbourhood, and often over a large extent of country; and for years is mentioned as an extraordinary event. Most persons given to intemperance, proceed from one degree of wickedness to another, till, having been often reproved, and hardened their necks, they bring sudden and remediless destruction upon themselves. And they destroy not only themselves, but a multitude of others. The intemperance of a father has extended to three, four, five, and even to seven of his children. The intemperance of a family has extended its contagion through a neighbourhood, and its baleful effects have been felt by numerous individuals and families. Many persons in all classes of society have been destroyed by this vice; and no one is free from danger. A father has no security that his children will not die drunkards; and no security that the evil will not be extended through them to future generations. And with the continuance of the present feelings and habits of the community, there is no prospect that the evil will be lessened, and no possibility that it will be done away. All persons, especially the young, must continue to be exposed. Dangers meet them in the street; overtake them in business; follow them to their dwellings; attend them in the private interview, and in the social circle, and assail them wherever they go; and without a change in the sentiments and practices of the community, the evil must continue to increase, till the animating prospects of this great and mighty

Republic are darkened, and its precious institutions ruined; and thousands and millions of its population borne on a current of liquid fire to a world of wo.

THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE have, therefore, after deliberate and devout attention to the subject, resolved, in the strength of the Lord, and with a view to the account which they must render to him for the influence they exert in the world, to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice with regard to the use of intoxicating liquors.

For this purpose they deem it of primary importance, that they should obtain an adequate fund for the support of a man of suitable qualifications, in the office of Secretary, who shall devote himself to the service of the Society, and in the various ways pointed out in the Constitution, labor to promote its object.

In attempting to procure this fund, the Committee cheerfully make their appeal to men of known and expansive benevolence, who are blessed with property, and are friends to Him, who was rich, yet for our sakes, became poor, that we through his poverty might be rich,—and request them, from love to him and to their fellow men to take into serious consideration the magnitude of the evil which this Society aims to prevent, and the immeasurable good which it aims to secure, and to furnish the necessary means. If a man of the right character may be wholly and permanently devoted to this object, with the aid which he may receive from good men, throughout the country, the Committee are confident that, with the divine blessing, a system of general and powerful cooperation may be formed, and that a change may in a short time be effected, which will save an incalculable amount of property, and vast multitudes of valuable lives;—a change which will be connected with the highest prosperity of our country, and with the eternal salvation of millions of our fellow men.

And may God Almighty crown with glorious success this and every other effort to do good, so that Christian morality and piety and happiness may universally prevail.

L. WOODS,
J. EDWARDS,
J. TAPPAN,
G. ODIORNE,
S. V. S. WILDER, } *Ex. Committee.*

BOSTON, March, 1826.

PROCEEDINGS

OF THE

FIRST ANNUAL MEETING OF THE AMERICAN SOCIETY

FOR THE

Promotion of Temperance.

The FIRST ANNUAL MEETING *of the* AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE *was held in the Vestry of Hanover Church, Nov.* 14, 1827.—*The President and Vice President being absent, the*

REV. LEONARD WOODS, D. D.

was called to the chair. After prayer by the chairman, the following Gentlemen were elected Officers for the year ensuing.

HON. MARCUS MORTON, *President.*
HON. SAMUEL HUBBARD, *Vice President.*

HONORARY VICE PRESIDENTS.

WILLIAM BARTLET, ESQ. *Newburyport, Mass.*
WILLIAM P. GREEN, ESQ. *Norwich, Conn.*
HENRY HOMES, ESQ. *Boston, Mass.*
HON. SAMUEL HUBBARD, " "
EDMUND MUNROE, " "
J. C. PROCTOR, " "
WILLIAM ROPES, ESQ. " "
ARTHUR TAPPAN, *New York city.*
JOHN TAPPAN, *Boston, Mass.*
S. V. S. WILDER, ESQ. *Bolton, Mass.*
REV. LEONARD WOODS, D. D. *Andover, Mass.*

WILLIAM ROPES, ESQ. *Treasurer.*
JOHN TAPPAN, ESQ. *Auditor.*

EXECUTIVE COMMITTEE.

REV. LEONARD WOODS, D. D.
REV. JUSTIN EDWARDS, D. D.
JOHN TAPPAN, ESQ.
HON. GEORGE ODIORNE,
S. V. S. WILDER, ESQ.

VOTED, UNANIMOUSLY,

That the Constitution be amended by the insertion of the following Article:

"Any person who has paid, or who shall hereafter pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and any person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society."

Twenty Gentlemen, from several States, were then elected additional members of the Society.

The Meeting was then adjourned to Hanover Church, at 7 o'clock, P. M.

At the adjournment, the President and Vice President being absent, the Rev. Dr. Woods was called to the chair. After prayer by the Rev. Dr. Edwards, the Report of the Treasurer was read by William Ropes, Esq., and accepted.

The Report of the Executive Committee was then read by the Rev. Mr. Hewit, and the following resolutions were adopted.

On a Motion by Enoch Hale, M. D., seconded by Henry Hill, Esq.

RESOLVED,

That the Report of the Executive Committee be accepted, and be submitted to their disposal.

On a Motion by the Rev. Mr. Hewit, seconded by the Rev. Dr. Edwards,

RESOLVED,

That the progress of the grand principle of this Society is such as calls for devout gratitude to God, and for the continued, increased, and persevering exertions of all good men.

Doct. Hale, Rev. Mr. Hewit, and the Rev. Dr. Edwards followed their motions by addresses.

A collection was then taken for the funds of the Society, and the meeting was concluded with prayer by the Rev. Elijah Hedding, of the Methodist Church.

FIRST ANNUAL REPORT.

Your Committee, in conformity to the eighth article of the Constitution, and to the plan of preliminary operations adopted at the outset, have turned their attention, since their appointment on the 13th of Feb. 1826, towards the acquisition of an adequate fund, for the support of the future Secretary of the Society. For this purpose, one of our number, the Rev. Dr. Edwards, at that time Pastor of the Church and Society in the South Parish of Andover (Mass.) at our request, embraced such opportunities as his duties to his people would permit, to visit Boston and several of the principal towns in Massachusetts where he preached in behalf of the great enterprise before us, and received liberal donations from the pious and humane. In March last, a circular letter was addressed to most of the ministers of the Gospel in this state, wherein the importance and objects of this Society were briefly stated, requesting them to present those subjects to their respective congregations and to solicit their contributions in aid of our funds. As the pastoral duties of Dr. Edwards obliged him to discontinue his labours as our agent, your Committee employed in his stead, the Rev. Nathaniel Hewit, Pastor of the First Church and Society in Fairfield (Conn.) With the consent of his people, he spent twenty weeks in our service. Besides extending the influence of the Society in Massachusetts, he in that time spread our principles and enlarged our list of patrons and contributors among pious and benevolent men of all denominations in the States of Rhode Island, Connecticut, New York, and Pennsylvania. To the General Association of Connecticut, the General Assembly of the Presbyterian Church in the United States, the General Synod of the Reformed Dutch Church, and the College of Physicians and Surgeons in the city of Philadelphia, he also communicated our principles and purposes. The

approbation bestowed upon this Society by these eminently respectable bodies of our Christian brethren and fellow citizens has greatly encouraged us to persevere. The agency of Mr. Hewit terminated on the 1st of August; and on the last of September Dr. Edwards entered again on the service of the Society. He has already visited a number of the principal towns in the states of New Hampshire and Maine, and the period for which he is engaged is not yet completed. The gross amount of donations which your Committee and their agents have obtained in the manner just related, according to the Treasurer's Report exhibited at this meeting, is as follows. Cash $4089 53. Promissory Notes $850. Subscriptions payable at different times $8372.—Total $13,311 53. From this statement, the Society will readily perceive, that we are yet far from being able, from the available funds received, to furnish a competent support to a permanent Secretary. We are more and more confirmed in the opinion we entertained at the commencement of our operation, that it is not expedient for the Society to make that appointment, before a sufficient fund is procured, and either paid into the treasury, or in some other way secured, so that the income of it may be relied on, for the comfortable subsistence of the man, who shall be wholly devoted to that arduous office. With our thanks to all those benevolent persons, who have contributed to the merciful undertaking in which we are engaged, your Committee must be allowed to remark, that while we have been nearly two years, in endeavouring to gather twenty thousand dollars to promote the temperance of the nation, fifty millions of dollars have been freely spent, to fasten and extend intemperance in the country, with the awful sacrifice of more than sixty thousand lives on its altars.

Those members of the Society who projected its origin, and those also who assisted in its formation, will recollect, that the great end which we aimed to accomplish by its institution, forbade the anticipation of an immediate impression on public opinion and manners, so deep and general, as to attract the notice and interest the feelings of the people at large. Aware that the habits of individuals and the customs of society are slowly changed, especially for the better, we were prepared to toil on in our

work for years, with the expectation of advancing our cause among those good men only, who, in their wisdom as well as in their benevolence, bear a likeness to Him, who "sees the end from the beginning." But now a brighter prospect opens before us. The evidence supplied by different, and even distant parts of the country, is abundant, that the public generally will not merely endure the measures which we recommend, but is importunately calling for their speedy execution. The observations and experience of moral and religious men have for many years been shaping their opinions towards the form which this Society has taken; and to this cause we attribute its ready reception as far and wide as it has been known. For, while neither your Committee nor their Agents have made special exertions to form auxiliary Societies, but have chiefly insisted in their communications to the public, on the necessity of systematic and continued efforts against the improper use of spirituous liquors, and the reasons which demand the separation of a suitable man to be permanently devoted to the promotion of temperance; we yet learn that more than thirty such Societies are formed, several of which are commensurate with the counties, and two with the states, in which they are located. As the proceedings of these Societies have not yet been officially communicated to us, we are unable to exhibit an authentic statement of their principles and progress. We have ascertained, however, that they are formed substantially on the same basis as our own, and have thus far been in a high degree successful.

Several of the principal Medical Societies in the United States have confirmed the truth of our opinions relative to the pernicious effects of ardent spirits on health, reason, and life, even when *moderately* used; and they have moreover denounced the prevailing belief of their necessity to support the strength of the labouring classes, as a mischievous and fatal error; neither do they attribute to them any efficacy in protecting the body from the inclemency of the weather, or in repelling the contagion of infectious diseases.

No class of our citizens have so many opportunities of witnessing the ravages of intemperance on the health and welfare

of mankind, as physicians, and we have therefore found no order of men who approve our plans so cordially and cooperate with us so zealously, as they do. We also have good grounds to state that the ministers of the Gospel throughout our country have very generally, both in their private capacity and in their several ecclesiastical assemblies, given to the great work of rescuing our land from intemperance, what we beforehand could not have avoided to anticipate, without being guilty of uncharitableness, the aid both of their example and their influence. Particular churches likewise have expressly bound themselves to abstain from the use of spirituous liquors, except for medicinal purposes; and to forbear giving them to their friends, and to persons in their employment. Merchants also have excluded them from their stores, from the conviction that they cannot sell them without incurring the guilt of being accessory to the crimes and miseries which follow the consumption of strong drink. Neither has the press been idle. The religious newspapers have devoted a larger space than heretofore in their columns to essays and statistical paragraphs, illustrative of the multiform evils of intemperance. These have been copied into the secular journals, accompanied by original articles; and we rejoice to add, that the editors of very many newspapers have conferred invaluable benefits on their readers and their country by the able support they have given to the great cause which we are endeavouring to promote.

A Newspaper under the title, "The National Philanthropist," devoted chiefly to the suppression of intemperance and its kindred vices, has been established in Boston; and we learn from its Editor, that it receives an extended and increasing patronage. Besides a number of well written single sermons, two small volumes, containing each a series of masterly discourses on the causes, extent, and remedies of intemperance, have issued from the press, during the present year, and have been very widely circulated. The authors of these sermons, the Rev. Dr. Beecher, and the Rev. Mr. Palfrey, are entitled to the special gratitude of their country.

The Massachusetts Society for the suppression of Intemperance, after having laboured for the last fourteen years almost

alone, and in the face of many discouragements, continues; and its members, with new zeal, courage and success, are urging on the cause common to us both. Their annual addresses, particularly those of Dr. Bradford and Mr. Sprague, are so well adapted to enlighten and impress the public mind, that we hope they may be universally distributed. Through the instrumentality of these causes, the necessity and practicability of a general reformation in the opinions and habits of the people, relative to the use of spirituous liquors, has become the subject of common conversation; and that this reformation is already begun, and is rapidly advancing, is known to us all.

It is not however so much the number, as the *character and station* of the individuals in whom this change for the better has taken place, together with the nature and extent of it, which gives importance to the reformation already accomplished. For, until quite recently, the several varieties of distilled spirits were held by all classes of the community, to be, if *temperately* used, a pleasant and salutary beverage; essential to sustain us when labouring, and to refresh us when fatigued; an indispensable article also on the hospitable and festive board. It was rarely the case that an individual could be anywhere found, who did not conform to the common usage. Now, although excess has always been condemned, and in various ways resisted, yet it has been to little purpose; because, owing to the subtle and mischievous action of spirituous liquors on the nervous system, and consequently on the mental and moral faculties, the use of them which was deemed no other than temperate, led multitudes, ere they were aware of it, to excess; and that too, not in occasional instances only, but to habitual and incurable drunkenness. That debasement of the mind, and depravation of the body, which composes the drunken character and habit, or rather we should say, produces that *state*, is effected by the regular, though moderate consumption of the insidious beverage. The connexion between moderate indulgence and ultimate excess, is formed by the laws of the animal economy. It is oftentimes interrupted, it is true; yet with the mass of any community where ardent spirits are used as common drink, it is unbroken; and for the most part,

cannot be broken. This being the case, the only method of delivering the nation at large from intemperance, is to abandon the use of ardent spirits altogether, except for purposes purely medicinal. But how can this be done? How can twelve millions of people, by whom distilled spirits are consumed at the rate of five hundred thousand hogsheads a year, be brought to abandon a custom to which they have been so long and so generally addicted? Not by the force of statutes and sheriffs, most surely. Can civil government control the fashions of a nation? Is it possible to regulate by law, our modes of dress, diet, and social intercourse? Shall our firesides, tables, and closets, be inspected by constables and informers? The most despotic government on earth dare not interfere with national manners and customs, be they ever so absurd or ruinous; much less can measures of this nature be even attempted in our own. In all cases of this nature our countrymen will govern themselves without the interference of their representatives; and that very state of public opinion which authorises legislative provisions, supersedes the necessity of them, so far as the majority of the people are concerned. Most certainly, in our own country, if not elsewhere, national vices can be corrected by moral means only. But to whom shall we look for that moral influence, except to those who are regarded as the guides and lights of the people? When those exalted men,—more exalted in responsibility, both to God and to man, than they are apt to be aware of, on whom the people rely for assistance to advance their welfare in this world and the next, shall abandon the pernicious practice of drinking spirituous liquors; then we may predict with certainty, a speedy and general reformation of the people. But these are the persons, who in very considerable numbers have done so; and their reformation is beginning to be extensively felt. The salutary influence of their example and advice, we admit, will extend to those only, who have a regard to their reputation in respectable and virtuous society, and who feel the force of moral obligation. But we are constrained with commiseration for their wretchedness, to advert to the numbers in whom these sentiments have been destroyed by vicious habits; together with a great and increas-

ing multitude, who are the offspring of vicious parents, and have grown up without moral and religious instruction;—whose pursuits are sordid, and who know no other pleasures, than the gratification of their appetites, and the social enjoyments of uneducated and unchristian people. Over these intoxicating liquors rule with absolute sway. They are to them the most important of all things, and in many cases a substitute for all things. To obtain them, they sacrifice their all. It is among these, that the most pernicious effects of their use appear. From these, our alms-houses, hospitals, prisons, and grave-yards are filled. Now, how can this suffering portion of our countrymen, and their forlorn offspring, be recovered from ruin for time and eternity? Public worship they abhor. The Sabbath, by releasing them from labour, only affords them opportunity to glut themselves with uninterrupted sensuality. With those, who alone are able and disposed to promote their reformation, they have no intercourse; and will have none, because they dread and detest the very thought of repentance and amendment. Against ministers of the gospel they are violently prejudiced; and, conscious that they are objects of contempt and abhorrence to the religious and respectable part of mankind, they, in return, regard them with distrust and hatred. In the delirium of intoxication, they find a transient relief from hardship, want, and disgrace. Should you tell them of their wretchedness, they know it already, and much more thoroughly than you can inform them. Urge on them the obligations they are under to God, their families, and themselves, to draw back from speedy and eternal destruction; these too they feel, and at times with so much force as to compel them to attempt an escape. But after a short remission of the excitement of recent ebriety, a train of sensations ensues, of sharper anguish than they are able to bear; and they rush to their cups with desperation and fury. They prefer the anguish of a thousand deaths, to that racking torment which follows the suspension of the accustomed stimulus.

The only possible means of rescuing these victims of intemperance from final destruction, and, what is of greater importance still, of saving their children, and others whose condition in

life exposes them to temptation, from the same hopeless misery, is that of placing ardent spirits out of their reach. There are, we know, instances of the reformation of drunkards, and the voluntary abstinence of those who are engaged in humble and laborious employments. But examples of these are exceedingly rare. Intemperance is a disease both of the body and the mind, more malignant and stubborn, than either the plague or insanity. As many as three fourths of the *insane* patients received into hospitals, are now restored. But are three *drunkards* of every four reclaimed? "Of 700 persons attacked by the plague in the District of Leftimo in Corfu in the year 1815, 70 recovered."* But is one drunkard in ten rescued? No—not one of an hundred—not one of a thousand. That the generality of mankind, and the uneducated and laboring classes in particular will resort to intoxicating substances, and to those especially which afford the most exhilirating excitement, if they can be had, the experience of all nations has shown; and of this truth our own nation is an awful example. "While weak and irresolute man," says Dr. Emlen, "has access to spirituous liquors, we can see no remedy for the deplorable evils they inflict upon him." And again, "we have not been able to anticipate any efficient remedy (for the intemperance of the nation,) but the prohibition entirely of the distillation of spirits at home, and their introduction from abroad." "But," he continues, "it may be said, spirituous liquors are for some purposes indispensable. We know them not. Would life on some occasions be endangered by such a deprivation? We would reply—better that human life should in some instances be sacrificed to the want of them, than suffer the infinitely greater sacrifice of lives from the use of them, and the multitude of other ills they inflict on society." And again; "We should not admit of the popular reasoning as applicable here—that the abuse of a thing is no argument against its use—*all use* of ardent spirits being an *abuse*. They are mischievous under all circumstances; because, however moderately they may be used, they lead inevitably, in almost every instance, if continued, to excess, and the certain destruction of life. Every victim to in-

* Gregory's Practice of Physic, Vol. I. p. 102.

temperance at first thinks himself safe, and has no fear of consequences; when they are felt, alas! he is then a sure captive, an abject slave. The opinion which has obtained almost universally amongst the labouring classes, that spirituous liquors are necessary to enable them to undergo the bodily fatigue to which they are subjected, is a dangerous and fatal error. 'I have known,' says Dr. Rush, 'persons who followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank any thing but water, and enjoyed uninterrupted good health.' Dr. Mosely, who resided in the West Indies, uses this language in relation to the practice of drinking spirits in hot latitudes; 'I aver from my own knowledge and custom, as well as from the custom and observation of many other people, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are not so subject to dangerous and troublesome diseases.' Dr. Bell also states, 'that rum when used habitually and *moderately*, as well as in excessive quantities, in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigour or activity is required."*

"Of the employment of Ardent Spirits as a medicine," says Dr. Chapman, "I shall say nothing. Excepting some of the cases of drunkards, I am still to learn the disease, in which they should be directed in preference to wine; and no practitioner, in my opinion, is warranted in sanctioning their use, where wine can be procured. It is the sacred duty of every one exercising the profession of medicine, to unite with the moralist, the divine, and the economist, in discouraging the consumption of those baneful articles; and as the first step in the scheme of reformation, to discountenance the popular notion of their remedial efficacy. Chained by a species of infatuation to the use of

* Remarks on the mischievous effects of Spirituous Liquors on Society, and the means of preventing them. By Samuel Emlen, M. D. one of the Physicians of the Pennsylvania Hospital. North American Medical and Surgical Journal, Vol. III. 1827.

these intoxicating beverages, as fast as Prometheus to his rock, mankind have hitherto seemed equally heedless to the admonitions of the wise, and to the suggestion of their own understandings. So great is the extent of their mischievous effects, *in every view*, that the emptying of Pandora's box was but the type of what has since happened, in the diffusion of rum, brandy, gin and whiskey among the human species."* "The act of extracting alcoholic liquors from vinous liquors," says Dr. Parris in his Treatise on Diet, p. 104, "must be regarded as the greatest curse ever inflicted on human nature." We might adduce in confirmation of the opinions above quoted, the testimony of very many of the most celebrated medical authors and living physicians, both at home and abroad, if it were necessary. There is then no reason whatever deducible from the necessity of distilled spirits as an essential article in the practice of physic, to oppose their extermination. *If they are but rarely useful, and never necessary; if they are always dangerous, and commonly ruinous; why suffer them at all?*

But how can so mighty an inroad on the agriculture, commerce, and manufactures of the United States, as is implied in the annihilation of ardent Spirits be safely, or, at any cost, successfully made? For about one ninth of the foreign commerce of the country (assuming that of Boston in the year ending Oct. 1826 to be a fair example of the whole,) is engaged in the importation of spirituous liquors, or the materials for making them.† About one half as many tons of domestic spirits, as of wheat and flour, are annually produced, taking the internal trade of Buffalo, N. Y. as a specimen. In 1826 there were shipped at Buffalo 453 tons of Flour and Wheat, and 305 tons of whiskey; and in 1827, 2,609 tons of flour and wheat, and 1200 tons of whiskey.‡ In the same state, according to the census of 1825, there were 2,264 grist mills, and 1,129 distilleries—i. e. one distillery to two grist-

* Elements of Therapeuticks and Materia Medica, by N. Chapman, M. D. Professor of the Institutes and Practice of Physic and Chemical Practice in the University of Pennsylvania, and Prest. of the Academy of Med. Phil. Vol. II. 3 edit. p. 137.

† Palfrey's Sermons on Intemperance, p. 9. note.

‡ Journal of Commerce.

mills. There are (according to the relative proportion in the state of Connecticut)* about sixty five thousand stores and taverns where ardent spirits are retailed, i. e. about every 19th family throughout the Union, is personally interested in the profits of the trade. To these add the distillers, who are not less than 20,000† more; and the importers, together with the coasters, boatmen, waggoners, besides coopers and other mechanics, all of whom derive no small portion of their subsistence and revenues from the extended business resulting from the consumption of distilled spirits; and last, but not least, nearly all the farmers of the Northern, Middle, and Western States, who find a market for their grain and cider at the distillery. No judicious man, in view of the facts just mentioned, can for a moment indulge the supposition, that it is practicable either for the general government, or that of the respective states, to diminish in any very sensible degree, by any measures which they might be induced to adopt, the business and profits of so large a part of the population of the country. As in the case of the personal habits already considered, so also in relation to the manufacture and sale of ardent spirits, *moral influence* can effect a revolution, to which the strength of government is not adequate. Merchants have already in very considerable numbers discontinued the sale of these articles, from conscientious motives. Others are beginning to perceive that they are in danger of incurring the censures of those whose esteem they are not willing to lose, by continuing to supply the means of drunkenness to their neighbours and customers. This will be the result in every part of our country, as soon as the respectable and pious cease to purchase and use these noxious substances. Respectable men have been reconciled to a business which they could not forbear to regard as injurious to society in general, by the countenance they have received from the custom of the most exemplary and worthy members of the community. Deprived of this, and having no other

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* Licensed retailers in Connnecticut for the year from May 1826 to May 1827		1120
Taverns, taking the County of Fairfield as an average for the State, about		400
Population in 1820, 275,248.	Total	1520

† Mr. Pitkin in his Statistics of the United States, says that in the year 1810, there were in Pennsylvania 3334 Distilleries, p. 101.

purchasers of ardent spirits than the drunken and the abandoned, they will revolt at the disgusting connexion, and quit it forever. When upright and respectable merchants separate themselves from all participation in this traffic, it will be continued only by those who are as profligate and worthless as drunkards themselves. Then the relation between the sale of spirituous liquors and the production of pauperism, crime, madness, and death, will provoke general indignation. And when it is laid under the ban of public opinion, the arm of law and authority will finish the work which is now so hopefully begun.

It is obvious, Gentlemen, that our plan is, as it should be, *simple*. It can be easily understood by every person. Children can comprehend it. To be extensively efficient and permanent, it must remain simple. As we aim to preserve from contamination the rising generation, it is essential that our reasoning be so plain, that they can readily understand it, and our plan so simple and easy of execution, that they can take part in it. As we purpose to influence others by our example, and as we have opportunity, by our persuasion, so every individual in all the conditions of life may become an efficient reformer; and that too on the easiest terms. Nothing more is asked of any one, than just *to let spirituous liquors alone*, and to let it be known that he does so; and when suitable occasions offer, to state also the motives of his abstinence. We desire no one, in his zeal against intemperance, to resort to violence in any shape. A gentle, but serious and resolute refusal, on every occasion, and in every place, and from every hand, to taste of the fatal cup, is the sharpest weapon to be wielded against the enemy. As to the personal inconvenience resulting from abstinence ;—this can be but small to any temperate man. He who has been in the practice of using but a little, will part with but a little, and this surely is but a little sacrifice. If any one of reputed sobriety shrinks from entire and perpetual abstinence as a hardship, we would most earnestly implore him to pause for his own sake. It may be that such a man is already too far gone to be recovered. The more reluctant any one finds himself to adopt the resolution to abstain forever; the more reason he has to make that resolution speedily and energetically.

We are aware that no small degree of decision of character is requisite to enable even moral and religious men to oppose the force of custom and fashion. Man dreads to be singular. On many occasions, as the manners of general society are, a refusal to partake of the social glass is liable to be unkindly received; especially to withhold the accustomed civility of offering spirituous liquors to friends and visitors. Our labourers also, and many with whom we transact business, claim a supply of these articles, as a right; and if they be not furnished, it is resented as an injury. These, we admit, are obstacles, and serious ones too. They would be insuperable, if we proposed to the friends of temperance to act singly. But by means of Associations in every place, and the discourses, resolutions, and publications, that may precede and follow them, the motives of those who shall join the standard of sobriety will be exempted from the imputation of meanness, and their conduct be shielded from all reproach, except that of becoming "the song of the drunkard." We do therefore hold it to be essential to the deliverance of our country from the evils under which it suffers, for every sober, virtuous, and religious person, without distinction, to give the sanction of his name, and the weight of his example, to the cause of temperance.

Your Committee, in conclusion, will not detain you with a repetition of the statements of the extent to which the consumption of "strong drink" has reached, and the dismal variety of woe which, in consequence, thousands and tens of thousands of families are now undergoing in this otherwise favoured land. We will not again count up the millions of silver and gold spent on the fuel that feeds the slow fires, which night and day are burning three hundred thousand human sacrifices. And are these fires "unquenchable," like those of the under world? How long shall the smoke of these altars cover the whole land with darkness? Shall Moloch reign over us and our children forever? Mighty and Gracious Saviour! from whose presence foul spirits flee away, come and deliver us.

By order of the Executive Committee,
NATHANIEL HEWIT,
General Agent.

Dr. THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE IN ACCOUNT WITH WILLIAM ROPES, TREAS. *Cr.*

1827			1827	
Oct. 3.	To cash paid, per order of Executive Committee	$77 67	By cash received from Dr. Edwards, Rev. Mr. Hewit, several individuals, and contributions of several religious societies, from Feb. 1826, to Nov. 8, 1827,	$4167 20
	Balance	4089 53		
		$4167 20		$4167 20

FUNDS OF THE SOCIETY.

Cash, as above	$4089 53
Notes	850 00
Subscriptions	8372 00
Total	$13311 53

Errors excepted,

BOSTON, NOV. 14, 1827.

WILLIAM ROPES, TREASURER.

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Cong. Ch. & Soc. by James Blood, Treas.	4 77
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Friend	2 00
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Daniel Noyes	50 00
Benjamin Kimball	25 00
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Samuel Beal	25 00
N. Willis	25 00

Thomas Bagnall	25 00
William Dyer	25 00
Caleb Pratt	25 00
John Templeton	25 00
Stephen Cushing	25 00
Joseph Debell	[illegible]
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Peter Stephenson	25 00
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James Whettle	10 00
John Lemen	8 00
A widow	10 00
Worthington Hooker	1 00
A friend	5 00
James Melledge	5 00
Unknown	[illegible]
Marriage fee from a clergyman by Willis & Rand	4 00
From New Bedford by Willis & Rand.	1 00
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Matthew Skilton	10 00
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Contr. By Isaac Waters	2 47
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Guy Bigelow	5 00
Danvers, Mass.	
Elijah Upton	50 00
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Henry Cook	[illegible]
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Joseph Shaw jun.	5 00
Robert S. Daniels	5 00
Fitch Pool	10 00
Contribution	25 71
Dover, N. H.	
J. B. H. Odiorne	50 00
A. Pierce	5 00
Asa Freeman	[illegible]
James Bartlett	[illegible]
D. M. Christie	3 00
Jesse Varney	3 00
Jonas C. March	5 00
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English Neighbourhood, N. J.	
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Thomas Dennis	1 00
Joseph Wingate	1 00
Elias Bond	1 00
Alfred Martin	1 00
William H. Hayden	1 00
Hanley, W. Par. Mass.	
Contr. by J. Grout	3 00
Hartford, Conn.	
Charles Sigourney	[illegible]
H. Hudson	[illegible]
Friend	[illegible]
William Ely	40 00
Robert Anderson	15 00
R. Langdon	5 00
Julius Catlin	5 00
B. Hudson	5 00
Joseph M. Merrow	3 00
Walter Mitchell	10 00
Robert Watkinson	10 00
A. Kingsbury	5 00
Horace Burr	5 00
Oliver D. Cooke	5 00
A. M. Collins	5 00
Cash	4 25
Heath, Mass.	
Friend	3 34

Lee, Mass.	
Cong. Ch. and Soc. by Dr. Hyde	12 00
Leverett, Mass.	
Cong. Ch. and Soc. by Mr. Colburn	3 10
Marblehead, Mass.	
Cong. Ch. and Soc. by Mr. Dana	20 20
Middletown, Conn.	
N Partridge	10 00
Cash	5 00
Millbury, Mass.	
Joseph Goffe	1 00
Northford, Conn.	
Matthew Noyes	10 00
New Bedford, Mass.	
Contr. by G. P. Perry	9 00
Newburyport, Mass.	
William Bartlet	500 00
Moses Brown	500 00
Josiah Little	100 00
William B. Banister	50 00
Joseph S. Pike	25 00
Thomas M. Clark	25 00
Edward Bartlet	10 00
Charles Emerson	10 00
Daniel Dana	5 00
L. F. Dimmick	5 00
Nathaniel Rogers	10 00
Friend	1 00
Do.	1 00
B. Otheman	10 00
Richard Pike	5 00
C. T.	1 00
Phillip Coombs	5 00
Green Sanborn	5 00
A Friend	1 00
John Bailey	1 00
Elias Haskell	1 00
Sam'l T. De Ford	1 00
Alfred W. Pike	2 00
Moses Kimball	2 00
Jacob Noyes, jun.	1 00
E. Stedman	2 00
Leonard Withington	5 00
Fitzwilliam Rogers	3 00
James Caldwell	3 00
John Harron	5 00
Samuel S Plumer	2 00
Eben' Stone	5 00
Michael Wormsted	1 00
Gardner B. Perry, Bradford	10 00
Abraham Wheelwright	10 00
Nath'l Rogers	10 00
New Hartford, Conn.	
Cyrus Yale	10 00
New Haven, Conn.	
W. Hotchkiss	10 00
Eli Ives	10 00
James Donagee	10 00
Stephen Twining	10 00
Sam'l J. Hitchcock	10 00
Timothy Bishop	10 00
Alexander C. Twining	10 00
James Ep. Dean	5 00
N. & S. S. Jocelyn	5 00
City of New York.	
Arthur Tappan	500 00
Henry Rutgers	100 00
Anson G. Phelps	100 00
R. T. Haines	100 00
M. Bruen	50 00
Samuel H. Cox	50 00
James Milnor	50 00
Wm. Patton	50 00
John Watts	50 00
T. Cock	50 00
Wm. W. Phillips	50 00
George Douglas	50 00
Joseph Brewster	30 00
J. M. Matthews	25 00
Marcus Wilbur	25 00
Micah Baldwin	20 00
J. Collins	10 00
Gardiner Spring	10 00
Lowell Holbrook	10 00
Archibald M'Intyre	10 00
James C. Bliss	10 00
Moses Allen	10 00
A. Anderson	5 00
Morse, Hallock & Co.	5 00
Wm. Chauncey	5 00
C. Starr	5 00
John P. Haven	3 00
N. Taylor	3 00
J. C. Brigham	2 00
D. Fanshaw	2 00
R. Keeler	2 00
Mr. M'Murray	5 00
Cash	1 00
Thomas Eddy	10 00
Henry M'Elderry	20 00
Northampton, Mass.	
Eliphalet Williams	100 00
Lewis Strong	100 00
John Hopkins	50 00
S. Stoddard jun.	25 00
D. S. Whitney	25 00
Enos Clark	10 00
George Bridgman	10 00
E. S. Phelps	10 00
A Friend	5 00

North Yarmouth, Me.	
Daniel Mitchell	5 00
Thomas Chase, jun.	5 00
W. R. Stockbridge	1 00
Phillip Eastman	1 00
Joseph Sherman	1 00
Alonzo King	2 00
Edmund Cleary	1 00
Samuel Sweetser	2 00
Asa Cummings	2 00
Jacob Mitchell	2 00
Noah Cresy	1 00
Hiram Hatch	1 00
Friend	1 00
Norwich, Conn.	
William P. Green	1000 00
Alfred Mitchell	50 00
William C. Gilman	20 00
Samuel Avery	1 00
Friend	1 00
Peterborough, J. B. N.	1 00
Philadelphia, Pa.	
Thomas S. Skinner	50 00
J. J. Janeway	50 00
C. D. Meigs	50 00
Samuel Emlen	10 00
Mr. Montgomery	5 00
Mr. Lloyd	5 00
Wilhelmus Eltinge	5 00
Peter Labagh	2 00
Portland, Me.	
Levi Cutter	10 00
John D. Gardner	10 00
J. F. Brown	5 00
Joseph M. Gerrish	10 00
R. Lincoln	5 00
D. M. Cutter	5 00
Blanchard & Steel	5 00
Barnabas Bartol	10 00
John How	5 00
William Swan	10 00
H. Smith	5 00
J. A. Smith	5 00
William Oxnard	5 00
William Wood	5 00
H. S. Pearson	5 00
William W. Thomas	5 00
Horatio Southgate	5 00
Reuben Mitchell	5 00
William Cutter	5 00
Henry Goddard	10 00
Cash	1 00
Joseph Adams	5 00
Oliver Everett	5 00
P. S. Ten Broeck	5 00
Thomas Forsaith	5 00
Isaac Smith	10 00
Benjamin Cushman	5 00
Oliver B Dorrance	5 00
Luther Dana	10 00
Marcus Quincy	5 00
Eleazer Wyer	10 00
R. King Porter	5 00
John Chute	5 00
Jonathan Fisher	2 00
D. Greely	2 00
John Coe	5 00
John Bartels	5 00
Edward W. Baker	5 00
Cash	2 00
Joseph Owen	3 00
William Hyde	5 00
Nathan Kinsman	5 00
Albion K. Parris	5 00
David Dana	10 00
Cash	1 00
Joseph Swift	5 00
Joseph Pope	3 00
Phillip Greely	5 00
Cash	5 00
Do.	2 00
Do.	3 00
J. Waterhouse	3 00
Thomas Warren	5 00
Cash	4 00
S. E. Merrill	5 00
William C. Mitchell	5 00
Jno. Dow	5 00
J. Quincy	2 00
Peter Lunt	2 00
Ansel Clark	2 00
Knight & Peterson	2 00
A Shaw	10 00
H. Seaver	2 00
Joseph Noble	10 00
Thomas Breck	5 00
Benjamin Radford	5 00
Friend	1 50
Providence, R. I.	
Nicholas Brown	50 00
William Jenkins	30 00
Thomas P. Ives	30 00
Cyrus Butler	30 00
Thomas Burgess	10 00
Benjamin Aborn	10 80
Amasa Mason	10 00
Charles Dyer	15 00
Benjamin Hoppin	10 00
Benjamin Dyer, jun.	10 00
Zachariah Allen	10 00
John Howland	5 00
Anthony B. Arnold	5 00
Alexander Jones	5 00
N. B. Crocker	2 00

Thomas T. Waterman	2 00
Joseph L. Tillinghast	5 00
S. Nightingale	5 00
James Wilson	2 00
Usher Parsons	2 00
Elisha Dyer	5 00
Josiah Chapin	5 00
Thomas Hoppin	5 06
Stephen Waterman	5 00
Cash from several persons	21 00
Walter Paine	5 00
W. A. Burgess	5 00
Samson Almy	2 00
Rehoboth, Mass.	
Contr. by Thomas Vernon	6 00
Rochester, N. H.	
D. Barker, jun.	3 00
James Hanson, jun.	5 00
Wm. G. Webster	1 00
A Friend	1 00
William Hurd	2 00
John M'Duffie	1 00
Rochester, N. Y.	
Josiah Russell	50 00
Royalston, Mass.	
E. Perkins	1 00
Salem, Mass.	
Benjamin Pickman	200 00
Frederick Hughes	100 00
John Brooks	50 00
S. H. Archer	25 00
Isaac P. Foster	25 00
Daniel Millet	10 00
Timothy Chamberlain	10 00
John Dike	10 00
William Brown	10 00
Ephraim Brown	10 00
Ebenezer Fox	10 00
Sheffield, Mass.	
Contr. by F. Barnard	6 50
South Berwick, Me.	
Edward P. Hayman	5 00
Wm. A. Hayes	5 00
Josiah W. Seaver	5 00
Thomas Lugh	5 00
Timo. Furguson	5 00
J. W. Pierce	5 00
Samuel Parks	3 00
Isaac Holton	3 00
Charles Miller	2 00
N. L. Foote	1 00
Wm. Hight	1 00
Benjamin Green	3 00
Jordan Goodwin	2 00
Charles Tafton	3 00
Charles E. Naten	2 00
Asa Hunting	1 00
George W. Campbell	5 00
Wm Smith	1 00
Christopher Howe	1 00
Nicholas Hanson	1 00
G. C. Wallingford	1 00
John Frost	1 00
A. Burleigh	1 00
Thomas Jewett	2 00
Daniel G. Thomson	1 00
Charles N. Cogswell	2 00
John G. Thomson	1 00
James Clark	1 00
Friend	5 00
Cash	1 00
Friend	5 00
Somersworth, N. H. (Great Falls.)	
Benjamin Baker	3 00
C. C. Wolcott	5 00
John G. Chase	5 00
Charles E. Bartlett	5 00
B. F. Gridley	3 00
T. T. Baker	1 00
Moses Bates	1 00
Jabez Hill	5 00
Hervey Ingersoll	5 00
John Sangor	1 00
David Folsom	1 00
Warner Marsh	1 00
Calvin Symmes	5 00
Raymond Mather	1 00
J. S. Stanwood	5 00
Sylvanus Rowell	1 00
Josiah Tilden	1 00
David T. Harris	3 00
Joseph Meloon	2 00
David Selleck	3 00
Joseph Dykes	2 00
Friends	2 68
Nathaniel Wentworth	1 00
Job Harris	3 00
J. L. Pierce	3 00
G. Emerson	1 00
John Crosby	2 00
John C. Smith	1 00
Josiah C. Hawes	1 00
Cash	5 00
Richard Crease	1 00
Cash	6 00
South Reading, Mass.	
Individuals	7 30
Stamford, Conn.	
Contr. Chh. & Soc.	6 50
Stratford, Conn.	
Joseph Otis	10 00
Sutton, Mass.	
Friends to the Soc.	5 00

Taunton, Mass.	
Marcus Morton	100 00
West Hampton, Mass.	
Contr. by E. Hale	5 81
West Springfield, Mass.	
Contr. by Mr. Sprague	14 61
Ware, Mass.	
Contr. by A. B. Reed	8 00
Whately, Mass.	
Contr. by L. J. Bates	6 57
Wilmington, Mass.	
Contr. by F. Reynolds	5 00
Wilton, Conn.	
Contr. Chh. & Soc.	6 00
Wiscasset, Me.	
Francis Cook	50 00
Richard H. Locke	20 00
Jotham Parsons	10 00
Silas Payson	10 00
William Stacy	5 00
Ebenezer Hilts	5 00
N. Coffin	10 00
W. Rice	2 00
A poor woman	1 00
Worcester, Mass.	
Nath'l Stowel	50 00
Gardiner Burbank	20 00
Wm. Trowbridge jun.	10 00
Wm. Browee	10 00
Lewis Thayer	10 00
Ephraim C. Stowel	10 00
Wm. Manning	3 00
Charles Manning	3 00
Jonathan Going	10 00
Francis Bliss	10 00
Daniel Stone	10 00
Cash	2 46

NOTE. We are apprehensive that errors in some of the foregoing names will be found by our readers. Our apology is, the difficulty of deciphering them, as they are written in the subscription book. As many of them were written in the evening, and in the hurry of a public meeting, it will not excite surprise, that they should be found in some instances almost, if not quite, illegible.

☞ Those gentlemen who kindly engaged to collect the unpaid subscriptions in several places, are requested with as little delay as may be, to finish their collections and transmit the same to the Treasurer.

APPENDIX.

Extracts from the Fourteenth Annual Report of the Massachusetts Society for the suppression of Intemperance.—Nov. 5, 1827.

"NOTWITHSTANDING the great extent to which intemperance still continues to prevail in our country, there seems to be abundant reason for gratitude to Divine Providence, for the degree of success which has attended the measures which have been taken for its suppression. A decided change has been taking place in public sentiment and feeling upon this subject. The time has not long been past, since the projects of such societies as this, were looked upon as chimerical and romantic. Many even of those who were fully aware of the extent and dangers of the practice of drinking, and deeply lamented the consequences which it was likely to entail upon our country, were yet averse to any attempt at reformation, from a settled conviction of its impracticability. But it is believed that this feeling is now rapidly ceasing to exist. The public mind is fully awake, and a general conviction seems to exist, that something *may* be done, and a general determination that something *shall* be done. We see evidences of the interest taken in this subject, in the strenuous and multiplied exertions which are making in every direction, to inform public opinion and to restrain the vicious in their indulgence. Scarcely a week passes, in which the public journals do not bring us accounts of increased zeal and new exertions from every quarter of our Commonwealth."

"But not only has public attention been awakened, but an actual impression seems to have been made upon some of the strong holds of this vice. Not that drunkards have been reclaimed, or drinking houses closed, but that a change is taking place in many of those customs and opinions the indirect tendency of which, is, to lead men to these resorts and finally to make them drunkards. It is becoming unfashionable to drink spirits in decent company; it is no longer considered as a necessary mark of hospitality to offer them; nay, in some circles it would be almost considered a want of good breeding to offer, or to partake of them. People are beginning to yield to the conviction that they are injurious to health even when used in moderation. They no longer disgrace by their presence the tables of refreshment which are spread upon public and solemn occasions; and although they are still sometimes encountered where they never should be permitted to appear, it is to be presumed that the improvement which has begun will go on, and they will be at length universally banished.

"An evidence of this change is derived from statements of an actual diminution in the amount of spirits consumed in different places. It has been stated on the authority of persons dealing in these articles, that the quantity, which they have sold or distilled in this place, [Boston] has sensibly diminished during the past year. It is also known that in many towns in various parts of the country, much smaller quantities have been bought for retail, than usual; and in some instances the retailers have themselves associated for the purpose of giving up entirely the retailing of spirits, convinced of their baneful influence, and unwilling to be made the instruments of so preat an injury to society."

"It seems now to be generally admitted, by those who have had an opportunity for observation, or have made themselves acquainted with the various facts which have been collected with regard to intemperance, that we are to attribute much of the prevalence of *immoderate drinking*, to the erroneous opinions and practices of society with regard to *moderate drinking*. No man, probably, ever became at once a drunkard. Drunkards have all once been *moderate* drinkers, and have only gradually and insensibly become *immoderate* drinkers. It would seem, then, that there must be something wrong in this habit of moderate drinking, since it leads, in so large a proportion of cases, to so deplorable a result.

"What then is the origin of this custom of *moderate* drinking, which has prevailed so universally among the people of this country? Is it *merely* the cheapness of ardent spirits and the facility with which they may be obtained? These causes no doubt contribute most powerfully to convert moderate drinkers into drunkards; but not altogether to originate the custom of moderate drinking itself. Opium is a stimulus, to most persons very pleasant in its effects, not so dear as spirituous liquors, as easily obtained, and less injurious to health. Yet an opium eater is comparatively rare, while the majority use spirits in some form and to some extent. If it be not the cheapness which has made the use of spirits on ordinary occasions so common, to what are we to attribute it? Principally, it is apprehended, to the opinion so generally entertained, that, when used in moderation, they are innocent or even salutary; that they are a necessary support during labor, and a protection against exposure to the inclemency of the weather and to bodily hardship of every kind. It is remarkable, to recur again to the illustration derived from opium, that those persons who have become persuaded that the moderate use of this drug is necessary to their health, their preservation from disease, or to the support of their sinking spirits, are liable to fall into its *excessive* use, exactly as *moderate* drinkers fall into the excessive use of ardent spirits. It is also to be remarked, that in those countries where opium is used as a stimulant, where it is as cheap, or cheaper than spirit with us, and as accessible to all classes of society, still opium eating does not become so common a vice, because the drug itself never ceases to be held in common opinion as a medicine or a poison."

Massachusetts Medical Society.

This Society held its Annual Meeting in Boston on Wednesday the 6th inst. Physicians from all parts of the Commonwealth attended the Meeting, and adopted with great unanimity the following Preamble and Resolutions, which were ordered to be printed.

Whereas, There is reason to believe, that the habitual and intemperate use of ardent spirits, is often the consequence of an opinion that such liquids contribute to the health of man,—and

Whereas, It seems to be a duty peculiarly belonging to this Society, to oppose and correct so insidious an error:

Therefore, *Resolved*, 1st, That, in the opinion of this Society, the constant use of ardent spirits is not a source of strength and vigour; but that it is generally productive of weakness and disease.

Resolved, 2dly, That this Society agree to discourage the use of ardent spirits, as much as lies in their power; and for this purpose, to discontinue the employment of spirituous preparations of medicine, whenever they can find substitutes; and when compelled to use them for any great length of time, to warn the patient of the danger of forming an unconquerable and fatal habit.

Resolved, 3dly, That the excessive and constant use of wine is, in the opinion of this Society, a cause of many diseases; and that, though it is useful in some of them, (as in the stage of weakness in fever,) its use is, in these cases, often carried too far and continued too long.

Resolved, 4thly, That in the opinion of this Society, the most salutary drink for the general use of man is *Water;* and that even this pure liquid must be employed in a rational and discreet manner, especially in hot weather; and that if we were called on to recommend some drink of a more stimulating quality, we should advise the use of Malt Liquors.

Resolved, *lastly*, That this Society will use the skill of its Members, in ascertaining the best modes of preventing and of curing the habit of intemperance; and that, for this purpose, a premium of Fifty Dollars shall be offered for the best dissertation on the subject; which, after being approved by the Counsellors shall be read at the next Annual Meeting of the Society, and afterwards printed; and that the authors be requested to point out the circumstances in which an abandonment of the habitual use of stimulating drinks is dangerous, and also the effects of the use of wine and ardent spirits on the different organs of the animal economy.

To carry into effect the last Resolution, the Subscriber gives notice, that the Counsellors have directed that all Dissertations must be sent to him, post paid, on or before the 1st of March, 1828; and that each must be accompanied by a sealed paper, containing the name of the author; and the premium will be paid to the successful candidate in money, or by a medal, or a piece of plate, at his option.

GEORGE HAYWARD,
Rec. Sec. of the Mass. Medical Society.

Boston, June 6th, 1827.

Western District New Hampshire Medical Society.

The Western District of the N. H. Medical Society, at their annual meeting in Keene, May 3d, *unanimously* adopted the following resolutions, which appear in the Vermont Chronicle :

1st, That, being convinced the constant or excessive use of ardent spirits is an alarming source of disease, we will use our influence, as we are in duty bound, to check the spread of this epidemic, alike fatal to the morals and health of those who become willing victims to its contagion.

2d, That we disapprove of the former practice of physicians, which is too much adopted by some of the present day, of prescribing ardent spirits, either in their simple state or medicated with bitters, &c., to patients in chronic affections and in the stage of convalescence of most diseases, as the operation tends to confirm or reproduce the primary complaint—and what is not less pernicious, to create an habitual desire for their continuance, till the subjects of this ill-advised practice, insensibly, become slaves to *Intemperance.*

3d, That, believing the too prevalent opinion that spirituous drinks have a tendency to protect the system from disease, when exposed to the atmosphere of the sick room, is founded on error; but that on the contrary, such drinks render it more susceptible to the influence of contagion and other causes of disease; we would recommend to nurses and visiters to abstain entirely from the use of them.

4th, That we deem the use of spirituous drinks incompatible with the duties which a physician owes to his patients, to his professional improvement, and to his health; and we would respectfully invite the sanction and support of the profession to a resolution not to partake of such drinks at our visits to the sick, where a customary civility too frequently tenders the glass to the physician.

New Hampshire Medical Society.

Goffstown, June 6, 1827.

"*Resolved* 1. That in the opinion of this Society, the use of distilled spirit is never necessary, and generally hurtful to persons in health; and that it affords no protection against contagious diseases, but, on the contrary, promotes a disposition to be affected by such diseases, especially where taken habitually or somewhat freely.

"*Resolved* 2. That we consider, that distilled spirit is not essentially necessary in the treatment of a single disease, and that it might be safely removed from the shelves of the Physician and Apothecary.

"*Resolved* 3. That it is the duty of each member of this Society, entirely to abstain from distilled spirit and to discourage its use among those with whom we may have influence.

"*Resolved* 4. That this subject be earnestly recommended to the serious consideration of all Medical Societies.

"A true copy of Record, MOSES LONG, *Secr'y.*"

College of Physicians and Surgeons, Philadelphia.

"Philadelphia, June 5, 1827.

"The following Resolution was directed to be copied by the Secretary and delivered to the Rev. Mr. Hewit,—viz.

"Resolved, that the Secretary inform the Rev. Mr. Hewit that the College of Physicians have received his communication with sensibility, and concur with him fully in his statement of the injurious effects of Ardent Spirits on society, and have appointed a Committee to investigate the subject of Intemperance in this city.

"SAMUEL EMLEN, jun. *Secr'y.*"

Hartford County Medical Society.

At a meeting of the Hartford County Medical Society, holden at the City Hotel, in Hartford, on the 16th April, 1827:

"*Resolved*, That each member of this society be requested to report at their next annual meeting the number of those who shall die from Intemperance during the next year, and also the number of those diseased from the same cause.

"*Resolved*, That in all future meetings of this society we dispense with the use of ardent spirits.

"Attest, S. W. BROWN, *Clerk.*"

☞ We most earnestly desire every Medical Society in the United States to adopt a similar measure. If every practitioner would record every instance of disease and death, which in his judgment was either directly or indirectly produced by ardent spirits, and report the same to the society with which he is connected, to be by them published, the public would be filled with horror and dismay. No physician need to hesitate in adopting this course lest he should expose individuals and families to reproach and shame, for it is not necessary that the names of any should be disclosed, to give efficacy to his statements.

"*Extracts from an Address delivered before the Massachusetts Society for the suppression of Intemperance, at their annual meeting, May*, 1825.—By John Ware, M. D.

"At the outset, it may be remarked, that although our object be the suppression and prevention of intemperance, yet that it is not the intemperate, properly speaking, to whom we should principally address ourselves. No man expects that we are to reform drunkards. Except in a few rare instances, where a change of habit has been brought about by the operation of some strong internal principle, experience has proved it to be impracticable. Something may doubtless be done by physical restraint, to prevent the actual indulgence of the propensity, and measures of coercion or of punishment applied to them, may be made to operate as motives upon those who are yet unshackled by habit, and are still capable of being warned by example, or deterred by the fear of disgrace. But, strictly speaking, we are not to

devise measures, whose object is the reformation of the intemperate. We are not even to confine them in their operation, to those who stand in the most immediate danger,—they should be addressed also to society at large,—all men of all ranks should be convinced of the evils which it is entailing upon us, that they may sanction, by their countenance, influence and example, the only measures from which we can hope for success in its suppression.

"The *first* object which we should endeavour to effect, is to produce a radical change in the opinions and customs of society in general, and of some classes in particular, with regard to the use of those articles which are capable of being made the means of intemperance.

"It is an impression, almost universal among the labouring classes, indeed I may say among all classes, that ardent spirits, if not absolutely necessary, are at least of great use and importance, as a support during labour, and that, moderately used, they are a salutary, or at worst, innocent stimulus. In consequence of this idea, they have become as necessary to the workman as his daily food,—nay, they are often made a substitute for it. He looks to this source for strength, courage, cheerfulness and activity. It is not necessary to show, how this dependance, gradually, but almost inevitably, makes him a drunkard. It is I trust, scarcely necessary to say, that no impression can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors, any power of promoting bodily strength or supporting the system under labour and fatigue. Experience has in all quarters most abundantly proved the contrary. None labour so constantly, so cheerfully, and with so little exhaustion, as those who entirely abstain,—none endure so well hardships and exposure, the inclemency of weather, and the vicissitudes of season.

"But there is another notion with regard to the use of ardent spirits, which is, if possible, more unfounded, and the customs arising from it more inexcusable. I mean the notion, that they are ever innocent, salutary, or proper as a refreshment in a state of health. We all know how prevalent are the customs to which I allude. It is not alone the ignorant or the thoughtless, who are addicted to them, they generally prevail even among the better part of society. There are a thousand excuses which are always deemed sufficient, even by the sober man, to authorise a stimulating draught. I should trespass upon the sanctity of this place, and the gravity of this occasion, were I to enumerate the many lame and weak apologies, with which we contrive to deceive ourselves into a belief that such indulgence is rational and salutary. I do not say, were it to stop here, that this is any thing more than a silly and slightly injurious habit. I do not believe that very many cases of intemperance can be directly attributed to this cause. The evil which results from it is, that it brings the means of indulgence into common use, it gives them a currency, they are looked upon as an article of common household necessity, to be resorted to at pleasure without consideration, without deliberation, without discrimination.

"And I trust I may be here permitted to remark, without offence,

that there are a great many circumstances occurring in the common daily intercourse of life, the tendency of which is, to excite and cherish the propensity for the indulgence of the animal appetites, and thus indirectly encourage and promote the habit of intemperance. If we look around us, we shall be astonished to find how much of the apparatus of good society is connected with, and depends upon the indulgence of the sensual propensities. Not even the most common social visit can be exchanged, without the expectation and the offer of some stimulant to the taste, or some dainty for the palate. You cannot enter the house of a friend, but he deems it due to the rights of hospitality, to set before you the temptations to excess. How essential a matter is it at all social collections, whether of business or pleasure; nay, even upon occasions of the most solemn character, that provision should be made, not merely for the refreshment of our physical natures, but for indulging our grosser tastes, with epicurian viands, and elevating the spirits by stimulating liquors."

"With what consistency can we censure so deeply, the excesses of the less informed and enlightened classes, when the higher set them the example, by indulgences, which only their better education or their regard for character, prevent, from leading them into habits equally pernicious! How can we wonder, that the poor and unlettered, without resources, without means of rational amusement, should give themselves up to the pleasures of intoxication, when the well educated and refined, with all the avenues to polite and intellectual enjoyment open to them, care so much for the indulgences of the appetite, which, perhaps, circumstances only prevent them from equally abusing! Is it more strange that the day laborer should delight to spend his nights in sipping his coarse and fiery draught of ardent spirits, than that the rich merchant or the polished gentleman should pass their hours at the table in grave discussion of the age and value of a wine, or the flavor and quality of a vintage?

"It is not enough that we discountenance *intemperance;* it is proved that it is not enough,—we must discountenance all those things, which either directly or indirectly promote it. It may be thought that the importance of the considerations which have been suggested, have been in some measure overrated, but I am persuaded that they have not; the influence of the higher classes of society upon the lower, however insensibly it may be exercised, is immense. Their habits of living and thinking, as well as their fashions, always descend in some form, and have their counterpart, among their inferiors. It is true, that there is some jealousy upon this point, and anything like direct imitation, would be scorned and avoided,—but there is a quiet and constant influence, which, however it may be disclaimed, is most certainly and most powerfully operating, and may be made the instrument of good, as it has too often, unhappily, been made the instrument of evil."

Extracts from an Address delivered before the Massachusetts Society for the suppression of Intemperance, June 1826.—By Gamaliel Bradford, M. D.

"THAT any man should place so little value upon that quality, which principally distinguishes him from a brute, as to be willing and even eager to suspend its exercise for a considerable portion of his life, is most remarkable. That he should for this purpose continually run the risk of sudden destruction, and certainly entail upon himself a series of painful and loathsome diseases, is still more extraordinary. That such infatuation, instead of being confined to a single insane individual, should be so wide spreading, as to endanger the well-being of society, and to call out its energies in opposition to it, would appear at first sight incredible. It is a melancholy consideration, that the phenomenon, like many others, has ceased to be wonderful, because it is a matter of every day experience. A single intemperate individual in a generation, would be regarded as a monstrous deviation from the ordinary rules of conduct; we see thousands, and cease to be astonished."

"What can we do towards reforming those, who have already acquired intemperate habits, or towards preventing others from acquiring such habits? In regard to the first, little or nothing. The experience of almost every one who now hears me, must have long ago pressed home upon his heart the melancholy conviction, that such cases are past cure. There is a charity, which hopeth all things, and believeth all things; and there have been cases, in which reformation has been effected, in opposition to all ordinary rules of calculation, and almost, as it would seem, by a special interposition of Providence; but these are exceptions to one of the best established doctrines of moral agency. The usual effect of the body upon mind and will is only influence; but this influence in certain diseased states of the system strengthens into government. Reason in the habitually intemperate has dropped the reins, and resigned the mind to the absolute control of matter. The drunkard has relinquished his free agency. Instead of being governed by motives, he is obliged to obey the dictates of a blind instinct, or bodily craving, and his actions may be calculated on with as much certainty as those of brute animals."

"If, however, we had nothing to do, but with those whose habits are confirmed, the evil would not be so serious, for it would be of short duration. For though there are instances of constitutions, which resist for a considerable period, the destructive effects of ardent spirits, yet any man's experience will enable him to perceive, that the ranks of the drunkards would be rapidly thinned, if they were never recruited, and that it would require but a few years' patience, to see them swept from the earth. The most important object of the society, therefore, as well as of the public, is to consider the means, which may prevent the spread of this moral contagion."

"Among the principal circumstances in this point of view, and one which may be regarded as an important cause of intemperance in the

prevalence of certain false notions in society concerning the occasional use and necessity of ardent spirits. It has been taken almost for granted, that a limited quantity of spirit was necessary for the laborious, and useful to the feeble, and under the form of Huxham's tincture, Stoughton's elixir and the like, many persons and even children have learned to swallow drams without scruple, and even with the belief of their being advantageous.

"This pernicious notion has occasionally been encouraged by physicians, who have thereby done much injury to the community. This, indeed, is not to be imputed to them as a crime, since it is only a mistake in judgment, and one for which there is much authority. The progress of science and observation, however, is fast removing this prejudice, and physicians now are much more cautious in recommending articles of this sort, and confine their use to particular states of the system.

"It has long been an opinion that in hot climates, and in the heat of summer in our own, it is necessary to oppose the debilitating effects of high temperature by the stimulus of spirit, and that this was preventive of the diseases of such seasons. No maxim can be more directly opposed to reason and experience, and on this important subject I shall take the liberty of quoting from one of the later medical authors, who have borne testimony against the practice.

"'However necessary,' says Dr. Johnson, in his essay on the influence of tropical climates, 'However necessary this practice might have been thought thirty years ago, it is now considered not only unnecessary, but disgraceful; and that in no respectable circle in the Eastern world, beyond the confines of the Punch house, where no European of character will ever be seen, is any gently stimulating liquid made use of between meals; and I take this opportunity of warning every new comer, that the very call of "brandy-shrub pauny" will endanger his being marked as a person to be avoided.

"'Nor did these most excellent habits of temperance originate in any medical precepts, or admonitions,—far from it. The professional adviser was by no means solicitous to inculcate a doctrine, which it might not suit his taste to practice. But in a vast empire, held by the frail tenure of opinion, and especially where the current of religious prejudices, Brahmin as well as Moslem, ran strongly against intoxication, it was soon found necessary, from imperious motives of policy, rather than of health, to discourage every tendency towards the acquisition of such dangerous habits. Happily what was promotive of our interest, was preservative of our health, as well as conducive to our happiness. And the general temperance in this respect, which now characterizes the Anglo Asiatic circles of society, as contrasted with Anglo West Indian manners must utterly confound those fine spun theories, which the votaries of gently stimulating liquids have invented about supporting perspiration, keeping up the tone of the digestive organs, &c. all which experience has proved to be not only ideal, but pernicious.

"'I can conceive only one plausible argument, which the transatlan-

tic Brunonian can adduce, in support of his doctrine, after the unwelcome evidence, which I have brought forward respecting oriental customs; namely, that as the range of atmospherical heat in the West Indies, is several degrees below that of the East, it may be necessary to counterbalance this deficit of external heat, by the more assiduous application of internal stimulus. For this hint, he will, no doubt, be much obliged to me, as he must consider the argument irresistible.'

"The same principles will apply to our own climate in the summer, and to an error in this particular is to be ascribed a large portion of the sudden deaths, which occur at this period, and which are usually ascribed to the effects of an agent, which often plays but a second part in this operation, that is, cold water. I do not mean to deny, that death occasionally happens from drinking water, when the system is in a state of high excitation,—but this very state is the dangerous one, and this, in ninety nine cases out of an hundred, is produced by spirit.

"On this point, of the use and necessity of ardent spirits, I am happy to be able to produce evidence, which, while it shows the falsehood of prevailing opinions, is uncommonly free from any suspicion of partiality. I refer to the practice of the trainers of Great Britain, whose business it is to prepare men for pugilistic combats.

"Physicians in their recommendations, are liable to be biassed by regard to the wishes and prejudices of their patients, and to be deceived by their representations; while individuals are still more liable to deceive themselves concerning the effects of medicinal, or dietetic courses of conduct. These trainers, on the contrary are troubled with no scruples. They treat their subjects, as they would horses, cows, or even steam engines. Tastes and feelings are nothing to them. Their sole object is to give the machines, upon which they are operating, the greatest force and power of endurance, physical and mental, of which their constitutions are capable. And what is the result to which their experience has led them. Some even in this assembly will probably be astonished to learn, that spirit in every form is rigidly prohibited. Beer is the usual drink, but not the strongest kind; and even wine is very sparingly allowed, and that only to particular individuals. They never deceive themselves with the idea, that bark, cordials, or spirit can give muscular power. Experience has taught the direct contrary, and they rigidly interdict the use of these debilitating agents.

"I may make use of the experience of the trainers against another false and injurious notion, namely that it is always dangerous to leave off, at once, the use of spirits. There are, undoubtedly, a few deplorable cases in which the stamina of vitality have been so completely destroyed by intemperance, that a miserable death is the result of abstinence from the usual stimulus. In these cases however life is shortened but little. It is only when death is staring the wretch in the face that the attempt to escape drives him into his embraces. The question is rather, shall he be killed by liquor, or by the want of it. A question of a day, or an hour, not of life and death.

"But these are exceptions. In general we are taught by the train-

ers, that there is no risk; they make short work with their subjects and remove their habitual stimulus, without fear of the consequences.

"I do not dwell on the practice in these instances; it is necessarily connected with certain odious associations. The facts are sufficient for me to take decided ground on this subject, and to call on the members of this society, and the public generally, to join in a sweeping denunciation of spirituous liquors, as articles of daily use, even in what is called moderation. There are cases of disease, in which henbane, hellebore, mercury, copperas, and other virulent poisons are useful; but would any man in his senses think of using himself, or encouraging in others, in an ordinary state of health, the use of these articles? And why should we wish to poison ourselves with spirit, because its effect is less sudden, or requires a larger dose. No! The place for the bottle of brandy, or rum, is on the apothecaries' shelf, by the side of the bottles of arsenic and opium, and thither we should labor to banish it.

"But the great obstacle to any effectual suppression of intemperance, is to be found in the encouragement afforded by the language and customs of society in general, to the limited use of ardent spirits. Notwithstanding, as I have observed above, that the feeling of the community in general is hostile to drunkenness; we are apt to hold language in regard to the practice of drinking spirits, which is very different from what would be dictated by reason and good judgment.

"How few persons are there, who do not occasionally speak of the moderate use of spirit, as a comfortable thing, and regard it at most as a habit of little or no consequence. How many smile, when they should look grave as they see a man swallowing, with apparent satisfaction, this pernicious liquid. We do more than this. We make an allowance of spirit a part of the regular wages of workmen, and have no hesitation about offering it as a compliment, or piece of politeness, to them. We go still further, and encourage it by example, for there are perhaps few, who now hear me, who do not occasionally take a glass of brandy, or some other liquor, either alone, or with a friend. But every act of this kind is injurious to society, since it goes, to a certain extent, to influence public opinion in favor of this practice, and it behoves every man to remember, that in so doing, he is helping to break down the most efficient barrier against this vice.

"Whenever it is generally considered disreputable, for a man in health to drink ardent spirits, we shall have few drunkards. There will be some doubtless, as society will never be free from the foolish and vicious; but their orgies will be conducted more or less secretly. Men will be disposed to indulge their inclinations privately, and the young, especially, will learn to look upon such indulgence as a cause of shame, instead of glory. Many now swallow potions, which are positively disagreeable, and labour too successfully to acquire a taste, which is to give them credit with their companions. But to all this there would be an end, if the majority of mankind looked as they should, upon any such undertaking with sincere pity and contempt. I am aware that in this particular, we are improving, that the use of

spirits is much diminished among the more respectable classes of the community, and that correct notions are gradually extending their influence; but society has yet many steps to take in this course."

"The utter hopelessness," says Dr. Emlen in his essay referred to in the preceding Report, "of the reformation of the habitually intemperate, a very striking and lamentable fact, must have often forcibly arrested the attention of every observing member of the profession. We have not kept a record of all the cases of habitual intemperance coming under our notice, but they have not been less than some hundreds and not one instance of permanent reform, to our knowledge ever took place among them. Medical men, who are familiar with the laws that govern the animal economy, know how irresistible are the calls of the stomach. The inebriate, deprived for a time, of his usual stimulus, soon feels the same craving anxiety for his accustomed draught which is felt in the stomach of another, starving with hunger. What can restrain the powerful calls of the appetite for food if access be possible to the means of gratification? Just as irresistible, we are persuaded, are the demands of the stomach in the unhappy victims of spirituous potation."

"Of the effects of ardent spirits on the system," says Dr. Chapman in his book mentioned in the Report, "no very minute detail can be acquired, so familiar must they be to every one. It may be stated generally, that in a limited quantity, they evince decisively all the qualities of a potent diffusive stimulant, both as regards the functions of the body and operations of the mind. After a while, however, this condition of excitation gradually subsides, and is followed by a correspondent degree of languor or collapse. By an increased quantity, the exciting effect is more speedily induced, and we have in rapid succession the phenomena of intoxication commencing with exhiliration, next delirium, and finally the most beastly stupefaction. But it sometimes happens, where the quantity has been excessive, or the individual is not habituated to the impressions, that death suddenly takes place without any of the appearances of excitement."

Influence of civic life, &c. on the digestive Organs, through the Medium of Drink.

"Nature has plentifully supplied the earth with water, and animals drink nothing else to quench their thirst,—ergo, says one party, water alone should constitute the human beverage. But says another sect, why did bounteous Nature weigh down the mantling vine with the swelling grape, if she did not mean that man should drown his cares occasionally in the goblet? It is doubtful, however, if Nature destined the grape for fermentation. Did this indulgent Parent ever mean that barley and oats should be converted by the Scot and Hibernian into Whiskey? It is certain, indeed, that civic association, or

congregation of a people any where, has a tendency towards Bacchanalian indulgences. This, I conceive, has been the case from the very infancy of the world. Homer's heroes seldom meet together without getting drunk, especially when they are relating their own exploits. Let Ulysses himself confess it.

> Hear me, my friends! who this good banquet grace,
> 'Tis sweet to *play the fool* in time and place;
> And wine can of their wits the wise beguile,
> Make the sage frolic, and the serious smile;
> The grave in merry measures frisk about,
> And many a long repented word comes out!
> Since to be *talkative* I now commence,
> Let wit cast off the sullen yoke of sense.

"The foregoing passage explains most correctly the real source and universal cause of intemperance in drink. When men assemble together they are anxious to please and be pleased. The colloquial impulse predominates. Wine gives wit to the dullest intellect; crowds the brain with ideas; tips the tongue with eloquence, and illumines the eye with the fire of expression. The dull scenes and corroding cares of life are now forgotten, or past dangers and difficulties are remembered and related with pleasure. The future is clothed in romantic anticipations of success and happiness,—in short, a sort of Elysium opens round the soul! Is it to be wondered at, that man should wish to protract these ecstatic moments; or be too often carried insensibly along the stream, till he approached the brink, or even precipitated himself into the gulf of excess?

"But let us examine the affair a little deeper. The digestive organs, to which this inordinate stimulation was applied, and through the medium of which this intellectual excitement was raised, do not fall back, after such a scene, to the healthy standard, or to their usual integrity of function. No, indeed. The power of digestion languishes; the appetite is impaired; the biliary secretion is deranged. The animal and intellectual systems participate in the effects of this commotion. The muscles are enfeebled, and tremble. The nerves lose their tone. The mind, which, the evening before, was all prowess, is in the morning overrun with timidity, or clouded with horror. There is now a collapse of the system. The arteries of the brain were turgid and distended with blood during the excitement of the wine; they are now in an opposite state. Is it to be wondered at, that these alternate extremes should often lead to organic derangement of the delicate texture of the brain, and end in hypochondriasis or mania itself?

"The liver and brain are the organs, in fact, which suffer most from intemperance in drink; and it appears to me, that this occurs more from the subsequent collapse, than from the previous excitement. After a debauch, the power of the heart is greatly weakened. It cannot keep the *arterial* system proportionally distended, and hence the blood accumulates in the *venous* system; or, in other words, congestion in the veins of the liver and brain obtains, with great derangement of function, ending ultimately in lesion of structure in these organs.

"In the *liver* it manifests itself by flying or uneasy sensations in the right side, or across the stomach; flatulence; acidity; clay coloured evacuations; sallow complexion; mental despondency; fickleness or irritability of temper; pink or other urinary sediment; disagreeable dreams; tenderness on deep pressure under the margin of the right ribs; occasional palpitation or fluttering about the heart or pit of the stomach, &c. When this train of symptoms commences after irregularity of living, or indeed after any mode of life, the functions of the liver and digestive organs are deranged, and there is but one step further to organic or incurable disease. This is the moment for a prompt administration of remedies, particularly the blue pill, sarsaparilla, and antimonial aloetic medicines. In these cases, I have derived the most marked benefit from *artificial Harrowgate water*, which is easily prepared from sulphate of Magnesia, supertartrite of potash and sulphuret of potash.

"In the *brain*, it manifests its baneful effects by headachs; flushings of the face; throbbings of the temporal arteries while lying in bed; tremors of the muscles, &c. These warn us that hypochondriasis, apoplexy, palsy, or mental alienation itself are to be apprehended, if not guarded against by timely evacuations from the bowels, occasional leeching or cupping on the temples, or cold applications to the head itself, &c.

"In the *heart and blood vessel system*, the pernicious consequences of intemperance may be traced by the discriminating physician, to irregularity of action in the central organ of the circulation; occasional palpitations or flutterings; strange and undescribable sensations of the chest; unequal distributions of the blood; flushings in one part of the body and chilliness in another; but particularly an extreme dejection of spirits, which characterizes deranged function and structure of the heart, and I am convinced leads, in numerous instances, to suicide!

"To remedy these evils *effectually*, it is evident that a gradual diminution or total subtraction of the *cause* would be the surest method. But only a few have resolution to reform entirely. The best means of *counteracting or retarding* the deleterious effects of intemperance are such agents as keep all the secretions open, particularly those of the bowels and skin. The blue pill, aloes and antimony, form a powerful combination for this purpose, when judiciously proportioned; and, aided by carriage or horse exercise and the occasional use of the tepid or cold bath, according to the actual condition of the heart, liver, digestive organs and head, will ward off the punishment of our indiscretions for a much longer period than we deserve to enjoy.

"The above observations apply to excesses in drink every where; but on the population of crowded cities, where sedentary habits and confined air prevail, these excesses exert an infinitely more powerful influence than in towns, villages or the open country. The citizen then, and particularly the civic *valetudinarian* ought to be especially on guard against this source of ill heath.

"A few words on the salutary effects of drink. There can be no question that water is the best and the only drink which Nature has designed for man; and there is as little doubt but that every person might gradually, or even pretty quickly accustom himself to this aqueous beverage. I believe a precept is inculcated in the lectures of a deservedly eminent physiologist of this metropolis, that no drink should be taken at meals, nor for three hours afterwards, lest the gastric juice should be diluted, and the digestion thereby weakened. From an attentive observation of man and animals in almost every parallel of latitude and climate of the globe, and among nations the nearest to a state of nature, I am disposed to draw a very different conclusion. Both men and animals, under these circumstances, drink *immediately after* eating; and this, I am convinced, is the salutary habit. But even this rule is not absolute. It must vary according to the season of the year, and the exercise, &c. of the individual. In hot weather, when there is great exudation from the pores of the skin, and particularly where exercise is taken before dinner, the food must be diluted by drink *during* the meal, and *vice versa*.

"*Parallel of Enjoyment and Suffering in Drink.*—The water drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which he would otherwise be subject. The winedrinker experiences short, but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment, then, turns decidedly in favor of the water drinker, leaving out his temporal *prosperity* and future anticipations, and the nearer we keep to his regimen, the happier we shall be. Here, however, as in all other things, there is a certain latitude within the range of health and happiness, which the wise man and the philosopher will occasionally traverse round, but not exceed. The *native fountain* is in the centre of this circle, and from it our eccentric divergences should be narrowly watched and carefully limited.

"JAMES JOHNSON."

Dr. Trotter in his essay on drunkenness, p. 137, Boston edition says, "A train of complaints of the most dangerous nature at once destroying the body and depraving the mind are the certain followers of habitual ebriety. Amidst all the evils of human life no cause of disease has so wide a range or so large a share as the use of spirituous liquors. More than one half of all the sudden deaths that occur are in a fit of intoxication."

The Edinburgh Encyclopaedia quotes from the same essay the following paragraph. "The following diseases are brought on by the free use of vinous liquors, viz. 1. Those that appear during the fit of intoxication; apoplexy, epilepsy, hysterical affections, convulsions, oneirodynia: And 2. Those which are induced by the continued habit of drinking; inflammation of the brain, pleurisy, inflammation of the stomach, inflammation of the bowels, rheumatism, opthalmia or inflammation of the eyes, carbuncles, diseased liver, gout, schirrous of the lower viscera of the chest, jaundice, dyspepsy or indigestion, dropsy, atrophy

or emaciation of the body, fainting, palpitation of the heart, locked-jaw, palsy, ulcers, madness, idiocy, melancholy and premature old age." *See Edin. Ency. Art. Drunkenness.*

Respecting the temperate but habitual use of wine the writer of the article above mentioned says, "It is not drinking always to the point of intoxication, that is necessary to constitute intemperance. The health as well as the mental faculties may be ruined by a regular course of what some consider as sober drinking. Half a bottle or more of wine, for example, taken every day is thought by many to do no harm. But perhaps the degree of constant excitement thus kept up is more trying to the system and ultimately more pernicious, than getting completely drunk would be at longer intervals. Dr. Gregory in his lectures gives it as his opinion, that of the two, a man had better drink no wine during the month and then at the end of it make himself completely drunk, than swallow half a bottle of Port every day, though he may never seem to be thereby intoxicated at all. Because in the former case the system has time to recover itself from the shock given it before it receives another; whereas in the latter case, it is constantly kept, as it were upon the stretch."

"Wine," the same author remarks, "is an excellent remedy for some diseases; but why take physic when in good health?"

"In attempting to *prevent* or *cure* the drunken habit," the writer remarks, "*fly from the approaching plague;* is a most invaluable maxim. Let every individual who has the least regard for his safety beware! Scarcely any thing can equal the danger of his once giving way. If he indulges *ever so little*, the desire he may feel for the stimulus of vinous liquors, he is in the utmost peril of being ultimately undone. The enemy once admitted will scarcely ever be expelled."

From Dr. Calhoun's Introductory Address, prefixed to the American edition of Gregory's Practice of Physic.

Speaking of the manner of living and of the diseases in the United States he says on p. 31. Vol. I.—"We differ from our ancestors in eating more animal food and drinking more spirituous liquors; although as to the latter article perhaps, it may be safely said, that the consumption of these destructive and pernicious stimulants increases by degrees as we go from the North to the South, where we see intemperance prostrating her victims on every side, and bringing along with her the usual train of lazy habits and dissolute morals. If we have any vice which can be called national, it is intemperance: the quantity consumed yearly is prodigious."—Again, p. 32, "Apoplexy and palsy are often the result of intemperate habits; in the Middle and Southern States particularly."—And on p. 33, "Pyrosis and indigestion are often the result of intemperance. Dropsy generally occurs among the poor, the irregular, and intemperate."

The debasing effect of spirituous liquors on the labouring classes, especially in the cities, is shewn in the horrid fact stated in the following remark on p. 33.—"Among the labouring classes, particularly

in the cities, there are few individuals who have not had their constitutions seriously affected by the disease resulting from impure connexion." How deplorable is the condition of the offspring of such parents!

PROCEEDINGS OF ECCLESIASTICAL BODIES RELATIVE TO THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

General Assembly of the Presbyterian Church in the United States, held in Philadelphia, May, 1827.—Extracts from the printed Minutes of the Assembly.

May 28th. The Committee on Overture No. 9, viz.

A communication from the American Society for the Promotion of Temperance, made a report, which was accepted and laid on the table.

"Resolved, That agreeably to a recommendation of the committee in their report, the Agent of that Society be heard before the Assembly this afternoon at 5 o'clock."

"At the time appointed, The Rev. Nathaniel Hewit, Agent of the American Society for the Promotion of Temperance, addressed the Assembly."

"The report of the committee on the communication from the American Society for the promotion of temperance, was taken up and adopted, and is as follows, viz.

"It is unnecessary to adduce evidence of the increasing prevalence of intemperance in our beloved country, to convince this Assembly that vigorous and united efforts ought immediately to be made, to restrain and prevent this most ruinous of all vices. For several years past, this subject has occupied the attention of our Presbyteries and Synods, as well as that of the religious bodies with which we are connected. Patriotic and philanthropic men also, without distinction of sect or party, have long ago observed the growing ravages of this national evil, and they anxiously inquire, 'What can be done to check and suppress it?'

"Your committee, therefore, are persuaded, that the Presbyterian Church in the United States will, with all readiness of mind, cooperate with their christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country, relative to the intemperate use of intoxicating liquors.

"A national Society of this character was formed in Boston, a year ago last February, under the name of 'the American Society for the promotion of Temperance.' Its members are elected from the Northern and Middle States; and as soon as practicable, many others will be added from every section of the land, without distinction of religious denomination or political party.

"Having carefully examined the Constitution of this Society, and

having also heard a more particular exposition of its principles, plans, and prospects from the Agent, who is now in this City, your committee are prepared, earnestly to recommend it to the prayers and support of our brethren.

"For this purpose, we submit, for the consideration of this Assembly, the following resolutions.

"1. Resolved, that this Assembly approve the object of the American Society for the promotion of Temperance.

"2. Resolved that it be earnestly recommended to the Presbyteries and congregations under our care to cooperate with the friends of this society in extending its principles throughout our country."

In their Narrative of the state of religion the Assembly say,—"The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice. And, although in many places its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When, O when, shall man, 'the glory of creation,' cease to merge his high character and destinies in this sink of brutish defilement!"

And in their pastoral letter they say also that,—"The desolating evils of intemperance might be greatly checked, if christians would with one accord, regulate their conduct according to evangelical principles."

"Disciples of Jesus! do you consecrate your *all* to the service of God, when your *time* is entirely devoted either to business, or recreation; when your *wealth* is either hoarded up, or spent in the purchase of pleasure; when your *influence* is all employed on worldly interests? How can your souls prosper, when you hold back a great part of what God requires? Will the Judge of all, award heaven to those who give to him divided hearts? Brethren, consider what we say, and the Lord give you understanding in all things.

"The General Assembly are the more earnest on this topic, because the reports brought up this year, give evidence of the prevalence of many fearful and desolating evils.

"*Intemperance,* that giant vice, marches through the length and breadth of the land, and carries destruction in its train. Its name is Apollyon: it destroys health, wealth, reputation domestic happiness, conscience, the soul.

"*Gaming*, in various forms, particularly in *horse-racing* and *lotteries* is increasing most alarmingly, in the country; and spreading the evils of pauperism, indolence, improvidence, extravagance, and drunkenness, in a manner most fearful. And it is a matter of unspeakable grief to us to learn, that even professors of religion, misled by the *avowed* design of lotteries, sometimes give countenance and support to this most pernicious species of gambling.

"*Sabbath-breaking*, in various forms, proves the general prevalence of ungodliness, and too often, the low regard which even professing christians have for God's holy day. It has been reported to us, breth-

ren, that members and even officers of the Church, not unfrequently visit, or set out on journies on the sabbath; and that they meet at places of worship, apparently more for the purpose of talking of crops, and the prices of produce, and discussing the political questions of the day, than to worship in God's sanctuary, and hold communion with the Holy One in the ordinances of his house. Is this what the Lord your God requireth of you, brethren? Is this making the sabbath a delight, and counting it holy and honourable?

"We also hear that there is, in many parts of the country, a rising of the spirit of infidelity; and in others, a zealous propagation of erroneous and heretical opinions, destructive of the very life of christianity.

"In our multiplying population, thousands too are growing up as heathen; and souls are dying in ignorance and sin."

We consider that the vice, impiety, and infidelity so forcibly described in the above passage are to be attributed in great measure, to the practice of using spirituous liquors. Those offences against morals and religion are but seldom found in strictly temperate communities."

General Synod of the Reformed Dutch Church. Session, June, 1827.

"The Rev. Mr. Hewit, the agent of the American Society for the promotion of Temperance, appeared before Synod, and explained the views and objects of the said Society. A copy of proceedings at the organization of the society, of its constitution and of the address of the Executive Committee was presented and read.

"Resolved, that the communications received by Synod on the subject of intemperance be referred to a special committee consisting of the Rev. C. D. Westbrook, J. A. Wyckoof and Samuel A. Van Tranken, and the elders Stephen Van Rensselaer and Singleton Mitchell.

"The committee reported and their report was adopted, and is as follows, viz.

"The Committee on the subject of preventing Intemperance, recommend to the General Synod the following resolution;

"Resolved that this Synod have heard with deep interest and painful solicitude the address of the Rev. Mr. Hewit, on the *causes*, the *consequences* and the *remedy* of Intemperance; that it cordially approves the object of the Society of which he is the agent; and that it be hereby affectionately recommended to the Ministers, Consistories, and Congregations under its care, to promote the cause of Temperance by precept and example, and as one means of furthering this most benevolent object to discourage the *indiscriminate* use of ardent spirits in family and social circles.

By Order, CORNELIUS D. WESTBROOK, *Chairman.*

"The above is a true extract from the Minutes of the General Synod of the Reformed Dutch Church, convened in ordinary session in the city of Philadelphia in June, 1827.

Quod Testatur,

THOMAS M. STRONG, *Stated Clerk, pro tem.*"

General Association of Connecticut, Annual Meeting, Stratford, June, 1827.

"Resolved, That this Association do cordially approve of the principles and objects of the American Society for the Promotion of Temperance; and that we will use our influence as pastors to prevent entirely the common use and all the abuses of 'strong drink.'"

In their Annual Report on the state of Religion, they say, "The progress of Intemperance which once seemed beyond control, is beginning to receive a check. In many places the important discovery has been made, by actual experiment, that union and decision, among the virtuous part of community, in discountenancing the use of Ardent Spirits, is effectual to check its progress—to guard the rising generation against it—and to diminish very greatly its attendant evils."

General Association of Massachusetts, at their meeting in Worcester, June, 1827.—*Extracts from their Minutes.*

Thursday, June 28th.—The following resolutions on the subject of Temperance were moved and adopted, viz.

1. That we cordially approve of the object and operations of the "American Society for the Promotion of Temperance," and we earnestly hope that the practice of entire abstinence from the use of distilled liquors will become universal.

2. That we will abstain from the use of distilled liquors ourselves; that we will not have them used, except as a medicine in case of bodily infirmity, in our families; that we will not provide them as an article of entertainment for our friends; and that we will, in all suitable ways, discountenance the use of them in the community.

General Convention of Vermont, Session at Montpelier, Sept. 1827.

In their Annual Report on the state of Religion, they say,—"The promotion of temperance. We rejoice this subject is beginning to assume a *commanding* attitude and to *challenge* that attention which it has long *solicited* with little effect. Wherever men have had the virtue to deny themselves, or the magnanimity to resist a shameful custom, long enough to make a fair experiment, it has been fully demonstrated that ardent spirit is not required by the laws of courtesy or the necessities of labor. By the exertions of societies and individuals in many towns, a great check has been given to that loathsome vice which completes the degradation of degraded man. In one of the first towns in the state, we learn, that, from the best information that could be obtained, *less than half the quantity of ardent spirit was consumed the last year that had been consumed in former years.* Gentlemen of every rank and employment there, and in other places, have become convinced that to be treated politely is not to be treated with ardent spirits."

Proceeding of the members of Park Street Church, Boston.

At a meeting, held on the 15th of April, 1827, to receive the Report of a Committee previously appointed to consider the expediency of adopting some measures in furtherance of the efforts which are now making for the promotion of temperance,

The following Report was made by the Committee.

The Committee to whom was referred the consideration of such measures as it may be expedient for this church to adopt to forward the general efforts that are now making for the promotion of temperance, in coming to a decision, have been influenced by the following considerations.

That while all admit and deplore the evils of intemperance, yet the reformation of persons given up to intemperate habits, has in general, been found hopeless.

That our object therefore should be, to prevent entirely the formation of such habits, by arraying public opinion against the use of ardent spirits in any quantity, as an article of drink, as both useless and injurious.

And that to the church of Christ is committed the duty of regulating and enlightening the public opinion by the exhibition of truth and by example.

In view of the above mentioned considerations, we would submit the following resolution.

"*Resolved*, That we as a church, feel ourselves required by the spirit of the Gospel, to abstain entirely from the use of ardent spirits, except as an article of medicine, and also, to exert all our influence to restrain others from a habit so pernicious."

The foregoing Report was accepted and the Resolution adopted, nem. con.

Copied from the records by WILLIAM J. HUBBARD.

The church in Essex Street, Boston, adopted about the same time resolutions of the same purport. Other churches have done the same, but we cannot with accuracy designate them. If every christian church in the United States would take the same stand as that in Park Street, the change which would follow would be productive of incalculable benefit. There are not fewer than 10259 churches and societies composed of Presbyterians, Congregationalists, Episcopalians, Baptists, Methodists, and Friends, containing about 860,972 members,* who are professed christians. Shall we overrate the self-denial and sobriety of this host of the visible followers of Christ, if we suppose that they make but a moderate use of ardent spirits? And if they use but a *little*, will they scruple to make so small a sacrifice for the purpose of rescuing this country from the desolating pestilence—*intemperance!* Let every minister of Christ take it for granted, that the church under his care is not so far sunk in sottishness, as to refuse to make so *small a sacrifice* for so great a good. If every church will but come

* See Quarterly Journal of the Amer. Education Society, No. 3. Jan. 1828.

to the determination that its members will no longer purchase, drink, give away, or sell the *drink of drunkenness*, we hesitate not to express our confident belief that in ten years, intemperance will either cease to exist or be driven out of sight.

Is it an extravagant supposition, that if each one of the 860,972 members of the visible church would abstain himself and use his influence over his relatives, neighbours, and friends, to induce them to abstain likewise, he would in one year persuade *one* to imitate his example? If this were done, in one year 860,972 immortal beings would be led back from this "broad road that goeth down to destruction." If these again should begin the work of mercy on others, they with the former would in another year recover twice that number viz. 1,721,944. In this manner the healing and restoring efficacy of a pure example and kind persuasion would extend until all or nearly all would be brought within the pale of safety.

As specimens of the results of efforts made to promote the cause of temperance in many of the towns in N. Eng. we subjoin the following.

Extracts from a letter of the Rev. Thaddeus Pomeroy, pastor of the the Cong. Church and Soc. in Gorham, Me. to Dr. Edwards.

"The cause of Temperance moves on well in this place. Several of our most confirmed drinkers have abandoned the practice for a few weeks. I should think that from fifty to an hundred temperate men have entered with much earnestness on the practice of entire abstinence. New instances of this come to my knowledge almost every day. In one instance a deaf and dumb man, of about fifty years old, who has been trained to temperate drinking, has abandoned it wholly. Some of our largest farmers have declared their determination to permit no ardent spirits in any season to be used on their farms. Two merchants have done selling ardent spirits."

A gentleman of Norwich, Conn. informed our agent that about 75 persons had joined the Norwich-falls Temperate Society; one of the articles of which is, an entire abstinence from spirituous liquors except for medicinal uses. Several of the most respectable merchants also had ceased to sell distilled liquors; and that on inquiry it was ascertained that one quarter only as much spirits had been sold during the year 1827 as in the year preceding.

The diminished demand for spirituous liquors in Boston, and the effect of the efforts made in that city for several years in reducing the number of licensed houses, appears from the following table, which was obtained from the highest authority.

	1822	1823	1824	1825	1826	1827
Innholders	57	38	44	38	34	39
Victuallers	496	530	518	556	516	504
Retailers	113	103	65	43	17	17
Confectioners	9	8	3	5	5	2
	675	679	630	642	572	562

While the above table shows that the number of licensed persons and places is *diminished,* let it not be forgotten that the population has *increased.* In 1822, the number of inhabitants was 49,000; in 1827, 64,000.

In the course of the last summer a society was formed in Providence, R. I. by the young men in that town. How many of them entered into an engagement to abstain entirely from drinking spirituous liquors we are not informed. We recollect the notice of the meeting, at which their society was organized, as we found it in one of the Providence newspapers, stated that there were as many as two hundred and fifty young men present. A gentleman also observed to our Agent, that there are very few young men of any respectability in that town, who are now seen to frequent drinking houses, or are known to make any use of ardent spirits.

The foregoing instances are produced merely as examples. We believe that similar effects have followed our efforts in this great and good work in more than fifty towns in New England alone.

The following is the form of agreement adopted by the "Association of Heads of Families for the promotion of Temperance," in the South Parish of Andover, Mass.

"Believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful; that it is the cause of forming intemperate appetites and habits; and that, while it is continued, the evils of intemperance can never be prevented.

"Therefore, we, the subscribers, for the purpose of promoting our own welfare, and that of the community, agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that in all suitable ways, we will discountenance the use of them in the Community.

Andover, Mass. Sept. 1826."

The above agreement is subscribed by the Professors in the Theological Seminary—the Instructers of Phillips Academy—the Treasurer of both these Institutions who is also President of the Bank in that place—the Secretary of the American Education Society—the then Pastor and present deacons of the Church, with other leading characters in the society—amounting in the whole to about fifty.

The same form for young men, with the omission only of the words and phrases appropriate to heads of families, is also subscribed by members of the two seminaries to the number of one hundred and ninety eight.

Similar associations have been formed in most of the colleges in New England, and in that at Princeton, N. J.

We would earnestly entreat the Preceptors and teachers of Academies and schools, to transcribe the foregoing form in a book, or prepare an-

other of the same purport, and when they have fully exhibited to their pupils the dangers to which they are exposed, and the advantages of union and explicitness in assisting them to repel temptation, and the great benefits which their example will confer on their friends and companions, then invite them to subscribe their names to it.

We would here suggest a caution to all who may take an active part in this business,—viz.—*Never reproach either a youth or any other person who does not subscribe an engagement like the one above mentioned; nor tease him by frequent and over urgent solicitations to comply with your wishes.* Leave him to be operated on by the example of his companions, with an occasional but mild repetition of the reasons why every person without distinction should put himself as far as possible from the reach of the destroyer.

In this connexion we subjoin the following resolutions, which after a full discussion, were unanimously adopted by the members of the Massachusetts Society for the suppression of Intemperance at their late annual meeting in Boston, Nov. 5, 1827, to which we add our own most cordial approbation.

"1. *Resolved,*—That in the opinion of this meeting there is sufficient evidence that ardent spirits are *not* necessary as a refreshment or a support to the strength during labor; but on the contrary, are absolutely injurious to the health; that to the general *moderate* use of them is to be *chiefly* attributed the prevalent habit of intemperance; and that entire abstinence from their use, except when prescribed as medicines, be recommended to all classes of Society.

"2. *Resolved,* That it be recommended to ship owners, masters of vessels, farmers, mechanics, proprietors and superintendants of manufacturing establishments, and all others having the care of young persons when first entering upon laborious occupations, to endeavour to induce those under their charge, to form the habit of labor without any use of ardent spirits.

"3. *Resolved,*—That it be recommended to all having the charge of the education of the young, to endeavour to produce upon their minds a strong impression of the dangerous tendency of even a moderate use of ardent spirits."

It may give authority to the above resolutions to inform our distant readers that the celebrated Dr. John C. Warren of Boston is the President of that Society; whose zealous exertions to promote its benevolent ends will prevent more diseases and wounds than even his preeminent medical and surgical talents have cured. If every physician would imitate his bright example, the pestilence, intemperance, would soon be driven from our abodes.

Various Statements and Estimates to show the Annual destruction of health, reason, and life in the United States, produced by the use of Spirituous Liquors.

BILL OF MORTALITY

FOR THE CITY AND LIBERTIES OF PHILADELPHIA, FOR THE YEAR 1826.

By recurring to the opinions of Physicians, quoted on the preceding pages, it will appear that the following diseases are most commonly the effect of the habitual use of distilled spirits: a large proportion, therefore, of the deaths reported, as having resulted from them, is to be attributed to that cause.

Atrophy	31	Dropsy	78
Apoplexy	21	Dropsy of the Breast	38
Convulsions	258	Consumption	587
Epilepsy	15	Palsy	31
Inflammation of the Brain	60	Insanity	16
Inflammation of the Breast	30	Diarrhoea	99
Inflammation of the Liver	54	Debility	277
Inflammation of the Stomach	22	Fevers of various kinds	423
Inflammation of the Bowels	73		
		Total	2113

Remarks. 1. Of the above number, 859 are under 20 years of age. But it is well known that, with the exception of a few intelligent families, the practice of giving the various kinds of distilled spirits, either alone or in mixtures of which they are the principal ingredient, to infants and children to relieve the complaints to which they are subject, is universal. By this means, the maladies of infancy and childhood are aggravated, and in many cases rendered mortal, when, by a different treatment, they would have recovered. Nearly all the diseases of infants and children are acute and of an inflammatory character. Distilled spirits, therefore, the most powerful in the list of excitants, increase the febrile action in the highly susceptible systems of infancy and childhood; and give, in many cases, a fatal turn to the distempers peculiar and common to their age.

2. It is well known, also, that among the poor and intemperate, whiskey and cider-brandy are given to infants to quiet them, and to young children as substitutes for plenty of food, and for warmth. There are, besides, a multitude of families in which the parents admit their children to participate in their daily drams. The tendency of this practice to impair the health of young persons is obvious. But we are persuaded that the number of early deaths occasioned by it, particularly in the cities, is not duly estimated. For the purpose of exhibiting the mischievous effects, which the fiery liquids, whiskey, cider-brandy, and New England rum must produce on the delicate fibres of infants and children, we will refer to an experiment made of the effects of a much milder beverage—that of wine. Dr. Parris, in his Treatise on Diet, page 93, note, American edition relates, that "A Surgeon gave to two of his children, for a week alternately, after dinner, to the one a full glass of Sherry and to the other a large China orange. The effects that followed were sufficient to prove the injurious tendency of vinous liquor. In the one, the pulse was quickened, the heat increased, the urine became high coloured, and the stools des-

titute of the usual quantity of bile; while the other exhibited every appearance that indicated high health. The same effects followed when the experiment was reversed."—If the indications of disease in this case were so decisive from the effects of one glass of wine only, every 24 hours, in the short space of a week, are we not warranted in assigning to ardent spirits a terrible agency in destroying the multitudes of infants and children annually cut down in our country?

3. Of the whole number of cases abovementioned, we remark—1st, A proportion of them was the direct result of ardent spirits; and 2dly, many of the others fell victims to the several diseases of which they died, by the agency of two causes—viz.—the one, a debility of the constitution produced by the habitual use of spirituous liquors, in consequence of which the system was unable to grapple successfully with disease;—and the other, a blunted susceptibility of the body, to the action of the remedies fitted to arrest the progress of the several distempers which attacked them. For example;—wine is the best remedy that can be employed in the last stages of Typhus fever. But when the system has been inured to the more powerful stimulus of ardent Spirits, wine has no more effect upon it, than so much milk-and-water. This accounts for the dreadful havoc which fevers of this type make on inebriates.

To the above list must be added the following:—

Found dead . . .	13	Violence	6	
Casualties	19	Unknown	68	234
Drowned	48	To these add Drunkenness	28	
Death by Opium .	1	Mania a Potu	55	83
Suicide	13			
Sudden	66	Total		317

Relative to the annual bills of mortality for the city of Philadelphia, and to that for the year 1826 in particular, we add to the remarks before made, the following extracts from a letter of one of the distinguished physicians of that city, addressed to the Rev. Mr. Hewit.

"Philadelphia, September 4, 1827.

"As requested in your letter of the 15th ult. I send you a brief commentary on our Bill of Mortality for the year 1826, for the purpose of shewing the effects of distilled spirits on the health and life of man.

"Before interments are permitted within the limits of our city and the incorporated districts, the sextons of the several burying grounds are required to procure certificates of the diseases of which the deceased were supposed to have died. If a physician has been in attendance, he is required to furnish one for each case that occurs in his practice. If not, it is done by some one of the family or friends of the deceased. These certificates are left at the Health-office at the end of each week; and from these our weekly and annual bills of mortality are made up for publication.

"This method of ascertaining the number of deaths and their causes is as accurate as any resorted to elsewhere; but it is nevertheless far from being strictly so; and especially does it fail in the report made of those who fall the victims of intemperance. For respectable fami-

lies are often afflicted by members who fall a sacrifice to their indulgence in spirituous liquors; and the physician who prepares a certificate of the case cannot employ the disgraceful and shocking terms '*Drunkenness*, or *Mania a Potu*,' which would give great offence, and deeply wound the feelings of a family already sufficiently distressed. He is therefore obliged to call the disease, '*Inflammation of the brain*, *Insanity*, &c.' although these alledged causes of death are wholly the consequence of the vice of drunkenness. This is a practice well known to the members of our profession generally, and though it is something like equivocation, the circumstances of the case are thought to require it.

"There are also deaths that occur suddenly among dram-drinkers, which are not examined by physicians at all. These are reported under the heads '*Sudden*, *Found dead*.' In the statement for the last year, there are *seventy nine* such cases mentioned; and there is no doubt that most of them were caused by drunkenness. These, I think, are reasons sufficient to show, that the deaths assigned in the Bill of Mortality to drunkenness and mania a potu, cannot be considered as even approximating to the truth, as it respects the whole number which actually resulted from the effects of ardent spirits. For these reasons I feel warranted in my opinion, that more than three times the number stated in the bill (eighty three) may be attributed to that cause; which will swell the fearful catalogue to *two hundred and forty nine*. Besides these, there are many diseases produced by the use of spirituous liquors, which often terminate fatally. Such are apoplexy, dropsy, diarrhoea, palsy, debility, &c.; to which may be added many of the deaths reported under '*Casualties*, *Drowning*,' as well as a considerable proportion of those afflicted with febrile and inflammatory complaints, which are more frequently fatal to intemperate persons than to others.

"There are 337 deaths reported to have occurred in our alms-house alone during the past year, where the average number of paupers was, throughout that period, about 900; and a very large majority of this household are well known to be made up of habitual tipplers. The death of most of these may, therefore, be considered prematurely hastened by drinking ardent spirits.

"To make a safe calculation then of the number of deaths in Philadelphia, induced by spirituous liquors during the year, we will only double the number actually reported in the Bill of Mortality under the heads of '*Drunkenness*, and *Mania a Potu*,' which will make 166, adding thereto one half of the adults reported under the heads 'Apoplexy, Casualties, Dropsy, Drowned, Found dead, Palsy, and Sudden,' and we shall have 335 deaths, out of 4151, which occurred the last year, justly referrible to ardent spirits. That this estimate, moreover, is much below the number actually destroyed by this poison, appears from this consideration;—that it is fewer than the number of deaths which took place in the alms-house alone!

"Our computation on this subject cannot at present be made correctly; and although it will be recounting a part only of the mischief

resulting from the use of ardent spirits, to show the whole amount of mortality they occasion, yet such a statement carefully and accurately compiled is an important desideratum: this can easily be obtained if medical men generally, and those in our large cities particularly, would keep a private record of the cases which fall within the range of their practice. The awful estimate, that more than *thirty thousand* lives are annually destroyed by spirituous liquors in our land has been recently published in New England; yet we fear that a demonstrative record made in the manner just mentioned, would reveal a still greater number. Ought not, however, the destruction of human life, (admitted on all hands to be great, although it might fall far short of our well grounded fears,) reported as indisputably produced by the use of distilled spirits to compel all persons whatever to abandon this destructive poison forever? Especially when to the destruction of health and life, we add the pauperism, crime, and wo which follow in the train of intemperance, to an extent so great as to prevent, I had almost said, the possibility of exaggeration."

Computation of deaths by Intemperance.—By Rev. Mr. Palfrey.

"The number of persons who yearly perish in these states by the effects of intemperance, according to one calculation, made six years ago, when our population was much smaller, and the vice less common, was stated at 10,000; and though the estimate was probably at that time exorbitant, I greatly fear that it might now be found to fall considerably within the truth. The year before, the bill of mortality of one of the most exemplarily moral of our large towns, (I speak of the town of Salem) recorded 20 deaths, out of 181, one ninth part, to have been produced directly by intemperance; and the remark is added, 'many who are included in the consumption list might be added to the deaths by intemperance, because it is ascertained, that habits of intemperance have produced various diseases, which have terminated in apparent consumption.' If the proportion of 20 in 181, the proportion of that orderly town, had been maintained throughout the country, intemperance would have been the direct cause, that year, of the death of nearly *thirty thousand citizens!* In the same year it was stated, on the authority of the bills of mortality, that the annual average of deaths from intoxication, in this state, was 666. If the proportion of drunkards to the whole population be taken to be throughout the Union, the same as in this state, whereas in fact it is considerably greater, it would follow that more than 13,000 citizens of this nation yearly fell victims to drunkenness, as long ago as 1821. Three years before, from data which seem to have been accurate, as far as they went, it had been computed, that intemperance was the remote or proximate cause of the death of about three persons yearly, in a population of a thousand;* according to which estimate, the number of persons whose lives are thus more or less directly sacrificed, would

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* In Portsmouth, N. H. 21 persons died by excess in drinking last year. This place had at the last census a *population* of 7,327. New Haven, Conn.

be every year, in this state, (Mass.) *eighteen hundred*, and in the United States, *thirty six thousand!—Palfrey on Intemp.*, 2d ed. pp. 13, 14.

New York Hospital.

The number of patients in this hospital, according to the annual report of the Governors to the legislature of that state, during the year 1826 was 2171. Of these 731 were paupers: 142 were maniacks, and of these 43 were cases of Delirium Tremens or Delirium a Potu, which is a particular species of insanity produced in every case by intemperance, and so reported: 205 were cases of Syphilis: 144, Ulcers: 104, Contusions: 67, Wounds: 325, Fevers: 37, Dropsy. Of the whole number, 209 died.

The superintendent of this hospital and two of the visiting physicians informed the compiler of this Appendix that the patients received into the house were very generally addicted to intemperance, and to that cause they attribute most of their diseases and wounds.

The following is a summary of the Reports of this Hospital during eight years, from 1815 to 1826 inclusive, excepting 1821 to 1824 inclusive, of which years we have not the reports. Whole number of patients, 13,534.—Paupers, 7149.—Cases of Syphilis, 1891.—Insanity from Intemperance, 148.—Deaths, 1241.—Expenses, $295,712 45. From the Reports of the Bloomingdale Asylum, a department of this hospital, for the years 1822–3–4, we add 95 additional cases of insanity produced by intemperance, which, with the preceding, make 243.—The reports of the Pennsylvania Hospital exhibit the same deplorable results, in proportion to the number of patients received into it.

Alms-House, Baltimore.

"Within the year ending April 30, 1826, 739 persons were received into the alms-house, Baltimore. Of these, 554 owed their misery to the following causes—viz. Debility from intemperance, 235: Insanity from drunkenness, 54: Syphilis, 85: each of whom were addicted to intemperance. Ulcers resulting from the same cause, 34: Fractures and wounds which in every case were received whilst the parties were in a state of intoxication, 28. Various diseases, all traced to drunkenness, 104: Crippled whilst in a state of intoxication, 7. Old age all habitual drunkards, 7."

Alms-House, Philadelphia.

The number of Paupers received in 1823—4908.—Expenses, $144, 557.—In 1824,—5251.—Expenses, $198,000.—In 1825,—4394.—Ex-

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had by the same census, 8,327 inhabitants. The Medical Association of that city, in a late publication, (Feb. 1827,) say, 'On referring to the list of deaths in this town during the year 1826, we find that of the 94 persons over 20 years of age, more than one third were, in our opinion, caused or hastened, directly or indirectly, by intemperance; and on referring further back, we find a similar proportion imputable to the same cause, for the two years preceding.'

penses, $201,000.—In 1826,—4272.—Expenses, $129,383.—Total in 4 years, 18,825.—$662,940. A great proportion of these wretched men, women, and children owe their poverty to spirituous liquors. One of the physicians of that city informed our agent last summer, that it was almost always necessary to administer the "black drop," as a certain preparation of opium is called, to sick paupers when brought to the alms-house, to prevent the accession of delirium tremens from the intermission of their accustomed dram-drinking.

The alms-house in the city of New York, and the penitentiary connected with it, has about 2000 inmates constantly, at the annual cost of about $100,000. The resident physician informed the compiler of this report "that nearly all of them were addicted to intemperance."

From a report made to the legislature of New Hampshire in 1821, by a committee, it appears that the maintenance of the poor in that state had cost them from 1799 to 1820,—$726,547. Average annual expense, $36,327. In Massachusetts there are 7000 paupers, whose support costs the state $360,000. From a report made to the legislature of New York, by the Secretary of state in the year 1822, it appears that there were then 6,896 permanent and 22,111 temporary paupers, whose support cost that year $470,582.

By means of these data we estimate the number of paupers in the United States at 200,000, whose support costs $10,000,000 annually. We coincide in opinion with the Managers of the Society for the Prevention of Pauperism in the city of New York, who, in one of their Reports say, "in the production of crime and pauperism, ardent spirits may justly be called the *cause of causes.*"

Crime.

From the Second Annual Report of the Prison Discipline Society it appears, that, from 1806 to 1826, there were condemned to the several penitentiaries in the United States, 20,000 criminals. It is admitted on all hands that these, with perhaps scarcely one exception, are not only intemperate persons, but also that they were hurried to the perpetration of crime when in a state of intoxication. The manner in which the excitement of spirituous liquors leads to atrocious deeds is thus clearly described by Sir F. C. Morgan, M. D. in his Sketches of the Philosophy of Life.—"Legislators know no better expedient for the prevention of crime, than the exaggeration of punishment. If the dread of danger, or penal consequences, affords a stronger excitement than the temptation to crime, the most unprincipled villain will abstain from its commission; but give to that man an intoxicating fluid, which by quickening the circulation shall increase his courage, and at the same time hurry on his ideas and obscure his powers of reflection, and the deed will infallibly be committed."

The expense of confining and punishing these victims of intemperance may be estimated from the cost of the following prisons.

New York State Prison (city of N. Y.)	from 1796 to 1826	$1,237,343
Massachusetts State Prison	from 1814 to 1824	78,328
Connecticut State Prison	from 1790 to 1824	204,594

The Clerk of the Court of Sessions in the city of New York states that there were committed to the City prison and Bridewell in that city, from the 1st of January, 1822, to the 20th of November, 1826, 11,535 persons for various crimes and misdemeanors.—In Carey's Picture of Philadelphia it is stated, that from 1813 to 1823, the number of prisoners in the Mayor's Court in that City, arrested for various criminal offences, was 16,537.—A writer in the North American Review computes the number of persons in Boston who live by vice and crime at 2,000. We deem it unnecessary to adduce testimony to show that more than three fourths of this amount of crime is the direct result of intemperance.

Quantity of Ardent Spirits consumed, and its cost.

The Hon. Timothy Pitkin in his Statistics of the United States, 1816, pp. 101, 102, writes as follows,—" The distillation of grain has, within a few years, increased very rapidly in this country. In 1801, the quantity of spirits distilled from grain and fruit, was estimated at 10,000,000 of gallons. By the returns of the marshals, giving an account of the manufactures of the several states, in 1810, it appears that the quantity distilled during that year, from fruit and grain, exceeded 20,000,000 of gallons. Much the greatest part of this, probably three quarters, was from grain. It is calculated that a bushel of rye or corn will produce from two gallons and a half to three gallons of spirits. In 1810, therefore, between five and six millions of bushels of rye and corn must have been made into spirits. In Pennsylvania alone, in that year, there were 3,334 distilleries, producing no less than 6,552,284 gallons of spirits, principally from grain. The whole or nearly the whole of this is consumed in the United States. When we add to this the quantity distilled in this country from molasses, and that which is imported and consumed here, we find the annual consumption of spirits in the United States amounting to 31,725,417 gallons, as the following calculation will show:

SPIRITS DISTILLED IN THE UNITED STATES IN 1810.

	Gallons.
From Foreign and Domestic materials	25,499,382
Exports during that year	608,843
Leaving to be consumed	24,890,539
The average quantity of Spirits imported and consumed from 1801 to 1812 inclusive	6,834,878
Making	31,725,417

About *four and a half gallons* for every person."

Since that time the quantity of spirits consumed in this country has increased in a greater proportion than the increase of population. A careful inquiry into the amount sold by retail in several towns in New England has shown that about 10,000 gallons are consumed among a population of 1500. But assuming the habits of the people generally to be the same as in 1810, and estimating the present population of the United States at 12,000,000 the quantity annually consumed will

amount to 56,000,000 of gallons, which at 50 cents the gallon will amount to 28,000,000 of dollars.

The loss sustained by a labouring man in humble circumstances by indulging himself in 6 cents worth of ardent spirits for the space of 40 years, is much greater than any one would, without examination, suppose. A friend has made the computation. *Six cents and a quarter* a day, with the interest and compound interest, in 40 years amounts to $3,529 36. A young mechanic or farmer, therefore, who at 21 years of age complies with the prevailing custom of spending 6¼ cents a day for spirituous liquors, will have spent at the time he arrives at the age of 61, a very comfortable estate. So much, then, there will be saved, by wholly abstaining from this *costly* poison.

It is difficult to distribute the gross quantity of spirits consumed among the several portions of the community in such a manner as to ascertain the number of excessive drinkers. The following attempt at such a distribution is from a MS. sermon by the Pastor of a church in Connecticut.

"From a personal inquiry of most of the retailers in this place, and a very moderate estimate in regard to those whom I had not an opportunity to visit, I am well satisfied that there is sold by retail in this town the amount of 10,000 gallons of ardent spirits annually, equal to 90 hogsheads. The population not far from 1500. There is on an average then 6⅔ gallons to each person. But of the 1500, 700 infants and children consume either none at all, or but very little. The 10,000 gallons are, therefore, to be divided among 800 persons. This will average 12 gallons to each. But who drinks 12 gallons a year?—equal to a gallon a month—a quart a week—more than a gill a day! It may be so; yet I can hardly conceive it possible, that a person should drink this average with such undeviating regularity as not many times in the course of a year to disorder his faculties. Besides, we *have* sober men among us. Of the 800, we will suppose therefore that 200 do not drink over 2 gallons; the remaining 600 then will drink 16 gallons each. But we have not certainly 600 drunkards. We must suppose then that one half of these do not drink to exceed 4 gallons; the remaining 300 then must drink 48 gallons each; almost a gallon a week—all who do this are drunkards. Still I do not admit that we have 300 drunkards. Suppose then that 200 drink 10 gallons each, which is barely possible they may do without being drunkards, then the remaining 100 will drink 64 gallons, equal to 1½ pints a day; this 100 must be every one drunkards."

Others compute the drinking population at 1,000,000, and the number of intemperate persons at 300,000, and the number of families afflicted in various ways by this terrible scourge at 400,000.

We believe the foregoing estimates are as nearly correct, as the nature of the case will admit of; and after all the deductions are made which any person whatever may demand, enough of want, disease, madness, crime, and death will remain, to stain the custom of using ardent spirits with *human blood*, and lay to its charge the *perdition of souls!*

NOTICES.

☞ All communications, relative to the general concerns of the American Society for the Promotion of Temperance may be addressed to the Rev. Nathaniel Hewit, *General Agent*, Fairfield, Conn.

☞ Donations and the payment of subscriptions may be sent to William Ropes, Esq., *Treasurer of the Society*, Boston.

☞ The Editors of newspapers and of periodical publications to whom this Report is sent are requested to exchange publications with the Society. Those who may comply with this proposal are requested to direct their papers, magazines, &c. to the General Agent.

☞ The Secretaries of Societies which are or may be formed for the promotion of Temperance are requested to transmit copies of their Constitutions, Reports, Addresses, &c. to the General Agent.

☞ The Clerks of the Synods, Presbyteries, Associations, Consociations, Conferences and Churches are requested to transmit to the General Agent copies of the proceedings of their respective bodies relative to the promotion of Temperance.

☞ Ministers of the Gospel, in whose parishes or towns measures have been taken on this subject, are earnestly requested to communicate to the General Agent as minutely and accurately as may be, the results of those measures.

☞ Ministers of the Gospel, Physicians, Selectmen, Clerks of Courts, and philanthropic men generally, will render this Society and their fellow men essential service by making out answers to the following inquiries, and transmitting them to the General Agent, viz.

1. What is the population of the town in which you reside?
2. What quantity of ardent spirits is annually consumed?
3. How many distilleries, and the quantity of spirits annually distilled?
4. How many paupers, and what proportion of them were reduced to want by intemperance, and the annual cost of their support?
5. How many intemperate persons, distinguishing the sex and age, and whether married or single?
6. How many deaths are occasioned directly or indirectly, by the use of ardent spirits?
7. How many divorces take place in consequence of the same cause?
8. How many crimes are committed by intemperate persons, or others in a state of intoxication?
9. How many and what fatal accidents have occurred in consequence of the same cause?

SECOND

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF

THE AMERICAN SOCIETY

FOR THE

PROMOTION OF TEMPERANCE.

PRESENTED JAN. 28, 1829.

ANDOVER

PRINTED FOR THE SOCIETY BY FLAGG AND GOULD.

1829.

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude both as to the temporal and eternal interests of individuals, families, and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will in this way ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness, now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a society, with the following constitution; namely;

ARTICLE I. The Society shall be called, THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

ART. II. The Society, at its commencement, shall consist of members elected by this meeting.

ART. III. The Society shall from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. V. The Society shall meet annually at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings at the request of the Executive Committee.

ART. VIII. It shall be the duty of the Executive Com-

carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all monies, which shall be expended in this work of love; to inspect annually the state of the treasury; and in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. IX. The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the Gospel, to physicians, and others, and to consult and cooperate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression in relation to this subject, on those who are favoured with a public and refined education, and are destined in various ways to have a leading influence in Society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian Churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end, *temperance with all its attendant blessings may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already in different degrees, contracted habits of intemperance; the *utility of the Institution* must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

PROCEEDINGS

OF THE

SECOND

ANNUAL MEETING OF THE AMERICAN SOCIETY

FOR THE

Promotion of Temperance.

The SECOND ANNUAL MEETING *of the* AMERICAN TEMPERANCE SOCIETY *was held in the Vestry of Hanover street Church, Boston, Jan.* 28, 1829.—*The President, and Vice President being absent, the*

REV. LEONARD WOODS, D. D.

was called to the chair. After prayer by the Rev. Dr. Jenks, the following Gentlemen were elected Officers for the year ensuing.

HON. MARCUS MORTON, *President.*
HON. SAMUEL HUBBARD, *Vice President.*

HONORARY VICE PRESIDENTS.

WILLIAM BARTLET, ESQ. *Newburyport, Mass.*
WILLIAM P. GREEN, ESQ. *Norwich, Conn.*
HENRY HOMES, ESQ. *Boston, Mass.*
HON. SAMUEL HUBBARD, " "
EDMUND MONROE, " "
J. C. PROCTOR, " "
WILLIAM ROPES, ESQ. " "
ARTHUR TAPPAN, *New York city.*
JOHN TAPPAN, *Boston, Mass.*
S. V. S. WILDER, ESQ. *Bolton, Mass.*
REV. LEONARD WOODS, D. D. *Andover, Mass.*

WILLIAM ROPES, ESQ. *Treasurer.*
JOHN TAPPAN, ESQ. *Auditor.*

EXECUTIVE COMMITTEE.

REV. LEONARD WOODS, D. D.
REV. JUSTIN EDWARDS, D. D.
JOHN TAPPAN, ESQ.
HON. GEORGE ODIORNE.
S. V. S. WILDER, ESQ.

Twenty six Gentlemen, from several States, were then elected additional members of the Society.

The Report of the Treasurer was read by WILLIAM ROPES, ESQ. *and accepted.*

The meeting was adjourned to be held in Hanover church at half past 6 o'clock P. M.

At the adjournment, the President and Vice President being absent, the Rev. Dr. Woods was called to the chair.

After prayer by the Chairman, the Report of the Executive Committee was read by the Rev. Mr. Hewit, and the following resolutions were adopted.

On a motion by the Hon. Mark Doolittle of Belchertown, Mass. seconded by the Rev. Dr. Wisner of Boston,

RESOLVED,

That the Report of the Executive Committee be accepted, and printed under their direction.

On a motion by Jonathan Kittredge Esq. of Lyme, N. H. seconded by Rev. Dr. Fay of Charlestown, Mass.

RESOLVED,

That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes.

On a motion by the Rev. Daniel O. Morton, of Shoreham, Vt. seconded by the Hon. Mr. Barnard of Sheffield, Mass.

RESOLVED,

That the success which has followed the efforts of the friends of Temperance, and the approbation bestowed on the measures of this Society by wise and benevolent men in every part of the country, call for the adoption of a more extended system of operations, than has hitherto been pursued.

The Hon. Mr. Doolittle, Mr. Kittredge, and the Rev. Mr. Morton followed their motions by addresses.

A collection was then taken for the funds of the Society.

After the audience had retired, on motion by Jeremiah Evarts, Esq. of Boston.

RESOLVED,

That the thanks of the Society be presented to the Gentlemen for their addresses, and that copies of them be requested for publication.

SECOND ANNUAL REPORT.

THE Executive Committee meet the American Temperance Society on its second anniversary, with an offering of thanksgiving and praise to Almighty God, for the continued smiles of his Providence on the great and good cause in which we are engaged.

Agents and Agencies.

In continuation of the measures described in their former Report, your Committee, on the 14th of Nov. 1827, appointed the REV. NATHANIEL HEWIT, the General Agent of the Society, for the term of three years. With the consent and approbation of the Church and Society in Fairfield, Ct. of which he was the Pastor, he was on the 18th of December following, regularly dismissed from that office by the Consociation of the Western District of Fairfield County; and he commenced his labours in our service on the 1st of January, 1828. From the Report of his agency made to your committee, it appears that during the last year he travelled 3813 miles and preached 120 times; he also prepared the first annual report for publication, conducted the correspondence, and superintended the general concerns of the Society. The amount of donations and subscriptions which he obtained is, in cash $1584,93, and $328, which remain unpaid;—total $1782,93. The salary and travelling expenses of the General Agent are $1169,30. The printing and stitching of 3000 copies of the First Annual Report, Stationary, blank-books, postage, counterfeit money, and contingencies connected with the office of the General Agent amount to $415,66.

In the early part of the month of May, the REV. JOSHUA LEAVITT of Stratford, Ct. was appointed an Agent for the period of four months. From his report, it appears that he visited thirteen towns in Connecticut and eight in Massachusetts; preached twenty four times, and obtained donations and subscriptions in cash to the amount of $307,84, and $50,00 not yet paid;—total $357,84. Owing to sickness in his family, Mr. Leavitt was prevented in the summer, from completing the term of his

engagement, having been but fifty four days actively employed; and when he was about to resume his services in the autumn, he was called to the office of Secretary of the Seaman's Friend Society, located in the city of New York. On account of the exigencies of that benevolent and important institution, whose interests Mr L. is eminently qualified to advance, it was deemed to be his duty to resign the commission which he had received from your Committee, before he had completed his engagement.

No other agencies for the collection of funds have been performed during the last year. The Treasurer's Report shews that the permanent fund for the support of a Secretary is not completed. Your Committee regret that distrust of permanent funds indiscriminately is entertained by benevolent men in great numbers, and this too by persons of intelligence and wisdom. To this cause is to be attributed the failure of our attempts to fill up the fund the past year; as we confidently hoped would have been done without difficulty. Our time and limits will not permit us to investigate the subject involved in the question. We cheerfully concede to our brethren the liberty of bestowing their bounty in their own way. Moreover, in an enterprise like that of this Society, where the attainment of its objects requires the approbation and support of every moral and pious man, we ought to yield our own judgement on smaller points, to the opinion and choice of the benevolent public. This course we would now recommend to the Society, if we were not fully persuaded that the benefits arising from a permanent fund in this case, will be found by experience to be such, as will reconcile our friends to the plan we have adopted.

The state of the fund on the 31st of December, 1828, according to the Treasurer's Report, is as follows:

Balance according to the account . . .	$6887 68
Interest on funds not yet receivable . . .	204 41
Notes of Donors given conditionally . . .	850 00
Subscriptions in course of collection about .	6253 00
	$14195,09

Note. There are several subscriptions received by the Agent in his late tour, which were not received in season to insert in this account.

The REV. HENRY DWIGHT of Geneva, N. Y. applied to your

Committee, in May last, for a commission to Mr. DANIEL C. AXTELL, a licentiate of the Presbytery of Ontario; which was granted accordingly. The field of labour assigned him, was the Western Counties of the State of New York. His salary and travelling expenses were paid by a benevolent individual in the village of Geneva. Mr. Axtell's report of his agency, extending to four months, is recieved; from which it is evident that he has performed his mission with great ability, diligence, and success. His commission was renewed in October; and he is now prosecuting his labours in that region, and at the expense of the Gentleman above mentioned.

The Auxiliary Temperance Society of Hampshire county, Mass. which was formed at Northampton in May last, requested the REV. DR. WOODBRIDGE of Hadley, to visit the towns in that county in their behalf, and wherever practicable to organize Branch-Societies. This service he cheerfully performed, and with the most encouraging success. In compliance with our request he has furnished us with an account of his mission. Extracts from which and from the reports of our agents are embodied in the subsequent statements of the progress and present state of the Temperance Reformation.

Temperance Societies.

Two hundred and twenty two Temperance Societies are already formed, whose titles and locations are known. Five of these are State Societies (exclusive of that in Massachusetts, which was formed many years since, and of which mention was made in our first Report,) viz. New Hampshire, Vermont, Pennsylvania, Virginia and Illinois. There was also one formed in Montreal, in June last, for Lower Canada. The remainder are either County or Town societies, chiefly the latter. Of these thirteen are in Maine; twenty three in New Hampshire; seven in Vermont; thirty nine in Massachusetts; two in Rhode Island; thirty three in Connecticut; seventy eight in New York; six in New Jersey; seven in Pennsylvania; one in Delaware; one in Maryland; five in Virginia; two in North Carolina; one in South Carolina; one in Kentucky; one in Ohio; two in Indiana.

Besides these, there are as many more, if not a larger number, concerning which we know no more than the fact, that they exist, and the parts of the country where they are located. The numbers of the *members of these societies*, range from ten to four hun-

dred. Most of them are of recent origin, and of course have made no other report than that of simply announcing their formation. Those which are of older date, and have passed their first or second anniversaries, evince a rapid and unexpected increase in their numbers; and are able, almost uniformly, to state, that the influence of their example and efforts has effected nearly a complete reformation in the places where they are established. The documents of these Societies, although but few of them have transmitted to us their publications, are already voluminous; and we can do no more than refer to the annexed schedule, for more particular information. As examples of the progress and present state of the reformation, in the places where Temperance Societies have been instituted, we adduce the following extracts from the reports of a small number of them.

East Machias, Me.—This Society went into operation on the 17th of Feb. 1827. At that time there were not less than ten grog-shops in that village, at one of which twelve hogsheads of rum were annually drank. "The success attendant on our exertions," says the Secretary of the Society, "has vastly exceeded the expectations of any of its friends. The whole number now belonging to this Society, and who wholly abstain from the use of ardent spirits at all times, and under all circumstances, except for medicinal uses, is about ninety; the number brought under the influence of the Society, in town and out of it, is much greater; the number of drunkards wholly reclaimed is *ten*. There are now but two grog-shops in the place, and after September next, there will not be a single licensed retailer in the town. It is already unfashionable to keep any kind of spirits in the house, to drink, or invite any friend to drink, even among those who do not belong to the Society. All the principal traders have pledged themselves not to import any more ardent spirits. The lumbering business is now carried on, in all its branches by night and by day, connected with the principal mills, without the aid of spirits. One fine saw mill was built last spring; the foundation was laid when the weather and the water were extremely cold, and the mill completed, without the use of any ardent spirits. The number of men employed was from ten to twenty, headed by two carpenters and mill wrights, who had been reclaimed from intemperance by means of this Society. Two masters of vessels, belonging to this place, have set a noble example this summer. *They have* ventured to sea without providing any kind of spirits.

They have the best employment and make decidedly the shortest and most profitable trips."*

Prospect T. S. Me.—This Society was formed April 1827, with five members only. In the first Annual Report of the Society, under date of April 3, 1828, it is stated that "the number of members is one hundred and one; fifty five males and forty six females; twenty nine males and thirteen females are heads of families; and fifty four youth. In estimating the amount of good, which has been done, we must look beyond the limits of the Society. A goodly number who have not yet joined the Society, have embraced its vital principles, and no longer consume the liquid fire. Many others who do not entirely abstain, have nevertheless greatly abridged their former allowance, and begin to doubt whether *any* be necessary. One of our retailers has struck ardent spirits from the list of his articles of merchandize, and two others will do it as soon as they have sold their present stock. In one of our ship yards it is no longer found. Several mechanics have banished it from their shops. Some of our ship masters have made the important discovery, that rum is no longer necessary to navigate their vessels. In some instances the Society have been instrumental in accomplishing what they did not anticipate. Some who had sunk almost to the level of the brute creation, and had reduced their families to want and misery, have burst their fetters and are free. Their countenances bespeak the happy influence of this society, and their wives and children bless God and you for its existence.

Belchertown, Mass.—The Rev. Lyman Coleman, Pastor of the

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* Since the above was written, we have received the Second Annual Report of that Society, and extract from it the following particulars. "There is not at this time a licensed grog-shop in this town. One of the carpenters employed in building the saw mill above mentioned, (the name of which is *Temperance*, and which they say has been "kept a-going ever since by *water* only") has built another mill in the country, and has also raised a meeting-house and partly finished it, and in both instances without using spirits himself, or suffering any to be used by his workmen.

"An aged mechanic, who for nearly one half a century had spent a large part of his earnings for ardent spirits, and thereby reduced himself to want, and destroyed the happiness of a respectable family, signed our constitution nearly two years ago. He has since wholly abstained from spirituous liquors, and with no other means of support than those he before possessed, has provided well for his family, and within the last year has built for himself a comfortable house at the expense *of about $400, and for* which he owes not more than $50."

Church and Society in this town, in answer to inquiries of the General Agent, writes as follows: "In June 1827 a few persons, eleven only in number, entered into a social compact, mutually pledging themselves to abstain from the use of ardent spirits, except for medicinal purposes. Such was the opposition to this association, that no urgent measures were used to increase the number of subscribers. But the good effects which manifestly resulted from it, gradually removed the objections which many of our reflecting and influential citizens had entertained. In June 1828, a public meeting was called to take into consideration the expediency of forming a Society for the promotion of Temperance. A Society was accordingly organized, and thirty subscribed their names as members. Our Society has gradually increased from the beginning, and now consists of one hundred and twenty male members; among whom are some of the most influential citizens, and many of our wealthiest and most respectable farmers. The restraining and counteracting effects of our efforts have been various and happy, beyond our most confident anticipations. It has laid a restraint upon our whole community, which every man is obliged to acknowledge that he feels, however he may affect to despise it. It has had vast influence in checking the use of ardent spirits among every portion of the community. To illustrate the declaration, I have instituted a comparison between the actual consumption of ardent spirits in this town, during the years 1824, and 1828. The facts have been collected from the books of our retailers, are given on their authority, and will, it is confidently believed, abide the severest scrutiny. The quantity of ardent spirits consumed in 1824, was eight thousand and fifty six gallons; and the cost of the same was $4883. In 1828, the quantity consumed was two thousand and ninety nine gallons, at the cost of $1440. These facts shew an actual reduction of almost three fourths in the quantity consumed, and of more than two thirds in the expense; making a saving to the town of $3443 annually—to say nothing of the time, health, and happiness rescued from waste and destruction. The annual taxes of the town, for the last year, were as follows.--Minister's tax $600. School tax, 300. Town tax, 1200. County tax 330. Total $3430.

Thus it appears that enough has been already saved, by reducing our tax for spirits, to defray the annual town expenses. In addition *to the above advantages*, it ought to be mentioned, that the experi-

ment with us has done much to expose the needless use of ardent spirits. It has shown that all the inclemencies of the weather may be safely endured without this universal specific. Our buildings may be erected, our crops gathered, and all kinds of manual labour performed *without rum*. Several of our most extensive farmers have gathered their hay and grain, without either using spirituous liquors themselves, or furnishing it for their workmen; and they have easily availed themselves of the services, even of the intemperate. It has also strengthened the civil administration of the town, and called into action the laws which the state has wisely enacted for the suppression of intemperance, but which had long been permitted to sleep in the statute book. There is another fact worthy of notice. Within ten miles of this place there are several distilleries which are usually in operation six months annually, and consume on an average two hundred and sixty bushels of rye daily. The present season *not one of them is in operation*, and yet our grain finds a ready market and commands a high price."

Newton, Mass.—This Society was formed Jan. 1, 1827, and commenced with twenty seven members. It now numbers between three hundred and fifty and four hundred members, consisting of about an equal number of males and females.

Middlesex Temperance Association, in the County of Middlesex, Ct.

Respecting this Association, CHARLES GRISWOLD, Esq. of Lyme, Ct., the President, writes as follows, under date of January 6, 1829:

"It will be of course gratifying to the members of the American Society to learn that the cause of Temperance is continually gaining ground in this section of our country, and that the measures of the *Middlesex Association* have been followed by decided success. The approbation of Divine Providence seems clearly to be bestowed on these Institutions in all parts of our land.

"The Middlesex Society was instituted in September last, at Haddam, and commenced its operations with about forty members. At this time, there are about ten Societies auxiliary to the principal one; formed in as many Ecclesiastical Societies. Monthly meetings are held, at which delegates from the Auxiliaries attend. Addresses are delived at each meeting, and statements, conveying interesting information are made by the delegates, before a public assembly. These monthly meetings are to be *continued until* all the Auxiliaries are visited;

which will occupy about one year. The number of members of our Society at this time is probably not much short of four hundred; and the number is gradually increasing.—Total abstinence from the use of ardent spirits is, of course, the main spring of the Society's operations. The consumption of spirits in this region has been greatly diminished, and is constantly diminishing. The old fashion of offering them on all occasions as an act of kindness, hospitality, and mercy, is almost universally abolished.—Public opinion and feeling are undergoing a rapid and radical change. I state these things not as matters of mere vague belief or calculation, but as *facts* that meet my notice continually.—The influence of Temperance Societies on the public mind in this quarter, is plain and palpable, and no doubt can now be entertained that these institutions are doing great good. Many farmers and mechanics are banishing spirits from their fields and workshops, who a short time since, sincerely believed that their business could not be accomplished without them.—Of the eighteen retailers of spirits in Lyme, five have for the first time just refused to purchase the legal licenses for vending these destructive articles for the year 1829, and will, doubtless, forever abandon the trade. Several other dealers give indications of proceeding soon to the same step.

"At a meeting of the civil authority, Town officers, &c., which convened in this Town on the 5th instant to do public business, it was for the first time *unanimously resolved* to dispense entirely with the use of ardent spirits. The time appears to me to be at no great distance, when, with the blessing of God resting on the great movements now making in favour of Temperance, strong drink will be viewed by all as unfit for common use as a beverage, and will be regarded only as a medicine; to be prescribed, if at all, by physicians."

From another source, we learn, that within the limits of this association fourteen retailers of spirituous liquors have promised to sell no more in small quantities, and also that *eleven* habitual drunkards are hopefully reclaimed. It is stated likewise that in nine of the school districts included within the same territory, *two hundred and thirty three habitual drunkards are found*, besides others who are occasionally intoxicated, and *fifty three* retailers to wait upon and serve them.

Young Men's Temperance Society, Hartford, Ct.

This Society was formed in Sept. 1827, with about one hundred members. The REV. HUGH PETERS, in a letter to our General agent, writes as follows: "The Society meets regularly once in three months, at which time the citizens of this place are invited to attend, and an address prepared for the occasion is usually delivered. A very great change in the moral appearance of the inhabitants of this place is already visible, which we have every reason to

believe is increasing and will be permanent. Our Society have published a large edition of Kittredge's Address on Ardent Spirits, for gratuitous distribution. It would be improper to publish the names of individuals who have been, by the blessing of God, rescued from destruction through the instrumentality of this Society. But we are happy in being able to state, that the pleasing information of the entire reformation of several almost confirmed drunkards is in our possession.

To test, on an extensive scale, the general effects of the institution of our Society and the progress of reform amongst us, the Society appointed a Committee to ascertain as correctly as possible, the quantity of spirituous liquors sold by the large dealers in this city; and it was found that the quantity for the year 1828, up to September 20th, was about *one half less* than that for the year 1827. While this decrease is, undoubtedly, to be attributed in some measure to other causes than to the "spirit of reform," still there is but little doubt on the minds of those who have watched the course of events, that the most of it is to be assigned to the influence of Temperance Societies.

The impulse given to the friends of temperance by the example of this Society, has led to the formation of others in the towns in this region, and more are now in the train of formation."

North Stonington, Ct.—A Temperance Society was formed in this town in the course of the year 1828. There were then eleven retailers of ardent spirits in the town. At the annual meeting of the civil authority and selectmen on the first Monday of Jan. 1829, a petition from the principal merchants of the place was presented, requesting that no license to sell spirituous liquors be granted. *Three* only of the traders applied for the renewal of their licenses, and they were *denied* by an unanimous vote of the board.

Plymouth, N. H.—The cost of spirituous liquors sold in this town during the year 1826 was estimated at $9000. Sometime in the year 1827, a Temperance Society was formed. In consequence of the influence which it exerted, the sale of ardent spirits fell to the amount of $3000, and in the year 1828, to less than $500.

Seneca Temperance Society, N. Y.—This Society was organized in December 1827, with forty two members; and up to its first anniversary on the 4th of December last, it had increased in numbers to ninety nine. The *managers in* their Annual Report say, "Fi

merchants of the village of Geneva, who were formerly retailers of ardent spirits, have abandoned the sale of this article. This triumph of principle over self interest, this deliberate rejection of gain procured at the expense of the ruin of their fellow men, richly merits the gratitude of this community. The experiment whether farms can be carried on, buildings erected, and manufactories conducted, without supplying labouring men with ardent spirits, has been successfully tried by gentlemen of the first respectability. The diminished consumption of spirituous liquors, is a subject of constant remark by our most intelligent merchants."

In Williamstown and Lee, Berkshire Co. Mass., six merchants and two innkeepers in the former place, and seven merchants in the latter, embracing all the traders in both places, with the exception of two in the South Society of Williamstown, have desisted from the sale of the *drink of drunkards*. An almost universal change has taken place in these towns in this respect, and it is now rare for any persons except habitual drunkards, to be known using ardent spirits on any occasion.

Similar details of the progress of the *Temperance Reformation* in many other places, to an extent as great as in these just related, might be added, if the limits of the Report would permit.

Miscellaneous facts, evincing the progress of the reformation generally.

To the foregoing authentic and particular statements, we add the following miscellaneous facts, illustrative of the progress of the reformation generally, and in the country at large.

MR. AXTELL, in his Report to the Executive Committee, thus summarily describes the state of the Temperance Cause in that portion of the Western District of the state of New York, which is included within the bounds of Cayuga lake on the east, Genesee River on the West, Lake Ontario on the North, and Pennsylvania on the South:

"Within the four months that I have been labouring in this cause, I have succeeded in organizing forty one auxiliaries, in addition to those already organized, making in all about fifty now existing within the limits above described. These Societies will average at their commencement, about twenty or twenty five members each, making in all more than one thousand members within these bounds. A considerable majority of the members are influential heads of families,

(many of them large farmers—mechanics—master workmen, &c.) who will of course extend the principles of the Society over their families and labourers—thus including, perhaps, several thousands besides members, who will in fact be brought into the plan of entire abstinence. Besides these, there are known to be, in almost every town, many individuals, who although they stand aloof from the Societies, are yet induced, evidently by their influence, either entirely to abstain, or very materially diminish the quantity they have formerly consumed. From the concurrent testimony of those best able to judge, such as merchants, inn keepers, &c. it may safely be asserted that not more than half, or at most, not more than two thirds of the quantity of distilled spirits formerly consumed, has been consumed within these limits during the past year.

"Within the time and limits above mentioned, I have heard of three Distilleries whose operations are suspended in consequence of the principles of their proprietors—Five military companies who use no distilled Spirits on days of parade—Twenty or thirty merchants who have ceased buying and vending—Fifteen or twenty buildings raised (one a meetinghouse—another a grist-mill) several brick buildings erected—two Glass Factories conducting their operations, &c. &c. without the presence of this heretofore common attendant. I doubt not that there have been other instances similar to these, of which I have not heard—all of which may be regarded as the cheering indications of a change in public sentiment that is rapidly taking place, and that will, we hope, soon be entire."

Hampshire County, Mass.—Dr. Woodbridge briefly exhibits the movement in this county as follows, in a letter to the Agent under date of Dec. 18, 1828.

" As agent of the Society, I have visited personally, or caused to be visited *all* the towns, and most of the parishes in the County ; and in every place where one had not previously existed, an Association was formed, of greater or less extent, on the plan recommended by the Committee of the County Society. In many instances, however, the number of subscribers to the Constitution was at first small ; for it was deemed advisable to embody in the outset, as much influence as possible, in the good cause. The original number of subscribers in each town, including males and females, was, I should think, upon an average, thirty or forty. In some instances, from fifty to seventy gave their names as members, at the first meeting ; and in most of the towns, if I mistake not, a very considerable check has been given to intemperance ; opposers begin to be confounded ; and the friends of the Society are multiplying. Agriculturists, mechanics, merchants, and gentlemen in professional life, all cooperate in the work ; and some who at first regarded our object with suspicion, are now among its warmest patrons.—The number of Associations is greater than the number of towns within the limits of our County, and these, in some places, are peculiarly flourishing. In this town, more than three fourths of the most influential inhabitants, are, I presume, members of the Temperance Society ; *and even the moderate* use of intoxicati

liquors, is beginning to be considered as disreputable. But we have some,—and among these, (I say it with shame,) are a few members of the church,—who are resolved still to indulge their appetite for strong drink. The relative proportion of the numbers, who have subscribed their names to our constitution, may be as great in some other towns, as it is with us; and in some, I believe, it is greater. Belchertown and Ware deserve particular commendation for their early and efficient efforts in the cause of Temperance. In the village at South Hadley Canal, an Association has been formed, comprising, I may say, *literally*, nearly all the wealth, learning and influence in the place; and it is worthy of special remark, that the movements in behalf of Temperance there, were almost immediately followed by a very powerful and extensive revival of religion, such as has seldom been witnessed in this vicinity. Out of a population of three hundred, seventy perhaps, who a few months ago were without God in the world, are now rejoicing in the hope of the gospel.

"Of the number of merchants, who have ceased to sell ardent spirits, I am not exactly informed. Many, however, have, I believe, discontinued, or purpose soon to discontinue the traffic. I have heard of several in Northampton, and other places. In this little village, there are three stores out of four, at which no ardent spirits are sold. Our most laborious farmers have found by experience, that the fatigues of harvest, as well as the cold of winter, are best sustained without the aid of intoxicating drink.

"I hope the American Temperance Society will go forward. I rejoice in what they have already achieved. It is, however, but the onset. The enemy is not dead. We must persevere till all the tipplers, and all who are interested in opposing our measures are in their graves. We act for generations to come. A relaxation of our efforts will be followed by such a corruption of morals, as will but mock at every subsequent enterprise for a reformation."

State of Vermont.—Rev. Mr. Morton, of Shoreham, Vt., in answer to inquiries made to him by our General Agent, writes as follows under date of Dec. 23, 1828.

"The cause of temperance in this county is rising, though rather slowly. Plain and pointed sermons in favour of temperance, are well received in all our congregations; and efforts in this cause meet with more encouragement than was at first anticipated. Our Association and Consociation have each adopted, and to some extent carried into effect, measures for the promotion of temperance, with some success. I know of no temperance Societies or Associations as yet established in this county; but in this town more than twenty of our farmers dispensed with ardent spirits altogether during the season of hay making and harvest. And there is in other towns also, considerable reformation.

"The principal information, which I can communicate, was received at the meeting of the Convention in Burlington, in Sept. last. This information I have no where seen embodied. I took minutes on the *spot, with special* reference to this subject. My statements may not

in every iota be correct, but generally I am sure they are. The information must be given somewhat ecclesiastically.

"*Windham Consociation*, Voted unanimously, at their last annual meeting, that they approve of the measures and efforts of the American Society for the Promotion of Temperance.—Within the limits of *Black River Association* (recently formed) the cause of Temperance is on the advance. Less is used than formerly, and some are beginning to abstain wholly from the destructive poison.—Within the bounds of *Windsor Association*, the cause is greatly on the advance. In three or four towns, several merchants have banished from their stores ardent spirits, and many families have totally abandoned the use of them.—In *Orange Association*, considerable progress is made in the promotion of Temperance. In Thetford, there is a church of three hundred members. At a full church meeting, they voted unanimously not to use ardent spirits except as a medicine. Afterwards the measure was proposed to some members who were not present at the meeting, and every man complied with the agreement, except two or three. The effects of this procedure were most salutary. The grand jury indicted some merchants for selling liquors in small quantities, and several military companies have banished ardent spirits from their meetings.

"The cause of temperance is rising within the bounds of *Royalton Association*. In one town, the young men in a certain section, after hearing a sermon on Temperance—resolved that they would drink no more ardent spirits,—and came to their minister requesting him to furnish them with a constitution, that they might form a temperance Society. Within the bounds of *Montpelier Association*, temperance is greatly on the advance. In several towns, Societies have been formed, and their labours attended with great success. In many towns individuals have totally abandoned the use of ardent spirits, and have found far less difficulty in doing so, than was anticipated. Farmers, who have banished spirits from their houses and their fields, have found no difficulty in hiring labourers. The appalling impression, that labourers cannot be hired without the temptation of *rum*, is found to be only a whim. With a moderate share of prudence there is no difficulty in the case.

"Within the bounds of *Orleans Association*, some merchants have relinquished the merchandize of ardent spirits, and Temperance Societies have been formed, with encouraging prospects. In Irasburgh, at the last June training, the military companies passed a unanimous vote to dispense with ardent spirits. The hand of God was in this thing.—Heaven smiled. A revival of religion commenced on training day;—there was a prayer meeting at noon, and another at 4 o'clock. More than three months ago thirty had been added to the church, and there were about one hundred hopeful conversions.

"*Caledonia Association*. Within its bounds a number of merchants have ceased to sell spirituous liquors. Military companies have banished ardent spirits from their meetings. In St. Johnsbury there is an independent company formed upon the principle of total abstinence. In this town, large iron manufactories are carried on without ardent spirits. In the Congregational Society, in this place, not one

man is known to use ardent spirits, or to give them to labourers. In Hardwick the merchants have agreed not to sell nor keep ardent spirits, except for medicinal purposes. The liquors reserved for these purposes are kept in their dwelling houses.

"*North Western Association.* In some towns there is a great diminution in the sale of ardent spirits. The county Medical Society have taken the lead in this work of reformation. Within the bounds of *Rutland* and *Pawlet Associations*, the cause of Temperance increases in favour and in strength. Some Innkeepers find their bar-custom essentially diminished. Ministers have been appointed to preach in the different congregations in favour of temperance. The South Western Consociation of this State voted at their last Annual meeting, that they would not give ardent spirits to their labourers, nor use nor keep them, except for medicinal purposes."

The reports on the state of morals and religion made at the annual meetings of the Conference of the churches in Maine; the General Association of New Hampshire; the General Convention of the ministers of Vermont; the General Association of Mass.; the General Association of Ct.; the General Synod of the Reformed Dutch church; the General Assembly of the Presb. church; several of the associations of Baptist ministers in many of the states; the General Conference of the Methodist church—shew that the Temperance cause has awakened attention and taken effect, throughout the United States and the Canadas. Our General Agent, in his journies, met with clergymen and laymen from every part of the country, who stated to him, that a marked and rapidly growing change in the customs of the religious and moral portions of the people is observable from one extreme of the country to the other. Our limits forbid us to furnish but a few evidences of the truth of these remarks. The General Assembly of the Presbyterian Church appointed Thursday last, the 4th of this month, to be observed by the churches under their care as a day of humiliation, fasting, and prayer, on account of the sin of Intemperance. As far as we have had opportunity to learn, the Synods and Presbyteries voted to observe that day. The House of Representatives of the Legislature of New York adjourned on that day for the purpose of attending public worship in the churches in Albany. The General Association of Connecticut followed the example.

Four of the Synods and fourteen of the Presbyteries of the Presbyterian church in the United States, and nearly all the district associations of ministers in New England, the Baptist Convention of *ministers in Ohio*, and several other Baptist Associations in many of

the states, and the conferences of the churches, almost universally, have expressly voted, to abstain themselves from ardent spirits, and have earnestly recommended to their churches to do the same.

The Second Presbyterian Church in Savannah, Georgia, has unanimously adopted the resolution, to abstain entirely from Ardent Spirits. The Church, under the care of Rev. Mr. Chambers, in Philadelphia, had, last March, three hundred and fifty three members, and as stated by the Pastor, all the members but five had specifically pledged themselves to the like abstinence. All the members of the Presbyterian church in Philadelphia, of which Rev. Mr. Hoover is Pastor, abstain entirely, as is also the case with the Presbyterian church in Spring Street, New York, under the care of Rev. Mr. Ludlow. That church has expressly resolved, to receive no person to its communion, who will either manufacture, sell, or use distilled spirits. A similar vote has been passed by the congregational church in New Market, N. H. The second Presbyterian church in Rochester, N. Y. has not a member who traffics in ardent spirits. Those of them (and there were several) who had formerly done so, abandoned it from principle.

It is stated in the Newspaper published in Williamstown, that there are six towns in Berkshire county, in which all the merchants have abandoned the sale of the *drink of drunkards*.

The Church in North Yarmonth, Me., consisting of two hundred members, voted, one only dissenting, the adoption of the usual provisions of the Temperance Society.

A clergyman in Georgia, in a letter to the Editor of the Star, states, "that a manifest change of public sentiment and practice, in regard to the use of spirituous liquors, is observable through the middle portions of that state. At the Metropolis, during the session of the Legislature, not more than one half the spirits were used, as on former occasions."

In the annual report of the Synod of South Carolina and Georgia, of the state of morals and religion within their bounds, which was recently published, it is stated, that the Governor of Alabama, who has occasion to make frequent journies through the state, remarked, that in his judgement, the quantity of ardent spirits consumed during the year 1828, was one third less than in the year preceding.

A gentleman of high respectability in Indiana, in a letter to the

REV. A. PETERS of New York, under date of December 11, 1828, writes as follows:

"I mentioned, in my last, the recent formation of a Temperance Society here.—Much has been done in that cause in this State, during the past year. Societies have been formed in various places. One thousand copies of Kittredge's Address have been printed, in this place, and the greater part circulated. Considerable has been published in the newspapers on this subject, and an impulse has been given to the cause throughout the State. It is in contemplation to attempt the formation of a State Society, at Indianapolis, during the present session of the legislature. The good effects of their exertions are quite perceptible. Great numbers have adopted the principle of entire abstinence. Many merchants and mechanics, who formerly traded, and some of them largely, in ardent spirits, have, from conscientious scruples, *abandoned the trade altogether.*"

Resolutions to abstain from Ardent Spirits have been passed by twenty five militia companies, and by the officers of four Regiments; by ten medical societies; and by all the lawyers in the counties of Essex and Morris, N. J. All the lawyers in the county of Berkshire, Mass., at the circuit court in Lenox, in November last, removed ardent spirits from their tables, and directed the keepers of the houses where they are accustomed to board in Term time, to supply them no more. The House of Representatives of the New Hampshire Legislature, by a resolution, agreed to a like abstinence during the session. A multitude of instances of a similar description have occurred, in all the various forms in which the business of life call men together for public purposes. In short, the redeeming influence of the Temperance Reformation has spread over our country, and is pervading all the varieties of character and condition which our population affords.

The preceding facts support the observation which is now every where made, that the consumption of ardent spirits has been diminished one half in New England, and one third throughout the remainder of the land.

Your Committee cannot conclude their Report without adverting to the change which has taken place in their opinions, relative to the reformation of habitual drunkards. Antecedent to the Temperance Reformation, our own experience and observation, and also the testimony of many others, whose means of information were far more abundant than our own, had led us to believe that the recovery of an habitual drunkard was next to an impossibility; for it was but seldom that instances of reformation occurred, and the most

of these, proved in the end delusive and temporary. For this reason the Founders of the Temperance Society, in adjusting the plan of their operations, felt themselves almost compelled to strike habitual drunkards from the list of those whom they hoped to benefit, and to leave them to their fate. But the Providence of Him who "came to seek and to save that which was lost" opens to our view a prospect of deliverance for many of these victims of guilt and woe; whom we had cast out from our mercy, because, as we supposed; their distemper was incurable, and their doom inevitable.

The members of the Society will at once perceive, that the relapse of drunkards, in times past, after a temporary abstinence from their cups, was occasioned, in great measure, by the existing customs of temperate drinking, which then universally prevailed. It was long since discovered and admitted, that no habitual drunkard could be effectually reclaimed by any other means, than a total abstinence from intoxicating liquors, even from those which are of the mildest description. Whenever then the agonies of want, disease, remorse or terror, tore the victim of excess from his indulgencies, his entire abstinence from the domestic, social, and public bowl, of which his brethren, neighbours and associates drank, made him an outlaw, and a cast away. The necessary means of his cure and safety proclaimed his degraded condition, and served, as a brand upon the forehead of felons, or marks on the cheeks of slaves, to reveal his infamy, or to show that he was no longer a freeman.

The universal presence too, of the delicious poison, provoking his appetite, and tempting him at every turn to assuage the anguish of ungratified desire; the sarcasm of his former associates, at the grog-shop and bar-room; the bribes and even threats offered by those, whose continuance in drunkenness was rebuked by his abstinence; and the numberless modes, in which his self denial and constancy were put to the torture, satisfactorily account for the fact, that in former years, not one drunkard in a thousand was permanently reformed.

The Temperance Reformation has greatly altered the state of Society, and changed the condition of a reformed drunkard, in relation to the particulars to which we have briefly alluded. Formerly, the habitually intemperate man, who was brought to dash the fatal cup from his hands, and banish it from his house, his shop, and his

field, as the cause of all his woe, was like a leper sent from the abodes and intercourse of his kindred, and compelled to dwell alone, not that he might avoid imparting pollution and death to them, but lest they should impart again to him the pestilence of which he had been, in a good measure, healed. But now, in every grade of society, and in all the varieties of business and enjoyment, men of total abstinence are found to aid and cheer him, amidst the sufferings and toils which beset the way of his return.

Instances of the reformation of habitual drunkards are now mentioned in the notices which we have of the effects of the Temperance Reformation, in every place where efforts have been made. From the extensive observation and inquiries, which our General Agent has been enabled to make, he infers that as many as *five hundred men*, in the country at large, have, within two years, been snatched from the infamy and woe of habitual intoxication.

Every day is multiplying the facilities of effecting the recovery of this wretched portion of the community; and no disheartening opinion should hereafter escape the lips of the friends of temperance, to discourage either the drunkard or his friends, from making all possible exertions to save him from ruin here and hereafter.

Your Committee, among other measures to be pursued in future, have resolved to commence, as soon as practicable, a periodical JOURNAL, to serve as a vehicle for communicating intelligence of the progress of reformation, and also as the organ of intercourse with auxiliary societies. An Editor has been appointed, and whenever his acceptance shall have been communicated, and the arrangements made as to the place and manner of the publication, due notice will be given to the public.*

Although much has been accomplished towards the deliverance of our land from the dominion of intemperance,—much more than was anticipated by the most sanguine of those who first proposed the formation of this Society; yet it must be borne in mind by every friend of our cause, that no more than *a beginning* has been made. Great things have been done, but far greater remain to be done. We have now, perhaps, nearly five hundred societies, embracing

* Since the annual meeting, arrangements have been definitely made for the proposed publication. See the Prospectus of the Journal, at the close of the Appendix.

twenty five thousand men. We state this supposition, that we may at all events, escape the charge of underrating the extent to which the reformation has already advanced. But what are these in comparison with the *six thousand seven hundred and fifty one* port towns and villages which the United States now contains, and the nearly *two millions* of men who people them? Each one of these towns and villages must have a temperance society, or be left a prey to the destroyer, and each of these two millions of men must be brought to an entire abstinence from ardent spirits, or they and their offspring be exposed perpetually to ruin.

The American Temperance Society has undertaken, in humble reliance on the aid and guidance of the Father of Mercies, to accomplish this great and necessary work. The expectations of the wise and benevolent in many parts of our land, and the confidence which our past success has secured to us, loudly call on us to go forward, with energy, courage, and hope. The blessings of many who were ready to perish, are now descending on the heads of those who have instituted and supported this Society, and carried its purposes into execution. If we go forward with those expanded views and patient labours, and that continued liberality, which the temporal and eternal welfare of the millions now in being, and the millions yet to be born, demand and deserve, what a multitude will rise up, both on earth and in heaven, and call us blessed!

By order of the Executive Committee,

NATHANIEL HEWIT,

General Agent.

N. B. On the first page of our Report an error has occurred, in the statement of the amount collected by the General Agent. The total is, $1912,93, and not $1782,93.

Dr. AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, *in account with* WILLIAM ROPES, TREAS. Cr.

1827			
	Cash Paid Rev. Mr. Hewit, by order of Ex. Comm. for travelling expenses	$73	
	R. Hill, for attending meeting at Hanover Church	5	
1828	Rev. Mr. Hewit, by order of Executive Committee	350	
	Rev. Mr. Edwards, for services as agent	16	
	Flagg & Gould, for printing 3000 First Annual Report	292 50	
	Order to J. Johnson, for distributing Report	1 50	
	Dr. Woods, for amount paid for expense of Reports and postage	6	
	T. R. Marvin's bill for printing, &c.	7 25	
	for Mr. Palfrey's Address, sent to Mr. Fowler	38	
	Postage	69	
	Interest on the above payments	41 12	
		793 44	
	Balance	6887 68	
			$7681 12

There is invested on account of the Society in permanent and temporary loans on interest, secured by collateral	$5750 00	
Notes of Donors of amount credited	1625 00	

STATE OF THE FUND.

Balance as above	6887 68	
Interest on funds (not yet receivable)	204 41	
Notes of donors, given conditionally	850	
Subscriptions in course of collection, about	6253	
Total	$14195 09	

1827		
	By balance of old account rendered	$4089 53
	Received of Rev. Mr. Edwards	10 00
	Amount collected in Hanover Church	28 65
	Rev. Mr. Edwards	45 26
	N. Rogers, collected in Gloucester	52 50
	H. Larcom " Beverly	76 00
	John Perry and Josiah T. Tappan of Brunswick	4 00
	Rev. Mr. Edwards, subs. in Haverhill, Mass.	61 55
	Mr. Gardner, of Lowell, donations	45 00
1828	R. A. Cobb, Rochester, Mass.	5 00
	Rev. James O. Barney, Seekonk, cont.	5 08
	in part of Salem subscriptions	290 00
	" Danvers "	125 00
	I. T. Burnham, Exeter, part of subs.	29 00
	in part of Salem subs.	35 00
	John Hopkins, Northampton, his subs.	50 00
	Rev. Mr. Hewit, coll. in New York	330 00
	Balance of Salem subs.	35 00
	Mr. Gardner, Lowell, in part of subs.	16 00
	R. Stoddard, New London, do.	15 00
	Stillman Lathrop, his subs.	25 00
	Rev. Mr. Hewit, coll. in New York	300 00
	Rev. Jacob Cummings, Stratham, his subs.	10 00
	Rev. Mr. Edwards, from a friend	10 00
	in part of Portsmouth subs.	96 25
	Rev. Mr. Mitchell, Norwich, Ct. by Dr. Edwards	50 00
	Rev. J. Leavitt, Agent, coll. in New York	176 49
	in part of Boston subs.	1625 00
	Interest on the above, less on amount invested, which interest will be credited as received	110 81
		$7681 12

Note. There are several subscriptions obtained by the Agent in his late tour, which were not received in season to insert in this account.

Boston, Feb. 2, 1829. Errors excepted, WILLIAM ROPES, *Treas.*

Boston, Feb. 9, 1829. I have examined the foregoing account, and the vouchers I find all correct. JOHN TAPPAN, *Auditor.*

MEMBERS OF THE SOCIETY.

MAINE.

Bath, Rev. John W. Ellingwood.
Portland, Rev. Charles Jenkins.
Rev. Bennet Tyler, D. D.
Hon. Albion K. Parris.
Hon. William P. Preble.
Saco, Ether Shepley, Esq.

VERMONT.

Attleborough, Noah Clafflin, Esq.
Manchester, Rev. Abraham Bronson.
Middlebury, Rev. Joshua Bates, D. D. Pres. Mid. Col.
Montpelier, Rev. Mr. Southmayd.
Shoreham, Rev. Daniel O. Morton.
St. Albans, Hon. B. Swift.
Woodstock, Hon. Charles Marsh.
Hon. B. Y. Deming.

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Rev. Alonzo Potter.
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William Ropes, Esq.
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Newburyport, William Bartlet, Esq.
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LL. D. Pres. Yale College.
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Sharon, Hon. John C. Smith.
Weathersfield, Rev. C. Chapin, D. D.
Rev. Caleb J. Tenney.
Doct. Woodward.

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Robert Ralston, Esq.
Rev. Thomas S. Skinner, D. D.
Roberts Vaux.
Rt. Rev. William White, D. D.

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VIRGINIA.

Hamp. Sydney, John H. Rice, D. D.
New Canton, Gen. J. H. Cocke.

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John Watts, M. D. New York city.
Eliphalet Williams, Northampton.

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From Nov. 14, 1827, *to Dec.* 31, 1828.

Albany, N. Y.
John S. Norton $30,00
From 13 individ. 17
Auburn, N. Y.
J. Gardner 20
W. Brown 3
Gersham Powers 5
Horace Hills 10
J. S. Seymour 5
J. G. Morgan 5
C. B. Hotchkiss 10
P. Holley 5
H. Mills 5
E. C. Bradford 3
J. C. Nazro 5
J. J. Hagerman 1
J. Cherry 2
Wm. Hooper 1
J. Selover 2
J. Patty 1
Cash from 3 indiv. 5
Andover, S. Pa. Ms.
Con. Chh. &Soc. 23 56
W. Parish,
Contribution 3 25
Beverly, Mass.
David Oliphant 5
John Low 1
J. H. Lovett 2
Jos. Lovett 3
I. Trask 2
B. Lanson 2
S. Foster 1
J. O. Foster $5 00
E. Smith 4
J. Griffin 1
S. Dodge 2
Josiah Foster 3d 5
J. Morgan 3
J. Abbott 1
M. Trask 2
R. Buck 1
J. Safford 3
J. R. Lovett 50
J. Puhard 2
A. Woodbury Jr. 2
O. Trask 2
N. Bachelder 3
B. Peirce 1
Boston.
Contr. at ann. mt. H. st. Chh. 28 65
Fr. by Dr. Edwards 10
Bridgeport, Ct.
Franklin Y. Vail 30
Wm. B. Nash 10
Wm. DeForest 5
J. B. Baldwin 5
Stephen Hawley 3
Jesse Sterling 5
J. Brooks Jr. 3
J. Sherman 1
B. Knapp 5
G. Hawley 5
J. B. Hall 3
S. Sterling 10
N. Wade $3 00
E. Porter 5
N. Northrop 2
J. P. Sturges 1
S. Lockwood 2
E. Lacey 1
W. Dyer 1
D. Hubbell 3d 2
M. Hawley 1
G. Wade 1
J. Hubbell 2
I. Lord 1
D. Crane 1
A. Carrier 1
E. C. Spinning 1
V. Curtiss 1
G. Kippen 1
Wm. Peet 5
T. C. Wordin 5
I. Wood 5
W. Hawley 3
B. Kirtland 1
W. Wright 1
Catskill, N. Y.
Orrin Day 60
D. Porter 5
A. Cook 50
T. B. Cook 10
A. Brave [illegible]
H. Hill Jr. [illegible]
J. Hale [illegible]
E. Hawley [illegible]
A. C. Hall [illegible]

S. C. Woodruff	$2	00
A. M'Kinstry	10	
A. Porter	10	
Con. Dr. Porter's Ch.&soc.	13	70
Conway, Mass.		
George Rogers	5	
Canandaigua, N. Y.		
A. D. Eddy	30	
E. Johns	10	
A. Duncan	10	
H. B. Gibson	10	
W. Hubbell	10	
N. W. Howell	12	
G. Willson	5	
W. Austin	5	
N. Little	5	
E. Carr	5	
J. Sibly	5	
R. Roger	1	
C. Wells	3	
H. Sexton	1	
H. M'Nair	3	
H. Howe	3	
H. Chapin	3	
O. Rose	1	
W. F. M'Call	1	
J. R. Hall	2	
C. G. Hammond	1	
M. Beals	2	
W. Antiss	3	
E. Forbes	1	
T. B. Lyon	1	
Mrs. Gorham	2	
Mr. Taylor	1	
Cash	1	
Durham, Ct.		
David Smith	6	
W. Wadsworth	10	
A. Newton	1	
R. Newton	1	
B. H. Coe	1	
Fairfield, Ct.		
A. Perry	5	
A Female	5	
C. Bennett	10	
R. M. Sherman	5	
A marriage fee	2	
Found	3	
B. Lyon	1	
C. G. Lee	5	
A fr. Reading, Ct.	1	
E. Birsdeye, Athens, Alabama	1	25
Farmington, Ct.		
E. Hooker	3	
Contributed	3	
Geneva, N. Y.		
H. Dwight	20	
M. G. & B. Hall	8	
P. Hastings	$5	00
W. A. VanVranken	5	
Tillman&Milford	10	
H. Hastings	5	
S. Southworth	5	
A. Joy	5	
S. A. Hastings	3	
J. B. Hamilton	3	
W. E. Sill	3	
W. Huston	5	
M. Crittenden	25	
D. Cook	5	
C. A. Cook	5	
A. Cowles	2	
Danl. Cook	5	
H. Clark	3	
H. Camp	5	
R. Samson	5	
J. Sanycher	3	
J. H. Swift	3	
T. P. Handy	2	
J. M'Clure	2	
S. Hubbard	2	
Gloucester.		
N. Babsen	3	
G. & S. Dexter	5	
S. Stevens	5	
Z. Stearns	5	
C. Stevens	2	
A. Parker	5	
S. Stacy	5	
E. Stacy	5	
A. Sawyer	1	
J. Willson	2	
B. Ellery	1	
S. W. Rogers	1	
R. W. Todd	1	
E. Smith	1	
W. Allen	1	50
A. Haraden	1	
J. Haraden	1	
E. Brown Jr.	1	
J. M. Lowe	5	
J. W. Dexter	2	
Great Barrington, Mass.		
J. Whiting	2	
J. Turner	1	
S. Rossiter	1	
J. Sumner	1	
G. Beckwith	1	
C. W. Hopkins	1	
R. Taylor	1	
M. Bartholomew	1	
J. M. Hyde	1	
B. Beckwith	1	
A. Beckwith	1	
Cash from several individuals	5	07
Greens Farms, Ct.		
Contr. Ch. & soc.	8	18
Hartford, Conn.		
T. Day	5	00
Cash	1	
A. M. Collins	10	
D. F. Robinson	5	
J. Catlin	5	
H. Shead		50
W. W. Ellsworth	5	
S. Terry	3	
C. Goodwin	5	
E. Goodwin	3	
B. Hudson	2	
G. Putnam	2	
D. P. Macy	1	
J. Bliss	1	
A. Thatcher	1	
C. R. Comstock	1	
N. Harris		50
O. L. Gillett		50
N. Smith Jr.	1	
S. Woodbridge	2	
W. King	1	
S. B. Wildman	1	
D. Copeland	1	
D. Colton	2	
Haverhill, Mass.		
I. R. How	5	
J. H. Duncan	2	
S. Chase	5	
W. Leroy	1	
H. Plummer	5	
D. Marsh Jr.	5	
M. Gale	5	
G. Parker	1	
D. P. Harmon	3	
M. Nichols	1	
N. Webster	3	
D. Webster	2	
J. Coggswell	2	
A. W. Thayer	1	
J. S. Porter	1	
E. Kimball	1	
D. C. Kimball	1	
B. Greenleaf, Bradford	1	
C. Short	1	
W. A. Conant	1	
W. Day, Bradford	1	
E. Cross do	1	
L. Johnson do	1	
G. Burroughs	1	
Contr. Haverhill	10	50
Hinsdale, Mass.		
J. H. Russ	5	
Cash		30
Contribution	10	
Holden, Mass.		
H. Bardwell	1	
E. Davis	5	
L. Davis	3	

J. Lovel	$1 00
J. Walker	1
P. Rice	1
J. H. Stratton	1
J. P. Maynard	1 50
J. Chaffins	1
J. Cheney	1
S. Dorman	1
W. M. Hubbard	1
A. Dryden	1
J. Herrick	1
S. W. Hubbard	1
M. Crosby	1
S. Dorman	2
J. Stratton	1
L. Fales	1
M. Holbrook	1
P. Cummings	1
Cash by sev. pers.	6 25
Ipswich, Mass.	
J. Dana	5
N. Lord Jr.	10
J. Knowlton	5
W. F. Wade	2 50
A. Daniels	1
C. Kimball	5
J. W. Ward	5
J. Choate Jr.	5
J. Ross	1
J. Stulker	1
S. Stanwood	1
J. Heard	20
A Friend	1
A. Andrews	1
Lee, Mass.	
Contr. Ch. &Soc.	13
Lenox, Mass.	
S. Shepherd	1
J. W. Robbins	3
B. Sheldon	3
J. Tucker	3
C. Mattoon	1
A. Nash	1
G. N. Briggs	1
W. Porter	1
J. Porter	1
C. Sedgwick	3
H. Hubburd	1
L. Washburn	1
R. H. Barnard	2
W. P. Walker	3
D. Williams	2
Cash sevr. indv.	12
Lowell, Mass.	
E. Douglass	2
M. Hile	5
E. Glidden	5
I. J. Greenwood	5
J. Sweetser	5
J. Fox	1
H. Barton	$5
E. Peirce	1 00
N. Oliver	1
F. Van Doorn	2
W. Davidson	5
S. Gould	1
L. Ewing	1
E. Sherman	1
J. B. Spofford	1
E. L. Allen	1
N. A. Tufts	2
N. P. Ames Jr.	1
F. Hoble	5
D. Atherton	1
B. Mather	2
H. Wheeler	1
W. Gardiner Jr.	5
L. R. Roby	2
J. Tucker	1
A. B. Eaton	1
L. N. Saywood	1
A Friend	1
Contribution	22
Lyme, Ct.	
R. M. Curdy	10
C. Griswold	5
W. Coalt	1
W. Noyes Jr.	5
C. J. M. Curdy	3
A. L. M. Curdy	1
J. Mather	5
R. L. Lord	2
W. E. Coult	1
R. L. Hall	1
C. Smith	1
J. Hart	2
E. A. Lord	1
H. M. Waite	3
D. R. Noyes	1
R. Noyes	4
D. Caulkins	1
S. I. Lord	3
L. Bill	1
E. Smith	1
J. A. Hempsted	3
R. Champion Jr.	1
S. L. Peck	2
W. Marvin	1
Milford, Ct.	
B. Pinnco	3
W. Fenn	3
G. Mann	5
H. Davidson	5
W. A. Bull	5
A. Carrington	3
C. H. Pond	5
D. B. Ingersoll	1
D. Smith Jr.	10
S. B. Smith Jr.	5
N. Nettleton	1
S. Strong	5
D. Beach	1
S. B. Gunn	1 00
J. Benjamin Jr.	1
S. Gunn Jr.	1
R. Platt	1
M. Merwin	1
J. Benjamin	1
C. Isbell	1
Middletown, Ct.	
C. Wetmore	5
N. Hubbard	10
R. Rand	1
E. B. Tompkins	2
W. S. Camp	2
J. North	2
J. Selden	1
S. Spalding	1
A. Newton	1
N. Smith	1
E. Southmayd	1
Cash fr.sev.indv.	18 50
New Haven, Ct.	
S. Twining	5
C. J. Salter	5
L. Bacon	5
J. Brewster	20
E. Gorham	5
H. Peck	5
C. Hooker	2
L. Candee	10
W. Austin	2
N. Olmsted	3
L. Bradley	5
M. Holt	1
J Durrie	2
I. Beers	1
J. Ritter	1
C. Adams	1
A. Bradley	5
I. Thompson	1
G. Mansfield	5
P. B. Whitmore	1
S. J. Hitchcock	5
S. P. Davis	1
E. Johnson	50
S. Hull	5
W. K. Townsend	5
S. W. Knewals	1
V. M. Dow	1
J. Mitchell	1
H. Croswell	2
L. Hotchkiss	2
W. H. Elliot	2
Donation	2
Z. Bradley	2
E. Hull	5
North Haven.	
J. Foot	[illegible]
J. Barns Jr.	[illegible]
G. R. Tuttle	[illegible]
J. H. Gill	[illegible]
O. Warner	[illegible]

L. Barnes	1 00
S. Foot	50
S. Cooke	50
J. Smith	50
J. Todd	50
M. Bradley	25
R. Doolittle	25
H. Bray	50
J. Barns	50
R. Mansfield	50
J. Humaston	50
J. Beach	50
J. Bassett	1
B. Goodyear	25
E. Warner	50
B. Barns	50
D. F. Bishop	50
J. Dickerman	25
New London, Ct.	
D. Deshon	2
J. Deshon	2
J. Thomson	5
P. Richards	2
J. S. Perkins	5
H. Smith	1
Cash from indiv.	18
Norwalk, Ct.	
Cont. Ch. & Soc.	6
New Marlborough, Mass.	
G. Canfield	1
E. Stevens	2
A. Kinney	1
D. Adams	1
L. Hartwell	1
A. Rising	1
A. Goodwin	1
Cash from indiv.	4 20
Peru, Mass.	
J. M. Brewster	5
Pittsfield, Mass.	
J. Bissell	1
S. M. M'Kay	5
J. D. Wells	5
J. Merrick	5
A. Carey	1
J. Clapp	1
S. A. Danforth	1
C. Dillingham	3
J. H. Dunham	1
A. Stevens	1
W. H. Howard	1
A. Hayden	1
J. Taylor	1
Cash	10
J. Warriner	1
C. J. F. Allen	1
A. Barnes	1
J. Reed	1
J. Townsend	1
E. Lasell	1
J. Pomeroy	1
H. C. Brown	5 00
E. Dunbar	1
E. Goodrich	1
E. R. Coles	3
J. Buel	3
D. Brush	1
F. Hubbard	1
C. Delano	1
Z. Russel	1
J. Peck	1
E. M. Bissell	3
E. Phelps	1
Cash	2
Contribution	3 68
Philadelphia, Pa.	
R. Ralston	50
A. Henry	50
J. Elmes	50
G. M. Clellard	30
J. Hanson	30
J. Darrach	30
W. Darrach	30
J. Montgomery	30
Friend	10
E. S. Ely	5
C. Bulkly	5
Female	2
H. Neal	5
Rochester, N. Y.	
A. Champion	100
Mr. Campbell	5
A. Samson	3
A. Ensworth	2
L. Ward	5
C. M. Lee	3
H. Ely	5
Cash	1
Rochester, Mass.	
R. A. Cobb	5
Seekonk.	
Contribution	5 08
Stratham.	
J. Cummins	10
Sheffield, Mass.	
J. Bradford	3
Mr. Gleason	1
Mrs. Lee	1
Stockbridge, Mass.	
Contr. Ch.& Soc.	13 20
Cash	1 12
Southhampton, Mass.	
P. Strong	5
Mrs. Joy	1
Springfield, Mass.	
O. R. Morris	2
C. Stearns	5
D. Bonteron	2
C. Chapin	2
A. Morgan	1
D. Rice	1
W. B. Calhoun	2
E. Pyncheon	3 00
C. Howard	2
E. Edwards	1
M. Bliss	1
J. Hooker	3
Stratford, Ct.	
J. Leavitt	30
J. Lindsley	3
L. Beers	1
J. M. Rogers	1
Troy, N. Y.	
D. Buel Jr.	5
J. Tracy	5
J. Ayers	2
G. Vail	2
H. N. Lockwood	1
W. Roberts Jr.	1 50
Cash	1
J. Chichester	2
J. Harpham	1
J. Raymond	1
Utica, N. Y.	
J.F.Schermerhorn	5
G. Kirkland	10
J. Dean	5
A. B. Johnson	5
W. Clay	2
A. Seymour	2
J. Bradish	3
C. Hastings	3
J. P. Rider	1
T. Walker	3
B. Merrill Jr.	1
G. Dutton	1
T. Pomeroy	2
Cash	4
Westfield, Mass.	
S. Collins	10
A. Collins	5
E. Clark	2
E. Grant	2
E. Davis	1
L. F. Thayer	5
H. Gillett	1
A. Fowler	3
A. C. Chadwick	1
I. Fowler	3
Cash	1
J. Clark	1
J. H. Stow	1
W. Hooker	1
Wilton, Conn.	
Contribution of Cong.Ch.& Soc.	8 72
Williamstown, Mass.	
E. D. Griffin	10
D. Noble	3
E. Kellogg	5
D. N. Dewey	2
S. Hovey	2
Prof. Porter	2

APPENDIX.

On motion by the Hon. Mark Doolittle, "Resolved, That the Report of the Executive Committee be accepted, and printed under their direction."

In supporting his motion, Mr. Doolittle spoke as follows:

In offering this Resolution, Mr. President, I cannot but reiterate the sentiment expressed in the Report, of gratitude to the Giver of every blessing, for the smiles which he has bestowed on the operations of this Society.

Whatever importance we may attach to other associations, formed for ameliorating the condition and elevating the character of man, it will be conceded, I apprehend, that the success which has attended the cause of *temperance*, has exceeded the most sanguine expectations of its friends and patrons. By the operations of this Society, you exert a salutary influence over a class of men who are beyond the reach of the common and ordinary modes of moral improvement. You may extend to them the munificence of your Bible Societies, your Tract Societies, and your Missionary Societies, with little more effect, than would be produced by extending the same munificence to the congregation of the dead.—This class is, however, an important one; both in respect to their numbers, and the various relations which they sustain in the community. From well authenticated facts, it has been shown, that more than three fourths of the pauperism and crime which are found in the land is the legitimate fruit of Intemperance. To give a faithful representation of the calamities which follow in the train of this vice, it is necessary to employ all the forms of misery, which are endured in this life or that which is to come. It would seem that a vice so dreadful in its consequences could hardly find an advocate in a christian land. Many however are found who are its friends and become its voluntary slaves; and many more are clothing themselves in an armour of objections in which they take the attitude of hostility to every systematic effort made for the promotion of temperance. I will detain you but a few moments while I remark on a few objections which are frequently made, to the formation of *Temperance Societies.*

The question is often asked, why do you form Societies for this purpose? Men can be temperate without joining a society; and what is the use of it? I admit that men can be temperate without joining a society. Still, we find a benefit in forming societies. We are formed for society, and can act in society, when we act for the public good, with more ease and effect, whatever may be the object, than when we act alone. In all the enterprises of the day, for the reformation of men, societies are established. Information, and facts important to be known, are more easily collected and imparted, by means of societies. The Society becomes the great reservoir, from which are drawn constant supplies, giving life and energy to every portion of the community. It is to the community what the heart is to the human system. If the cause of temperance form an exception to all other causes which engage the attention of men in the work of reformation, the objector is bound to give the reasons for the exception, or the argument is with us. Again, we say there are some reasons *especially* demanding the formation of Societies, in this work, more than in other enterprises of the day. By the formation of Societies, you strengthen the hands of the civil magistrate and public officer, in the discharge of their [illegible] It is true, that in many places *intemperate* men have become powerful [illegible] poll. If the *administration of a corporation* is faithful in suppressing [illegible]

rance, or attempting it, the power of the intemperate is felt at the ballot-box, at the succeeding election, and the faithful officer is rewarded with a *private* station. This manifestation of public disapprobation has prevented many faithful men from doing the good they otherwise might have done, and given countenance to vice, and encouragement to vicious men. Again, the formation of societies gives encouragement to individuals who wish to stop the *custom* of accompanying certain pieces of labor with the use of spirits. Where temperance Societies exist, this labor will be done without spirits. And now, Sir, in some of our towns, where a few months since a building could not be erected without the use of ardent spirits, we can tell the objector the difficulty of performing the work unless he *excludes* them,—such is the tone of self respect and moral sentiment. Another objection, often presented, is,—that in many instances the use of ardent spirits is beneficial, and by total abstinence, the benefit is lost. I deny the doctrine that any benefit is lost by total abstinence. I maintain that the whole doctrine of benefit from the use of ardent spirits is a delusion. Here I might ask for proofs of the benefits. They have not been furnished. It has been proved, beyond all controversy, by the most distinguished medical men in Europe and in this country, that the temperate as well as intemperate use of ardent spirits is deleterious and destructive, in all climates and in all latitudes,—that disease fastens more readily upon those who use spirits, than upon those who do not; and when once fastened, is much more fatal in its effects.

Another objection is, that by the total abstinence of some, a reaction will be produced, and others will become more intemperate.--I am at loss to know upon what principle of action or reasoning this objection is founded. Our design is to keep men *from* all exciting influences; and how temperance and sobriety, expressed either in words or actions, can produce intemperance, I have yet to learn. The argument of the objector seems to be, that to make men temperate, you must drink with them; to keep them out of temptation, you must go with them *into* the way of temptation. Is not example something? Where is the father who would not place his son with a *strictly* temperate man, if he wished him to be temperate, rather than with one who was exposing himself continually to the temptations of ardent spirits? Besides, Sir, does not the objection lie with equal force against moral influence in all its bearings.—One must not be strict in his moral conduct, because if he is, others will be made worse.—It would seem that a mere mention of the objection would show its futility.

One other objection, Sir, and I have done—It is said that the making and vending of ardent spirits is a *profitable* traffic; therefore it must not be dispensed with. Mr. President, if it be true that the tendency of using spirits be, to demoralize and degrade the characters of men, it would seem that this alone would be a sufficient reason to a benevolent mind why it should be disused.

It is said that those who drink furnish a market, and that is what we want. Multitudes of those market-creating men are the objects of public charity. The market thus created tends to increase the expenses of the community, and nothing is produced as an equivalent. If it be necessary, for the purpose of creating a market, that a portion of the community should be merely consumers, let them be designated in some other mode, than by making them intemperate men. Colonize a portion of the community if you please, and let them participate in all the blessings of indolence and ease; but do not place them in the way of temptation and ruin, and drive them on to your hospitals, and jails and penitentiaries, even if it is done by a *profitable* traffic. But, Sir, this whole system of market-making is delusory. Industry and enterprise will always meet with their rewards. The surplus products of your lands will always find a market from the industrious consumer. By stopping the traffic, whether *profitable* or not, you would relieve the land from a secret curse, most burdensome in its nature, and most dreadful in its consequences. This can be done by continued and persevering efforts in the cause of temperance. Appeal to the reason and to the moral and religious feelings of men, by an exposure of the *facts, and the* consequences of intemperance. Multiply temperance societies

on every side. They must have, they will have, a powerful moral influence. They send forth, and will continue to supply the world with streams from the fountain of infinite consolation. It needs not a prophet's vision to see the blessings and the promises which they bear to the needy, the miserable, and the outcasts of society.

On motion by J. Kittredge, Esq., "Resolved, That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes."

In supporting his motion, Mr. Kittredge spoke as follows:

Mr. President—In every enterprise undertaken for the benefit of mankind, the Christian public have a part, and a very important part, to perform; but more especially when that enterprise aims at the moral improvement of the world. In questions of Government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of a higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of Religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, he is an enlisted soldier, and should ever be found in armour. His sword should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason—The only inquiry he has to make is, is the enemy in the field? and that inquiry answered in the affirmative, he has nothing more to do but to act He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should always be relied upon as an active and efficient co-operator. To do good, is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it, and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character, and disgraces the Christian name.

Is Intemperance a vice? and does it prevail? and are the Christian public indifferent spectators of the desolations of this fell destroyer? Can they view, with apathy, its ravages and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, Intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling, and every principle which religion inspires; and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be destroyed? I answer, in no way, but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. You may as well arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from which it issues. There is nothing but a drought, an universal and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him; but no man ever did, and I believe no man ever can. And, Sir, I believe that every one who supplies the fountain is a partaker of the guilt; and that every distiller and vender and purchaser of ardent spirits is accessary to the crime of drunkenness.—It is an unhallowed traffic, and the traffic *in human blood should receive* the unqualified reprobation

Christian world. It is their duty, and a duty which they cannot safely neglect, to enter, with efficiency, into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community are at this moment engaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the Promotion of Temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient cooperation, to which it is entitled. Many of them act as if they had no duty to perform. Many of them are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period an Egyptian darkness has prevailed upon this subject, and all have been guilty without knowing it. For the time past all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A light has beamed upon the world, and the sun of temperance is now shining with full effulgence. In its rays the horrors of intemperance are clearly and distinctly seen, and a remedy for them is revealed. Awfully dark must be the moral vision of that man, whose eyes cannot see this light; and awfully perverse that heart that does not rejoice in it. There is no longer any doubt of the part which the Christian should act. He is imperiously called upon by the principles of his religion, to abandon all connexion, of whatever kind, with the intoxicating cup. Every glass he drinks is a warrant for his neighbour to do the like; and intemperance is sure to follow the use of ardent spirits.—There is nothing on earth that can prevent it, and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can administer the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief where ever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help keep alive that baneful disease, which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man therefore who carries it into the country is directly concerned in producing that mass of pauperism, disease, and crime, which result from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestic circle, the promise of youth, and the hopes of old age, in one general ruin.

Sir, the vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards. Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffic in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble, and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at at those places where ardent spirits are sold? Where is the origin of all that poverty and crime which are traced to intemperance, but at these Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of Ardent Spirits? And can

the Christian carry on this traffic? Can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink many will be drunken? And can he supply the cause and detach himself from the effect? Can he hurl firebrands through your city, and witness the conflagration, and claim exemption from blame? Can he spread the contagion among your families; and when he hears the dying groan and sees the funeral, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity. But, Sir, he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the wo, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime. And, Sir, he should be so held in public opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessaries. But, Sir, he tells you he frowns on intemperance. So perhaps he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring.—But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy and debased—when he hears the noon day curse and the midnight broil, he should say, here is my work; this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a christian, and duly appreciates his guilt, he will raise his hands to Heaven, and before God declare that he will make no more such.

But, Sir, the vender tells you again that he withholds the cup from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But, Sir, this is too late; this refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And, Sir, this traffic should be abandoned by the christian public. Conscience should be allowed a triumph over interest and custom, and the merchandize of spirits should be classed with the merchandize of blood. No christian should contaminate his hands and his soul with this most destructive and demoralizing commerce. And, Sir, I am happy to say that many merchants have lately viewed this as they ought, and forsaken the trade, as being a curse revolting to the feelings of patriotism and christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the christian public.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of Intemperance which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Sir, could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the narration. Could he collect before him and be enabled to see, the cri[illegible] disease and death, *the poverty and distress*, to count the tears and b[illegible]

groans which every cask of spirits occasions, he would revolt with horror from the trade. But, Sir, he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying from day to day the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unchristian occupation. And let the distiller remember that he stands at the head of the stream, and lets loose the flood gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one single consolation to cheer and support him. Sir, if all the distilleries were forever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what christian heart would not exult? And shall it not be done? Let public sentiment be arrayed against it; let the traffic be reprobated by the christian world, and in a short time, it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness but such as would steal or rob. And this is its true character. Public opinion has hitherto rendered it a respectable employment.—But public opinion must be changed, and I rejoice that it is changing, and that the future prospects of this Society promise a glorious triumph over the monster Intemperance.

But it is not intemperance alone, that should be condemned. All agency whatever in the procuring and use of ardent spirits should be laid under the ban of public sentiment. What has been done should be forgiven; but for the future ardent spirits should receive no quarter in any shape from the christian community. They should be laid under a curse as they issue from the distillery; they should be cursed in their transportation; they should be cursed in the store, in the house, and in the field; and wherever found they should be marked as the thing accursed of God and man. This land, that has so long been defiled with the use of ardent spirits, should undergo a general lustration, and be purified from the plague. It will take years to wash away the stain and restore it to its original purity. But, Sir, it can be done, and I believe it will be done. It is at this moment in the power of the temperate part of the community to put an end to the intemperance of the day. Within one year this may be accomplished; and is it not desirable that it should be? Would any one refuse to lend his aid in this sacred cause? From this moment let every temperate man abandon the distilling, sale, and use of spirits, and intemperance will cease. Let the temperate but forsake the use of such liquors, and the trade will be discontinued. It is the temperate that support the intemperance of the land, and on them rests the responsibility of this cause. It is the countenance which they give to the trader that upholds him in respectability, and enables him to sell to the drunkard. It is the temperate that supply the intemperate. Let them therefore abandon it, and the trade ceases.—No man would carry rum into the country for the drunkard alone. No man would engage in a trade that none but drunkards would support. No man could maintain a business for which they were the only customers. It would end in the ruin of his character and fortune. Let then the temperate cease buying, and the intemperate will become reformed from necessity.—On them therefore rests this awful responsibility. For them it remains to decide whether this land shall continue to suffer all the wretchedness and woe which this vice has caused, or whether it shall be relieved from the horrors and the guilt of intemperance. For them it remains to say whether intemperance shall end with the present generation of drunkards, or whether it shall survive to sweep away their children and their children's children, to the end of time. And will they not decide this question? Will they not save themselves and their offspring from the horrors as it were of the second death? Let this age be distinguished as the age of a reformation from the use of ardent spirits, and we shall have acquired, for our children, a triumph as important and glorious as was the triumph of our fathers in their struggle for independence.

But, Sir, public sentiment is not changed in a moment. The interets, ha-

bits and pleasures of a large part of the community are concerned in the continuance of the use of strong drink. It is a reformation too important to be accomplished without labour. The discontinuance of the slave trade was a work of time; and the reformation which we seek must be a work of time.

But, Sir, there is a part of the community who ought to be enlisted in this holy work, and the very profession which they make should have found them prepared for this sacred enterprise. But from the church arises one of the most formidable obstacles to the success of this cause. In the church are found at this moment some of the strong holds of opposition. They cling to their bottles with all the perseverance of martyrs, and they seem never to have learned the doctrine of the cross. They cannot imagine that it is their duty to deny themselves a gratification for the sake of accomplishing the reformation of the world.—They seem to have overlooked the very spirit of that religion which they profess to venerate. Sir, I believe if the Church were engaged as a body in this cause, the present generation would live to see its final triumph. But the church sleeps on this subject, as if it would never awake. I know not how far this is true, but so far as my acquaintance extends, a large proportion of professing christians have lent us but little aid, and large numbers are the decided and open advocates of ardent spirits. They seem willing to entail upon their children all the evils of intemperance, for the gratification which spirituous liquors afford them. But they must awake and come forward as a body, and lend the power of religion to arrest the progress of this mighty evil.

We need Luthers to accomplish this, and God will give us Luthers in this cause. He will,--he has raised up men who will preach temperance and abstinence too; "though devils are combined against them, thick as the tiles on the houses." Does the christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and while his prayers are ascending to Heaven is he spreading the plague, that poisons the heart and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness,—and does he believe the God of Heaven will smile on the labours of him who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the Heathen the way to Heaven, is he binding his own countrymen in chains strong as the bands of death, and leading them in the road to hell? Is he training them to practices and habits which will as surely bar them from the realms of bliss as though no redemption had been provided for them?

Sir, I venerate the christian's character, and whenever I find him acting in consistency with the principles of the Gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors in the present state of society to be sinful. Since the way and the only way, to banish intemperance from the earth has been pointed out, it is the christian's duty to adopt that course, whatever may be the sacrifice, and to disclaim all connexion between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker will be excluded from the church of our God—when the gambler, the slave dealer and the rum dealer, will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of Philanthropists, Patriots, and Christians throughout the world, as a great and most glorious Jubilee.

On motion by the Rev. Daniel O. Morton,—"Resolved, That the success which has followed the efforts of the friends of Temperance, and the approbation bestowed on the measures of this Society by wise and benevolent men in every part of the country, call for the adoption of a more extended system of operations, than has hitherto been pursued."

In supporting his motion, Mr. Morton spoke as follows:

Accustomed in common with others to plead the cause of temperance on the hills and in the vallies of Vermont, I thought the field large enough for our utmost efforts. For whatever our desires might be, we could not do much beyond the circle of parochial labour. Thus situated and employed, I did not expect to have been called in Providence to plead the same cause in this city. But, Sir, I consider it no small honour to be numbered among the temperate of our land, and I rejoice in the opportunity now afforded of uniting my feeble efforts, with others, in the support of a cause inseparably connected with the dearest interests of our country and our Zion. The promotion of temperance does not at *first sight seem* so directly a *religious* undertaking as some others. If in the progress of our work we do not aim directly at the spiritual renovation of the sinner, still we do endeavour to prevent his ruin, and to place him in a situation where other efforts of christian charity may meet him with fair prospects of success. If the thorns and briers of worldly care in many instances choke the word, so that it becometh unfruitful, much more is this result to be expected in that intellectual and moral field, which is daily heated and scorched with liquid fire.

Indeed it is among the temperate, exclusively, that Divine truth finds a willing reception. If then in our work of reformation we do not directly sow the good seed of eternal life, we *are* doing a work equally indispensable, preparing the soil for its reception, gathering out the stones, breaking up the ground.

Suppose, Sir, that all special efforts for the promotion of temperance should now cease, that philanthropists and christians should fold their arms to sleep; that with the exception of here and there a solitary warning from the pulpit, all things should continue as they were; that the respectable and the pious should drink *temperately*, till one and another of their number were overcome and ruined; and that the lower classes should wax worse and worse, glorying in their shame; what, think you would become of our great benevolent institutions? The temperate would ere long become a feeble and dejected minority. Who then would come up to the work of evangelizing the world? Surely not the intemperate, not the lovers of strong drink. Few among them would have the ability, and none the disposition. In proportion as men become fond of intoxicating liquors, a chilling, deadly apathy or bitter dislike prevails, in relation to all benevolent efforts. With no aid but theirs, Bible and Missionary Societies, and all kindred associations would languish and die. Such men do not and will not give their money to send the Bible through the world, and the heralds of the cross to every nation; they will not assist in training up young men to minister at the altar, nor in sending tracts, those silent preachers of righteousness, to the destitute and the perishing. They will not aid in propagating a religion which condemns them, which requires universal sobriety and self denial. The grand enemy of truth and righteousness will not thus commence hostilities against himself.

If, after the novelty of the enterprise shall have passed away, the friends of temperance should become listless in their work, and intemperance should increase as in former years; if inns are to be a place of rendevous for vicious townsmen and idle villagers; if distilleries are to rise up in every corner of the land, and all the surplus grain and fruit are to be converted into liquid fire,

then without a prophet's inspiration, we may safely predict that all our benevolent Institutions will die. Then, not only will the heathen perish, but a long starless night of infidelity and barbarism will settle down upon the land. Intemperance squanders away by thousands and millions, that property, and destroys utterly that vigour of mind and friendly feeling, which are necessary to carry forward the great enterprises of religion. The promotion of temperance then is infinitely important, and indispensable to the successful prosecution of those great designs of benevolence, which are the glory of the present age.

As benevolent Institutions, whose object is to pour the light of heaven upon the dark corners of the earth, cannot be long sustained, unless vigorous efforts be made for the promotion of temperance, so neither can the gospel be supported at home. We have no religious establishment, sitting in the sunshine of government favour, and drawing its revenues from the treasury of the state. The gospel, if supported at all, must be supported by the serious and friendly feelings of individuals. The lovers of strong drink lose their attachment to the institutions of the gospel; and generally forsake the house of God. Numbers of this description become *too poor* to support, and *too abandoned* to *hear* the Gospel. Look abroad over the waste places, the moral desolations of our country. What exiled the Gospel from among them? In some cases, *heresy*—but in a far greater number, the love of strong drink. Survey these places, and what do you see? The triumphs, and ravages, the horrors and woes of intemperance. You find no Sabbath, you hear no sound of "the church going bell;" you see no joyful company going up to Zion to keep holy day. Order and peace and virtue are exiled, and domestic felicity is sacrificed at the shrine of beastly indulgence.—The cause of temperance must be vigorously aided and sustained; otherwise, not a few of our religious Societies will ere long become barren wastes.

Not only is intemperance ruinous to the general interests of religion abroad and at home, but it sends a moral pestilence over the mind and the heart. Contemplate a single case. I ask you not to look at the poor creature, who has made utter shipwreck of character and conscience; but take a *moderate* drinker, and let him belong to a christian church. And what reliance can you place upon him for building up the kingdom of the Redeemer? Either his religion, such as it is, is cold and torpid; or else it is loquacious, fitful and fiery; and in either case he is a moral gangrene upon the body to which he belongs. Besides, he is keeping in countenance all the drunkards around him.

The drinking of ardent spirits, even *moderately*, produces the same disastrous consequences within and without the church. It renders the mind callous to the influence of sacred truth. Every faithful minister of the gospel has found *moderate* drinking to be one of the most deadly obstacles in the way of his success. Besides, the habitual drinkers of ardent spirits, above all men under heaven, are most liable to be deceived in the great concerns of salvation.

Whatever view we may take of the subject, it must appear evident, as the light of a cloudless sun, that vigorous efforts for the promotion of temperance are indispensable to the prosperity of religion.

Now, Sir, permit me to congratulate you and this Society, that the work of reformation is most auspiciously begun. Would time permit I might state many interesting facts which have occurred in the state to which I belong; but I will content myself with mentioning only one.

In a town in Vermont the military companies, at their training in June last, *voted unanimously* to dispense with ardent spirits. Heaven smiled upon this novel but blessed enterprise,—a revival of religion commenced that very day,—they had a prayer meeting at noon and another at 4 o'clock. The good work thus begun, resulted in the hopeful conversion of about 100 souls.

[The Committee of the American Temperance Society feel that they cannot better serve the interests of the cause which they are aiming to promote, or contribute more, in any way, to enlighten the public mind in regard to the subject of using ardent spirits, than by publishing the following address. It was written by Professor Reuben D. Mussey, M. D. of the Medical Institution in Dartmouth College, New Hampshire, and was delivered by him before the Medical Society of New Hampshire, in June 1827, of which Society Dr. Mussey was then President. It made a deep impression, when it was delivered, on all who heard it; and repeated solicitations were made for its publication, immediately, and afterwards. Various causes, however, have protracted the time of publishing it, which need not be here stated. It is gratifying to the Committee, and we trust it will be grateful to the public, that the reluctance of the writer has at last been overcome, and that we are now at liberty to publish to the world, the result of his thorough and accurate investigation of the nature and effects of intoxicating liquors. Among the many commendable, and the several excellent publications of this nature, which have already issued from the press, we have seen none which give evidence of so radical an investigation of the true nature and effects of ardent spirits as the Address of Dr. Mussey; nor any which have more briefly, energetically, and eloquently appealed to the feelings of our country, on this great subject. Nothing can be plainer, than that the whole comes directly from the understanding and the heart. It is no fictitious drapery with which the subject is invested. The eminent medical and scientifical knowledge of the author, gives to the whole composition a kind of *authentic* shape, which we cannot but deem to be very important. The facts which he states, are incapable of being credibly contradicted; and the deep heart-felt objections which he makes against the use of spirituous liquors, no sober man can refuse to consider as worthy of his most serious attention. We repeat it, that we know not how we could perform a more acceptable service to all who favour the cause of temperance, than to afford them the means of perusing the Address in question, as extensively as our Report may be circulated.]

An Address on Ardent Spirit, read before the New Hampshire Medical Society, at their Annual Meeting, June, 5, 1827. By R. D. Mussey, M. D., *at that time President of the Society, and Professor of Anatomy and Surgery, in Dartmouth College.*

MORE than nine hundred years ago, an Arabian Chemist discovered by distillation, a pungent and warming liquor, to which was given the name of Alkohol, and which we call ardent spirit. This, a modern writer asserts, is the *aqua divina*, or water of the Elysian fields, invented by Democritus, and he maintains that the term alkohol has nearly the same import with *golden liquor*, applied by some of his countrymen to the precious invention of the Greek philosopher. This liquor was brought into Europe at the time of the Moorish conquest, soon came into general favour, and now exerts an important influence over a great part of the civilized world.

It is the object of the following remarks to examine the claims of this article to the extensive patronage and confidence it has acquired.

When taken in small quantity into the stomach, it diffuses its influence over the whole body; a fresh impulse is given to the living powers, the countenance lights up with pleasure, and the mind acts with new interest and vivacity.

Under the influence of a larger dose of the exhilarating fluid, sensibility and sympathy unfold themselves. Tears fall, as a pensive association crosses the mind, or a tale of common suffering is told, the benevolent affections flow out upon all surrounding objects, and the whole world is not too large a sphere for the exercise of the generous sentiments which swell the bosom. The mind disburthened of care, and disregarding the past and the future, sees no impediment to the boldest and most extravagant enterprises; and rioting in the luxury of present existence, scarcely acknowledges a superior in the universe. Here the distinctions of society begin to disappear. The idle and half starved

vagrant is transformed into a lord, and surrounded with pomp and plenty; and the miserable outcast who has tenanted a prison for his crimes, imagines himself on a throne, clothed with power sufficient to direct the destinies of a nation or of the world.

The lover of alkohol sometimes resorts to poetry and song in the expression of his ecstasies, but as the effect of the ethereal liquor deepens, he sings or shouts inarticulate responses to music or voices which seem to come to him from a distance, but which are occasioned by a violent beating of the arteries of his own brain.

If the corporeal part of man, in this happy condition, be inspected, it presents phenomena which correspond with those of the mind. The whole face is swollen, the forehead and temples patched with red and white, the cheeks of a deep crimson, the nose tipped with ruby, the corners of the mouth drawn down, and the under lip inclining to drop, the eyes blood shot and glassy, roll upwards under their lids, and the body and limbs, no longer subjected to the arbitrary control of the will, assume that position which is dictated by the power of gravitation; in a word, the whole man declining farther intercourse with external nature, retires within himself, and heedless of the material creation around him, remains for hours, as if in a trance. If such be some of the effects of alkohol, who can wonder that it has been called the golden drink, or that poets have chanted its praises.

This, however, is not all. It possesses, more than any other invention of man, the power of transforming character; but what is worthy of particular notice, is, that all its good transformations are transitory, and nearly all its bad ones, permanent. Does it give momentary strength to the feeble, its habitual use makes the strong man weak. Does it inspire the coward with desperation, it can break down the heart of courage, and reduce the manly spirit to the imbecility of childhood. Does it make the poor man rich in imagination, it makes the rich man poor in reality. If it occasionally excite a flood of sympathetic tears, and unclench the fist of avarice, it relaxes benevolent exertion, and renders the mind habitually less sensible to the sufferings of others.

What permanent influence does it exert upon the social affections and the moral feelings? Was it ever known to increase conjugal attachment and kindness, parental tenderness, or filial love and obedience? Has it ever given a spur to industry, in the farmer, the tradesman, the merchant, or professional man, by urging upon him the claims of a dependant family, or a suffering friend? Who was ever inspired by alkohol with lofty moral sentiments? Who has felt its influences directing his thoughts reverently upward towards the Author of his being, and prompting him to sincere confession of departure from duty, to submission to his will, and obedience to his commands? On the contrary, who has not seen its effects in poisoning the fountains of social and moral feeling, and in transforming the affectionate, kind, and hopefully devout man, into a savage or a brute?

You have seen a youth of fine talents and promise, coming into life encircled with the highest parental hopes and expectations, and making regular and rapid progress towards a sphere of usefulness and respectability. You have seen him betake himself to the bottle; soon the relish for study or business is lost; industry, ambition, character, family reputation, virtuous society, are all unmeaning things; the high considerations they present, he regards not, but wanders about, the associate of idlers and thieves, the butt of vulgar insolence, and the abhorrence of his former virtuous and intellectual companions. His parents weep for him in secret places.

You have seen the man of talents, industry and extensive usefulness, who in the exercise of his vocation, had acquired high public confidence, thrown down by the magic power of alkohol, from the pinnacle of his elevation, to become the object of popular derision and abuse. Was he a physician or a lawyer, had he sat in the high seat of public justice, or had his voice been heard in the council of the nation, or had he borne the messages of grace to guilty men; you have seen *him, barter* the luxury of doing good, or grow regardless *of the law and of justice, or despise* the insignia of office and public

confidence, or voluntarily tear off his priestly vestments, and extinguish with his own hand, the flame of that altar, before which he had ministered year after year; and all this for what? for distilled spirit: for the privilege of being the companion of fools and drunkards.

What is the secret of this witchery which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles, and brain, and doubtless through every organ of the body. Not a blood vessel however minute, not a thread of nerve in the whole animal machine escapes its influence. What is the nature of this influence? It disturbs the functions of life; it increases for a time, the action of living organs, but lessens the power of that action; hence the deep depression and collapse which follow preternatural excitement. By habitual use it renders the living fibres less and less susceptible to the healthy operation of unstimulating food and drink, its exciting influences soon become incorporated with all the living actions of the body, and the diurnal sensations of hunger, thirst, and exhaustion, are strongly associated with the recollection of its exhilarating effects, and thus bring along with them, the resistless desire for its repetition.

Is evidence required of its being absorbed, and pervading the different organs of the body? Approach within a few feet of the rum or brandy drinker, and the odour of his breath will quickly demonstrate, that the lungs, loaded with the foul liquor, are discharging it with all the energy in their power.

When taken by the nursing mother, it enters into the delicate food prepared by nature for the nourishment and growth of helpless infancy, and in this way, as may most rationally be supposed, produces a relish for an article naturally disgusting, and lays thus early, in some instances, a foundation for intemperance in after life. What physician has not known a nursing mother give a fretful child a good night's sleep, by taking, herself, a dose of brandy at bed time?

Other organs than those destined for the formation of milk, manifest the presence of this article when it is combined with peculiar odours; those organs especially, which are set as waste gates to the system, soon show how foreign it is, and ill adapted to the real wants of the animal economy, by separating it from the blood and taking it out of the general circulation as fast as possible.

The brain, that most delicate and wonderful organ, which forms the mysterious link between the other forms of matter and mind, the healthy functions of which are essential to vigorous intellectual operation, is capable of imbibing alkohol, and having all its actions suddenly arrested. In point, is the case of the man who was picked up dead in London, soon after having drank a quart of gin upon a wager. He was carried into the Westminster hospital and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared, to the senses of the examining students, as strong as one third gin to two thirds water."*

We know that alkohol, even when diluted, by long contact after death, hardens the brain, as well as the other soft textures of the body which contain albumen; and although the vital principle may enable the brain to resist in a great measure, and for a long time, this effect of alkohol, when brought into it from the stomach by the general circulation, the fact, as alleged by many, and as I am strongly induced to believe from the limited means I have had of observing, viz. that the brains of drunkards are literally harder at death, than those of the temperate, may be considered in strict accordance with the effects of intemperance upon the intellectual functions. If this organ be in any degree hardened by the circulation of diluted alkohol through its minute and most delicately organised parts, it might well be supposed to be less suscepti-

* *Cooke on Nervous Diseases*, p. 104. Boston Edit. 1824.

ble of those exquisitely balanced actions, which we can hardly help believing do exist in the impressions made by external objects, and in the variety of combinations of them, produced by the more abstract, and retired operations of the mind. That a large proportion of tipplers early discover an unnatural obtuseness of intellect, and that frequently a mind originally quick and vigorous, becomes sluggish and imbecile, need not be told to an assembly of physicians who have had the common opportunities of observing the effects of intemperance.

The stomach and liver of drunkards are generally found to be disordered, the stomach frequently contracted, and the liver much harder than natural, exhibiting an unnatural colour both upon its surface, and throughout its interiour texture. This, perhaps, is what might be expected. The stomach receives the liquor, in the most concentrated and active form, in which it is taken into the body. From the stomach and the alimentary canal below, most, if not all of it, is probably carried through the liver in a state less dilute than when distributed among the remaining organs of the body. The texture of the liver too, which consists merely of vessels and nerves with enough cellular membrane to hold them together, may perhaps serve to show why it is more obviously affected than the alimentary canal, inasmuch as this canal has a distinct, and in some places, a thick muscular coat, independently of its vessels. The skin of the inebriate is always more or less affected. Its fair colour soon fades under the withering influence of ardent spirit; and from being smooth, soft and elastic, it becomes uneven, wrinkled and flabby, if the subject be somewhat advanced in life; or if young, the skin of the face is bloated, uneven, and frequently purple, and very often in middle life and after, a large crop of red pimples is the only ornament the face exhibits.

The eye, that window of the mind, loses its pearly whiteness, its sparkling transparency, its quick and significant motions, and becomes dim, sluggish and unmeaning.

The various phenomena exhibited in the different stages of alkoholic influence, including its immediate and more permanent effects, and modified by age and constitutional temperament, would occupy more time in the enumeration, than can be spared on the present occasion. The case of him who has made free with his cups, till they have produced the following train of symptoms, is not unfrequently submitted to the consideration of a physician. The forehead and cheeks are swollen, pale and slightly tinged with yellow, the lips leaden coloured or pale, the eye yellow, dim and vacant, the lower eyelid loose and hanging, the upper lid several times its natural thickness, diaphanous and drooping, the body twice its natural circumference, the limbs tottering and swollen, the breath insupportably fetid, respiration difficult and wheezing, accompanied with a short dry cough. "Throw medicine to the dogs" in such a case.

The bodies of some few drinkers have been so thoroughly steeped in spirit, as literally to take fire and consume to ashes. It is said that no case of this spontaneous combustion has ever occurred, except among hard drinkers, and it is altogether probable that in every such case, an inflammable air has exhaled from the lungs or skin, or both, and has been kindled by the too near approach of a lighted taper, or some ignited substance.* A French Chemist, it is said, after drinking a pint of ether during the day, used to amuse himself in the evening, by lighting up his breath, directed in a very small stream upon the flame of a lamp. Alkohol taken in large quantities, would probably in some constitutions at least, occasion a similar vapour to be thrown from the lungs; and there is doubtless more danger than has been imagined, in a deep drinker's bringing his mouth or nose close to a lighted taper at evening.

The numerous and weighty considerations, some of which have been hint-

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*As Alkohol is strongly allied to ether in its chemical relations, and as it is capable of passing from the stomach into other organs without having its inflammability destroyed, as in the case mentioned in the preceding page, *where diluted gin was found in the brain*, the [illegible] that instances of *spontaneous human combustion* should so rarely have occurred. [illegible] mentions *twenty eight cases.*

ed at, and which a reflecting man must surmount, before he can make up his mind to be regarded as a drunkard, place in a striking view the strength of the appetite, which is created by a long and habitual use of spirit. Instances might be referred to, which set this in a painfully strong light.

A few years ago, a tippler was put into an alms house in a populous town in Massachusetts. Within a few days he had devised various expedients to procure rum, but failed. At length however, he hit upon one which proved successful. He went into the wood yard of the establishment, placed his hand upon a block, and with an axe in the other, struck it off at a single blow. With the stump raised and streaming, he ran into the house, crying, "get some rum, get some rum, my hand is off." In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his mouth, drank freely and exultingly exclaimed, "now I am satisfied."

In another populous town in the same state there lived an habitual drinker, who in an interval of reflection, made a vow that he would drink no more spirit for forty years, not doubting at the time, that forty years would place him in his grave. He faithfully kept his vow, and at the expiration of the stipulated period, ventured to take a little liquor, as it seemed no more than a friendly salutation given to an old acquaintance, and in no very long time died a sot.

I once knew a man, who had been for some time, in the habit of intemperate drinking, and who had at times, strong remonstrances of conscience. These admonitions, together with the motives and encouragements held up to him by his kind and good wife, induced him to make a solemn vow, "that by the help of God, he would never again drink any thing stronger than beer, unless prescribed for him as a medicine by a physician." He regarded the vow, became sober and apparently religious, and for several years sustained the character of a devout man. At length he lost, by degrees, his religious sensibility, grew dull and stupid, heedless alike of religious duty, and of the daily attentions to business necessary for the support of his family, and eventually died besotted with rum. When warned of his danger, soon after it was known that he had returned to his cups, he assigned as a reason, the prescription of a physician, which was made on his application for relief from mild dyspepsia.

If such be the strength of the habit, and so great the danger of forming it, what apology is there for drinking spirit at all? Does a healthy labouring man need alkohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times, and the result is well known, namely, that more labour can be accomplished in a month or a year, under the influence of simple nourishing food and unstimulating drink, than through the aid of alkohol.* Does the warrior need this stimulus to in-

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* It is very generally understood that the human constitution can endure intense cold under the influence of water as an article of drink, longer than under that of ardent spirit. In proof of this, numerous striking facts might be referred to, but it is unnecessary. It may not be so generally known, that great exposure to heat does not require the use of ardent spirit.

From a commercial friend in Massachusetts, I have lately received the following information. "I visited," says he, "four or five years since, in New-Jersey, an iron foundry belonging to Mr. Wood, of Philadelphia; I think there were thirty or forty men employed in the establishment, and all they drank was pure spring water. I saw them often while lading out the hot metal and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water; they answered *no!* The furnace went into blast in April and continued till October; all those employed had the best of health during the whole season, and returned to their friends in the autumn with better health, and fuller purses than they ever had before.

"A vessel belonging to my neighbour, went from this place to South America, and from thence to India; no spirit was allowed to the crew during the whole voyage; they all arrived home in good health. One of my own Captains kept grog from his men, the whole of an India voyage; they all came home in fine health.—For my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crews last week for long voyages in hot climates, and named to the men that we should not allow them grog; there was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirit on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce, for beer."

To the foregoing suggestion, it may be proper to add, that, for labouring men in hot weather,

spirit him for the conflict; M'Donough has shown with what cool and appalling bravery men can fight without it, and a faithful history of our army and navy would demonstrate, that the use of it affords no security against defeat or disaster.

If ardent spirit be necessary to health and activity, how did the world get along without it for forty eight hundred years? How could the Roman soldiery withstand the frightful onsets of Hannibal, with nothing to drink, stronger than vinegar and water? Take a soldier of the present day, clothe him with heavy Roman armour, and give him the pilum and short sword, weapons, which, it has been said, 'conquered the world;' and it will soon appear what blessings we have derived from alkohol. The modern Achilles cripples under his load, unable to raise from the ground the instrument with which he is to meet his foe.

"But alkohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases." If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it appear that spirit affords security under exposure to contagion? The history of certain epidemics will show, that they destroy a larger proportion of tipplers, than of those who are temperate. Two physicians of my acquaintance were called to practise in the same epidemick scarlet fever. One drank spirit freely, the other not at all; they were equally exposed to the contagion, and both took the disease. The drinker died, the other recovered. If you are exposed to the infectious air of sick rooms, take plain nourishing food at regular intervals, and unstimulating drinks.

"But if useless as a preventive, is not alkohol important in the treatment of disease?" I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic or surgery. Do we wish to rekindle the taper of life as it glimmers in a fainting fit, we have ammonia and the volatile oils, and what is better than every thing else, cold water, to be administered by affusion. Is it required to produce a tonick effect in a case of long standing debility, the tonick roots, and barks, and woods, impart their invigorating properties to water or acid. Are we called upon to relieve pain, opium is altogether superior to alkohol. Do we need a solvent for opium, we have it in the acetous acid. The black drop is one of the best solutions of opium ever invented.

"But what is to be done with the medicinal resins and aromatick oils, must not they be dissolved in alkohol?" The medicinal resins do not constitute a very important class of remedies, but they may be given in fine powder, rubbed with some inert friable substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromatick oils, they may be given in the form of liquid soap, or emulsion rubbed with alkali, or sugar and water, and in this way they exert their specifick effects.

Is the physician required to prescribe a restorative; if quinine and bark, and bitters, and metallick tonics will not do, shall he prescribe alkohol? This is never certain and always unsafe, inasmuch as there is imminent danger of a permanent relish being acquired for it; nor does it compare, in its restorative powers, in cases where the complaint was not produced or modified by the pre-

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sweetened water, sometimes with the addition of ginger, is a most salutary drink; so also is a mixture of milk and water.

The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living actions being carried on, under the most favourable circumstances only for a limited period; and as no human power or skill can increase this principle one jot or tittle, so neither, can the actions of life be urged beyond the standard of sound health, (leaving casualities out of the question) without necessarily shortening it. And this shortening of life will be for minutes or months, or years, according to the degree and continuance of the excitement beyond the natural and uniform rate of healthy action.

This vital principle has been likened, not altogether inaptly, to oil in a lamp, which is capable of sustaining flame, only for a certain length of time. If the wick be raised higher than necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed.

vious use of it, with the pure fermented and well preserved juices of the grape and the apple. The factitious wines extensively vended in our country, are poor restoratives; they contain a large proportion of alkohol.

I maintain then, that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers, if it should be banished not only from the houses of every class of the community, but also from the shops of the apothecary.

There can be little doubt of the correctness of the prevailing opinion, that the consumption of ardent spirit has been, for a few years past, an alarmingly, increasing evil in our country.

By the marshal's returns in 1810, it appeared that no less than thirty three millions three hundred sixty five thousand five hundred and twenty nine gallons of spirit were distilled, and imported for a single year's consumption in the United States; and there is little doubt that this estimate is far short of the truth, as there is, probably, every year, a considerable quantity smuggled into the country, of which of course no account is given. If from that time, the consumption of ardent spirit has only kept pace with the population, it will amount to fifty six millions of gallons; but from the increase in the consumption, says a distinguished gentleman of our state, in an elaborate calculation, from which the following results are taken, 'we may safely set it down at sixty millions. This will give to every individual, man woman and child, including bond and free, five gallons each. Deducting the slaves and children under ten years of age, it will give to the rest not less than eight gallons each.' Is this result impossible, must there be an error in the calculation? The common seaman of our navy are allowed a daily ration of half a pint of spirit each. This is about twenty three gallons a year, and when it is considered that hundreds of thousands of our citizens drink twice, thrice or even four times this quantity, the foregoing result will not appear improbable.

'Sixty millions of gallons, taking into the estimate, the quantity of home distilled spirits disguised and sold for foreign liquors, the free dilution of home and imported liquors before they reach the consumer, and the large proportion retailed in small quantities at a price greatly in advance of the primary cost, may be fairly reckoned at about one dollar the gallon, but to be within bounds place it at fifty million dollars. If to the actual cost of ardent spirits, we add the loss of time, the waste of property, the various expenses of sickness and law suits occasioned by their use, and the amount expended in the support of paupers reduced to indigence by intemperance, to what an enormous sum will the whole amount? *One hundred millions of dollars* is probably far short of the truth.' Let half this sum be annually levied upon the people in the form of a direct tax, and insurrection and revolt would appear in every part of our country.

From calculations made by the gentlemen before alluded to, in which I have great confidence, but which are too long to be admitted here, it appears in the highest degree probable, that from twenty thousand to thirty thousand persons in the United States, are annually brought to a premature death through the influence of ardent spirit. Place the number at twenty five thousand.*

One hundred millions of dollars, divided among the different states according to their population, would give to New-Hampshire, about two millions five hundred thousand dollars. Apply this sum to the support of government, of the clergy, and of schools; improve the means of education by the establishment of any reasonable number of high schools, and the most extensive endowment of the college; make a hundred new public roads; cut canals, and build railways in every useful direction; smooth down the rugged features of the state, by giving the most liberal encouragements to agriculture; build up manufacturing establishments; cherish the useful and the fine arts by large premiums and salaries; endow a hospital in each county, and distribute unheard

* More recent estimates by other gentlemen, from larger data, fix the number at thirty thousand.

of sums among the numerous and charitable objects of the day; send a hundred missionaries to India, and as many to our western wilderness; and in ten years our treasury would groan under the burden of unappropriated monies.

Twenty-five thousand lives in our country in one year! This number multiplied by the time that has elapsed since the last peace with Great Britain, will give three hundred thousand, a larger number than met in 1812, on the bloody plains spread out before the ancient city of the Czars. Apply this calculation to the population of Europe, and you have three hundred and seventy five thousand annually, or four millions one hundred and twenty five thousand in eleven years, the time since the peace in 1816; a number nearly equal to that swallowed up by that vortex of human life, the French revolution, and its consequent wars.

How can any thing be done effectually to check this mighty evil? I give the same answer to this question which has repeatedly been given within the last few months; change public opinion, make it unpopular, unfashionable to drink spirit. What is the use of applying to Government for a tax upon ardent spirit so large as to place it beyond the reach of the lower classes in the community? Legislative enactments which far outrun public opinion, are worth nothing. Fashion, and custom, hold men with a stronger arm than Legislative prescription. But how change public opinion; is it not already an overwhelming torrent rolling onward with resistless and increasing power? Man can accomplish wonders both in the physical and moral world; he dares even meditate a canal across the isthmus of Darien, expecting to lower the waters in the gulf of Mexico, and perhaps to stop the gulf stream; and who that recollects the mighty moral achievements accomplished in the time of the reformation by the efforts of a single man, shall despond at the vastness of the change now contemplated.

Let all good men, all well wishers to social life and family quiet; to health, industry and the arts; to religion, morals and good government, unite their efforts; and by all possible means, but chiefly by their example, in rigidly abstaining from ardent spirit, discourage and discountenance its use, among all within the sphere of their influence.

'I know, says some worthy man, 'that the evil of spirit drinking is a great one, and I heartily wish we were rid of it; but I have been in the habit of taking it occasionally for some years, and I find it at times particularly comfortable to me; and as I am in no danger of becoming intemperate, must I give it up only for the benefit of others?' You take it frequently and are fond of it? are you then in no danger? Unconsciousness of danger is no proof of security. There may be some reason for your leaving it off on your own account, but if not, have you not so much regard for your family and the community as to submit to a slight temporary inconvenience on their account? Why talk one way and act the other? Your influence is on the side of conduct, not merely of words. What would be said of the physician who should refuse to submit to the processes of cleansing necessary to rid his clothes of the infection of small pox, because it would cost him a little time or trouble or other inconvenience; while by thus disregarding the regulations instituted for the preservation of the public health, he would expose his family and his neighbours to the pestilence; and whose sons are more liable to become drinkers of ardent spirit than the sons of him who sets them the example?

But the glorious work of reform has been commenced, and is now in rapid progress. Within the last half year, societies for the promotion of this object have sprung into existence, like flowers upon the bosom of spring after a long and cold winter; may an abundance of fruit follow these vigorous forth puttings of moral effort.

I repeat it, let all virtuous men unite to expel the common enemy. He ought not to be allowed a place in Christian society. He is a foreigner, a Mahometan, he was born in the land of robbers, and he has established the genuineness of his origin by the millions he has deprived of property, of morals, and of life. He has come to us in the robe of friendship, has assured us of his best regards, has proffered *his aid and solace* in sickness, pain and poverty. Such

a friend, who could reject? he has been received into general favour, and admitted to christian confidence and companionship; and what reward has he taken for his kind offices? He has stolen away character, health, property, the rich blessings and endearments of society and domestic intercourse, the moral sense, life, and the hope of heaven.

Gird up then to the combat. Always meet him as an enemy; never again admit him to your bosoms; give him no quarter; expel him from your houses; drive him from the land. Always treat him as a murderer; he has slain your brothers, he lurks for the life blood of your children, he whets his sabre for you.

Farmer, Mechanic, Professional man, Orator, hast thou sought from ardent spirit strength to labour, or ingenuity or promptness in thy calling, or eloquence in the hall of legislation or justice; it will palsy thine arm, cause thy right hand to forget its cunning, and thy tongue to cleave to thy mouth.

Christian, what hast thou to expect from strong drink? art thou weary and dost thou linger on thine upward journey; and will ardent spirit bring thee sooner or safer to thine home?

Dost thou wait in the sanctuary, hast thou been separated to stand before the congregation; and when thy graces languish, when thy devotion burns feebly and faintly, dost thou rekindle it with alkohol? Ah! come not near; bring no more this strange fire to the altar, lest, from its secret and holy dwelling, a flame break forth upon thee, and thou be consumed, and the people with thee.

LETTER OF MR. NETTLETON.

[Extracted from the Spirit of the Pilgrims.]

"The letter which follows is of great importance, as a caution to individuals who are accustomed to even a moderate use of ardent spirits, not to place much reliance on their supposed religious affections; and a caution to churches not to be deceived by such persons. In this view, indeed, we can hardly express our sense of the value of the testimony now before us. We would suggest to our clerical friends the propriety of reading it, either from their pulpits, or in church meeting, or in the conference room, as they may think it most advisable, that all concerned (and all are more or less concerned) may hear and be instructed, and fear to offend."

My Dear Brother,

I hear frequently from many places where God has of late poured out his Spirit and revived his work. My friends residing in these places far and near, either visit me or write to me, and tell me all their joys and their sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals. When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented. My heart has often been *refreshed*, when some Timothy has *brought me good tidings of the faith and charity of these young converts*. No tidings have been more "*refreshing*." I have often had occasion to adopt the language of Paul on this very subject; "*What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God.*"

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general, appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. *If genuine religion is not found in revivals, I have no evidence that it exists in our world.* Some few, indeed, have dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, "If at any time I heard of such instances of apostasy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness. Of the few who have finally apostatised, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonor to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crime except intemperance. I have heard from S——— county, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about thirty five years of age, in the town of M——. He had been a little inclined to intemperance. He was anxious with others; his conversion was considered interesting; and at the time he professed religion, it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion, he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H—— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me, that his first thought in the morning was, that he had dishonored religion, and he could not bear to be seen. He was almost tempted to leave his family and friends and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drinked again; and, as I have been informed, is now cut off, and utterly abandoned.

A Mr. T——, in the town of B—— was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions, he had been a little inclined to intemperance. In the judgement of charity he had reformed, and become a new man. He forsook his wicked companions, prayed in his family, and appeared to be much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps (as he thought) to *sip a little*, only for his health. Though not drunk, he became foolish, and this led on to other things, until he dishonored the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drinked again, and this led to other unchristian conduct, which demanded christian satisfaction. His brethren began, a few days since, their endeavours to reclaim him. But he removed in the night, with all his family, and has left the State to avoid another confession. We consider him a ruined man.

In the town of K———, a promising young man hopefully exper[illegible] religion, during the recent powerful revival there, and made a public pr[illegible]

sion, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K———— and labored in company with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice, the enemies have been heard to cry around him, 'There is one of Mr. K——'s converts.' Brother K—— went after him to a neighbouring place, and the young man has just made a public confession of his fault, and appears penitent. I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not so often been disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession. Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have outshined the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H——, a member of Brother T———'s church, was thought to have experienced religion in L————, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. Whoever does it, is privately working out the ruin of his soul. But Mr. H—— made a public confession, appeared penitent, and all rejoiced in his reformation. This, I said, was about a year ago. When I was last in N———, he called at Brother T———'s on an evening visit. It was evident he had been drinking. The next day Brother T——— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame, and all have given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals, in different towns in this State, whose case is similar to his.

Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these, nothing ordinarily can be done. Their case is hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think, is about nothing, and ought to go for nothing. *The only evidence of repentance in such case is*, A CONTINUED COURSE OF ENTIRE ABSTINENCE FROM ARDENT SPIRITS OF EVERY KIND.

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than the intemperate. If, while under conviction, a person allows himself to sip a little, or raises his sinking spirits in the least; he is sure to grieve away the Spirit of God.

During the revival at S————, two years ago, I witnessed an instance which, if you please, I will relate. Mr. A—— was one of the most respectable men in that village, about thirty years of age, who kept a large boarding-

house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at the time it was not known. Report said that he was confined to his bed, and dangerously ill. Hints were privately circulating that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when Brother G——— went to his house, and found him in a bedroom, in a remote corner, in the greatest agony. "What is the matter," said Brother G———. "O, I am sick; I am in such distress!" "But your pulse is regular,—where is your pain?" He made no reply, but with violence smote upon his breast. He was asked, "Is it there?" "It is," he replied. The next evening I called, and found him still in the same distress. His convictions appeared to be deep. But when I returned, I suggested to Brother G——— a suspicion of the smell of ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent. "Mr. A. is a very moral man," said he, "and far from suspicion on that point." But for fear, he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest—— He seemed startled at my suggestion, and assured me that he was far from the habit. I requested his wife to watch him, and learned from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely. I returned and observed to Brother G——, that I feared Mr. A—— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful. But my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has ever been changed? Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart, which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition, that he relinquished his hope; his distress returned in a moment; and he cried out, "*What shall I do?*" His heart was evidently unrenewed, and still quarrelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that, if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumbled—*like a bullock unaccustomed to the yoke.* I put into his hands 'Edwards, on the Justice of God in the damnation of sinners.' Shortly, he again found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now of a more hopeless being on earth. He does no business; has drunk himself out of his property, and almost out of his reason; and as Brother G—— says, he has become a brute.

I could fill sheets with the relation of facts of a similar character, all which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in a false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to *taste a single drop.* If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is a spider's web. Brother T——— preached an excellent sermon, not long since, from these words; "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. *Let him remember that he drinks damnation.*" I felt the justice of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely, and

once, can never do it. And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little, and yet not become a drunkard; his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "*He that trusteth his own heart is a fool.*"

I wish that all the young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "*Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*"

Yours, as ever,

ASAHEL NETTLETON.

LIST OF TEMPERANCE SOCIETIES.

The following list of Temperance Societies is incomplete. The scanty information of the most of them, which it contains, was gleaned from Newspapers. From the officers of a number of them we have been obligingly favoured with interesting and important information, and many able reports, addresses, essays, &c. These we have reserved to enrich the columns of our Journal. We earnestly request from the Secretaries of the Temperance Societies, which are already formed, and which may be hereafter instituted, seasonable notice of their institution and proceedings, and copies of all their publications.

MAINE.

Titles.	Place.	Date.	No. mem.	Cor. Secretaries.
Bowdoin College	Brunswick			
East Machias	Washington Co.	Jan. 1827	100	
Gorham	Cumberland Co.			
Portland	Portland			
Gardiner	Kennebeck Co.			Michael Woodward.
Buckfield & vicinity	Oxford Co.			
Union	N. Sharon, Kenn. Co.	1827	131	
Prospect	Hancock Co.	Ap. 1827	101	Andrew Leach.
Saco	York Co.	Ap. 1828		
Livermore	Oxford Co.	July 4, 1828	47	Rev. George Bates.
Norway	Oxford Co.			
Windsor		July 4, 1827	40	
Brewer Village	Penobscot Co.	July 1828		
New Hampshire		June 1828		J. Kittredge, Lyme.

NEW HAMPSHIRE.

Titles.	Place.	Date.	No. mem.	Cor. Secretaries.
Dartmouth College	Hanover	1827		
Keene	Cheshire Co.			
Plymouth	Plymouth			
Hampton Academy	Hampton, Rock. Co.	1828	40	
Raymond	Rockingham Co.			
Dover	Strafford Co.			
Groton Female	Grafton Co.	1828	16	
Caledonia Assoc.		1828		
Pittsfield	Rockingham Co.			
Loudon				
Alstead, E. Parish.	Cheshire Co.			
Dover Apprentices	Dover, Strafford Co.	1828		
Newton	Rockingham Co.			
Lancaster				
Bath				
Haverhill				
Lyme				
Canaan				
Andover				
Thornton				
Sanborton				
Sandwich				

VERMONT.

Vermont		Oct. 1828	75	Rev.J.C.Southmayd
Townsend	Windham Co.			
Hardwick	Caledonia Co.			
Thetford	Orange Co.			
Irasburgh	Orleans Co.	Sept. 1828		
Coventry	Orleans Co.	Sept. 1828		
Bennington			40	

MASSACHUSETTS.

Hampshire County	Northampton	April 1828		
Andover, S. Parish	Andover	1826	244	
Newton	Middlesex Co.	1827	105	Wm. Jackson
Fitchburg	Worcester Co.	April 1827	40	Dr. Peter S. Snow
Ware Village	Ware, Hamp. Co.	July, 1827	half the men in the place	
Haverhill	Essex Co.	Dec. 1827		
Danvers	Essex Co.	1814	150	
Plymouth	Plymouth	1827		
Fall River	Bristol Co.			
Belchertown	Hampshire Co.			L. Coleman
Wesleyan Academy	Wilbraham, Hamden Co.			
Newburyport	Newburyport	1828		Ebenezer Stone
Bridgewater	Plymouth Co.	March 1828	104	
Yarmouth	Barnstable Co.	March 1827	40	
Westfield	Hampden Co.	April 1828	20	
Ashley Female				
Mendon Female	Worcester Co.	1828		
Leominster Female	Worcester Co.		25	
Barnstable	Barnstable			
Northampton	Northampton	1828		
Lee	Berkshire Co.			
Amherst	Hampshire Co.			
Southampton	Hampshire Co.			
Springfield	Springfield			

Titles.	Place.	Date.	No. mem.	Cor. Secretaries
Wilbraham	Hampden Co.	1828		
Worthington				
Cummington				
Plainfield				
Goshen				
Chesterfield				
Williamsburgh				
Hatfield				
Easthampton				
Hadley				
South Hadley Canal				
Pelham				
Greenwich*				
Woburn				
Marblehead				
	RHODE ISLAND.			
Providence	Providence	April 1827		
Slatersville				
	CONNECTICUT.			
Weathersfield	Weathersfield	1827		
Fairfield	Fairfield	March 1827		Charles Benne
Bridgeport	Bridgeport	March 1827		
Hartford Y'g Men's	Hartford			
Glastenbury	Glastenbury, Hart. co.	Nov. 1828		
Middlesex Assoc. with 12 minor Associations	Including the towns of Haddam, Durham, Chatham, E. Haddam, Saybrook & Lyme,	Sept. 1828	154	Rev. John Ma of Haddam
Canterbury	Windham Co.	Aug. 1828	35	Isaac Clark
Jewett City	New London Co.	1828		
Brooklyn	Windham Co.	Oct. 1828		
Durham	Middlesex Co.	1828		
Lisbon	New London Co.	1828		
Mechanics	New Haven			
Whitney Ville	Near New Haven			
New Milford	Litchfield Co.			
New Haven	New Haven	May 1828		
Milford	New Haven Co.	June 1828		
Middletown	Middletown	June 1828		
Derby	New Haven Co.	Aug. 1828		
Riga	Salisbury, Litchfield Co.	1828	15	James Pettee J
Norwich Falls	Norwich	1828		
North Stonington	North Stonington	June 1828		
	NEW YORK.			
Seneca	Geneva		99	H. Dwight, Gen
Ithica	Ithica		70	
Caroline	Tompkins Co.		44	James Deland
Denmark	Lewis Co.	Jan. 1826		
Genesee Co.	Le Roy, Genesee Co.	1827		Beriah B. Hotcl
Canandaigua	Ontario Co.	Feb. 1828		George Wilson
Ludlowville	Tompkins Co.			
Trumansburgh	Tompkins Co.			
Homer	Cortland Co.			
Fabius	Onondaga Co.			
Bethlehem	Orange Co.			
Rochester Y'g Men's	Genesee Co.			

* From 26 to 37 inclusive in Hampshire County Mass. auxiliary to the Hampshire County S ties.

Titles.	Place.	Date.	No. mem.	Cor. Secretaries.
Lyons	Wayne Co.	May 1828		John N. Holley
Hamilton The. Sem.	Madison Co.	Sept. 1828		S. M. M'Donald
Auburn Theol. Sem.	Cayuga Co.	July 1828		Timothy Stillman
Albany	Albany	Sept. 1828		
Phelps	Ontario Co.	1828		
East Bloomfield	Ontario Co.	1828		
West Bloomfield	Ontario Co.	1828		
Victor	Ontario Co.	1828		
North Bristol	Ontario Co.	1828		
Naples	Ontario Co.	1828		
Ovid	Seneca Co.	1828		
Romulus	Seneca Co.	1828		
Waterloo	Seneca Co.	1828		
Seneca Falls	Seneca Co.	1828		
North Junius	Seneca Co.	1828		
Clyde	Wayne Co.	1828		
Palmyra	Wayne Co.	1828		
East Palmyra	Wayne Co.	1828		
Newark	Wayne Co.	1828		
Henrietta	Monroe Co.	1828		
Mendon	Monroe Co.	1828		
Brighton	Monroe Co.	1828		C. H. West
Penfield	Monroe Co.	1828		
Geneseo	Livingston Co.	1828		
Labeville	Livingston Co.	1828		
Livonia	Livingston Co.	1828		
Lyme	Livingston Co.	1828		
Avon	Livingston Co.	1828		
Mount Morris	Livingston Co.	1828		
Danville	Livingston Co.	1828		
Angelica	Allegany Co.	1828		
Allen	Allegany Co.	1828		
Portage	Allegany Co.	1828		
Bath	Steuben Co.	1828		
Prattsburgh	Steuben Co.	1828		
Pultney	Steuben Co.	1828		
Hornellsville	Steuben Co.	1828		
Wayne	Steuben Co.	1828		
Painted Post	Steuben Co.	1828		
Pennyan	Yates Co.	1828	40	
Hurd's Corner	Yates Co.	1828		
Harpending'sCorner	Yates Co.	1828		
Elmira	Tioga Co.	1828		
Big Flat	Tioga Co.	1828		
McDonough	Chenango Co.	July 4, 1828		
Troy	Troy	Sept. 1828		
Genoa	Cayuga Co.	Aug. 1828		
Throopsville				
Whitesborough	Oneida Co.	Aug. 1828	121	John Stryker
Westmoreland	Oneida Co.		55	Rev. Mr. Crane
Utica Juvenile	Utica			
Ontario County	Ontario Co.	1828		Jared Wilson
Rome	Oneida Co.	Oct. 1828		
Utica	Utica	July 1828		Thos. Walker, Esq.
Catlin	Tioga Co.			
Sterling	Cayuga Co.		13	
West Fabius	Onondaga Co.			
Union College	Schenectady			
Greenville	Green Co.			William Norton

Titles.	Place.	Date.	No. mem.	Cor. Secretaries.
Watertown	Jefferson Co.			
Adams	Jefferson Co.			
Smithville	Jefferson Co.			
Sackett's Harbour	Jefferson Co.			
Orleans	Jefferson Co.			
Boonville	Oneida Co.	Jan. 1, 1828	40	Wm. G. Hubbard
Stephentown			113	
	NEW JERSEY.			
	Millville, Cumberland Co.			
Princeton The.Sem.	Princeton	May 1827		
New Brunswick	New Brunswick	Aug. 1828		Richard Duryee jr.
Cumberland County			72	Jonathan Ogden
Lawyers of Essex co.			19	
Lawyers of Morrisco.				
	PENNSYLVANIA.			
Bucks co. Assoc.	Bucks Co.	April 1827		
Pennsylvania	Philadelphia	Aug. 1827		D. M'Clure
Young Men's	Philadelphia	June 1828		Rev. N. Davis
Kensington	Philadelphia Co.	1828	41	
Luzerne Co.		Aug. 1828		James D. Hoff.
Canonsburg			100	
Washington mechan.		Dec. 1828		
	DELAWARE.			
Wilmington	Wilmington	Dec. 1827		R. A. Henderson
	MARYLAND.			
Washington Co.		Dec. 1828	24	Samuel M. Hill.
	VIRGINIA.			
Virginia		Sept. 1827	80	
Lewisburg	Green Brier C. H.	Jan. 1828	55	N. B. Seabrook
Spotsylvania Co.		April 1828		
Ash Camp	Charlotte's Co.	Oct. 1826		
	OHIO.			
Kenyon College			50 workmen	
	NORTH CAROLINA.			
Milton	Rockingham Co.			
Orange & Stoney Cr.		Oct. 1826	50	J. J. W. Douglass
	SOUTH CAROLINA.			
Charleston Bap. As.	Charleston	Nov. 1825		
	INDIANA.			
Hancock				
Dearborn Co.		Aug. 1828		
	LOWER CANADA.			
Montreal	Montreal			

*A List of Ecclesiastical Bodies which have passed resolutions in accordance with the views and objects of the American Temperance Society.**

Synods of South Carolina and Georgia.
Synod of Geneva, N. Y.
Synod of Reformed Dutch Church, N. Y. at Albany.
Synod of West Tennessee.
Presbytery of Chenango county, N. Y.
Presbytery of Orange and Stoney Creek, N. C.
Charleston Baptist Association, S. C.
Presbytery of Geneva, N. Y.
Presbytery of Newark, N. J.
Presbytery of Athens, Ohio.
Presbytery of Otsego County, N. Y.
New England Methodist Conference.
Presbytery of North River, N. Y.
Presbytery of Columbia, N. Y.
Presbytery of Grand River.
Presbytery of New Castle, Del.
Presbytery of West Lexington.
Cayuga Presbytery, N. Y.
Oswego Presbytery, N. Y.
Deerfield Conference of Congregational Churches, N. H.
Consociation of Windham County, Conn.
Baptist Convention, Ohio.
Franklin County Association, Mass.
York Conference of Churches.
Presbytery of Newburyport, Mass.
Churches of North Killingworth, Conn.
Middlesex Association, Conn.
Caledonia Association, N. H.
Fairfield East Association of Ministers, Conn.
Conference of Churches at Epping, N. H. Rockingham Co. Composed of Brentwood, Rochester, Exeter, Hampton, Stratham, and New Market.
Church at New Market, Lamprey River, N. H.
Baptist Association of Vermont.
1st Presbyterian Church, Savannah, Geo.
Congregational Church, North Yarmouth, Me. 200 members.

A List of Medical Societies which have passed Resolutions in accordance with the views and objects of the American Temperance Society.

Medical Society, N. H.
Medical Association of Rochester, N. Y.
Connecticut Medical Society.
Medical Society of New York.
Medical Society of Vermont.
Fairfield County Medical Society, Conn.
Watertown Medical Society, Conn.
Ontario County Medical Society, N. Y.
Eighteenth Medical District of Ohio.

* It is proper to state that the dates of resolutions, noted in this and the following lists, [illegible] within the year 1828.

A List of Military Bodies which have passed resolutions in accordance with the views and objects of the American Temperance Society.

Washington Artillery Company, Vt.
Monroe Rifle Company, Ludlow and Cavendish, Vt. Voted the expense of treating to the Greeks.
A Militia Company, Newton, Mass.
A Rifle Company, Portland, Me. Sustained a hard service without ardent spirits.
A Light Infantry Company, Danvers, Mass.
A Militia Company, Portsmouth, N. H.
Sandwich Rifle Company, Barnstable County, Mass.
At a Military Election of Officers for the Regiment, Newbury, Essex Co. Mass.
Two Militia Companies, Bridgewater, Mass. Voted out ardent spirits at all future meetings.
A Militia Company, Peacham, Vt.
A Militia Company, Newton, Mass. ardent spirits entirely abandoned.
Militia Companies, Thetford and Fairlee, Vt.
Election of Officers for a Regiment, Rochester, N. Y. ardent spirits banished forever.
A Rifle Company, Portland, Me.
Twenty fifth Regiment Infantry, Conn. General order to abstain from ardent spirits on days of Exercise and Review.
A Militia Company, Hadley, Mass.
Twenty first Regiment; officers voted to dispense with ardent spirits on public days.
Company of Grenadiers, Wayne Co. N. Y. Voted out ardent spirits in future.
A Militia Company, Wallingford, Vt. Voted out ardent spirits in future.
Governor's Foot Guards, New Haven, Conn.
Five Militia Companies, N. Y. Mentioned in Mr. Axtell's Report as having entirely voted out Ardent Spirits on Military days.
Two Companies, Farmington, Ct.

Merchants who have abandoned the sale of ardent spirits altogether.

In the towns of Derry, N. H.; Williamstown, Mass.; Ashtabula, Ohio; Hardwick, Vt.; Greensborough, Vt.; Catlin, N. Y.; all the merchants have renounced sale entirely. In Northampton, Mass. one; Western Counties of New York, twenty five; of which five are in Geneva; Prospect, Conn., two; Durham, Conn., two; Thetford, Vt., one; Amherst, Mass., one; New Milford, Conn., two; Springfield, Mass., several; Fairfield, Conn., three; Wilton, Conn. two; Reading, Conn., one; Bridgeport, Ct., one; Norwich city, Conn., one; New York city, a number; Troy, N. Y., four; Vergennes, Vt., one; Great Barrington, Mass., two; Newark, and Bloomfield, N. J., several; North Stonington, Conn., eleven; East Machias, Me.; a merchant writing to Editor of Boston Recorder, signed S. W. A large and respectable meeting of merchants, in Caledonia County, Vt. voted to refrain from use.

Taverns without a Bar.

Williamstown, Mass., two; Lockport, N. Y. one.

Fire Companies which have renounced use.

In Portland, Me., two; in Brooklyn, L. I. one.

Distilleries stopped, from principle.

In the State of New York, four.

In two ship yards, in the neighbourhood of Boston, in which are employed 140 men, the use of ardent spirit has been discontinued.

FORM OF A CONSTITUTION

FOR AN AUXILIARY SOCIETY.

The following *form of Constitution for an Auxiliary Society, or Association*, has been generally adopted.

ART. 1. This Society shall be called "The ——— Temperance Society," auxiliary to the American Temperance Society.

ART. 2. Any person subscribing this Constitution shall be a member of this Society.

ART. 3. The members of this Society, believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful; and that the practice is the cause of forming intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be prevented, do therefore agree, that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that in all suitable ways, we will discountenance the use of them in the community.

ART. 4. The officers of this Society shall be a President, vice President, Secretary, Treasurer and Auditor; to be chosen at each annual meeting of the Society; and who shall perform the duties customarily assigned to such officers.

ART. 5. The officers of the Society, in their associated capacity, together with such a number of other members as circumstances shall require, duly appointed, shall constitute an Executive Committee, to carry into effect all votes and orders of the Society, to devise and recommend the best means for accomplishing its benevolent designs; to propose, from time to time, measures necessary for raising funds; and in general, to perform all other duties, in accordance with the principles of this constitution, which they shall deem necessary, for promoting habits of temperance to the greatest extent. They shall make an annual report to this Society, of their proceedings; and through the Secretary, shall transmit, annually, to the Parent Society, an account of the state, measures, success, receipts and expenditures of this Auxiliary.

ART. 6. The Society shall meet annually, on the —— day of——; and at such other times as shall be judged necessary, by the Executive Committee.

N. B. It is found to be of important advantage to have an address delivered at the annual meeting of a Society, in connexion with the public reading of the Report; and it is earnestly recommended to the Executive Committees of Auxiliaries, that by these and other measures, such as may be proper, they endeavour to render the annual meetings interesting, and effective in their impressions upon the minds of the community.

The EXECUTIVE COMMITTEE OF THE AMERICAN TEMPERANCE SOCIETY, deeming it important that a publication should be commenced under the patronage of the Society, and for the promotion of its particular objects, issue the following Prospectus of a weekly Paper, to be entitled, the

JOURNAL OF HUMANITY,

AND

HERALD OF THE AMERICAN TEMPERANCE SOCIETY.

OUR nation is making the only experiment which has ever been made on an extensive scale, whether civil freedom and equal rights can be permanently enjoyed, under a form of government strictly *republican*. It is an experiment of inexpressible interest to the cause of humanity, and of a joyful or fearful aspect, according to the light in which it is contemplated. When we compare the civil, social, and religious state of our community with that of other nations; we find many things which would lead us to regard the great experiment we are making in a cheering light. On the other hand, when we cast our eyes over the land, and survey the *vices* which abound; we cannot but have fearful forebodings as to the result. For all judicious statesmen and historians, and all reflecting men are united in the opinion, that *a republic can be preserved and become permanent, only by the intelligence and virtue of its citizens.* This truth is recorded on the melancholy monuments of those republics, which have risen with a fair and cheering light, but have speedily been eclipsed, or sunk forever in total darkness. The causes of such a catastrophe have always been found in the corruption and moral degradation of the people.

Every enlightened Christian, and every man of sober consideration, who is acquainted with the state of our country, must look for great and fatal evils at some future period, unless a check can be given to some of the vices which are spreading so widely among our citizens.

Should we specify *one particular vice*, which seems to us *most prevalent, most threatening, and most ruinous to the bodies and souls of men;* we should say, IT IS INTEMPERANCE.

The prevalence of this vice is very evident from general observation, and from the enormous quantity of spirituous liquors actually consumed within these United States; which is computed from the best authorities to be not less than fifty six millions of gallons a year. Foreigners, who have visited our shores, have been witnesses of this predominant vice; and have returned to the old world, and published, to our disgrace, that *we are a nation of drunkards.* Though this statement is indeed exaggerated and injurious; yet do not existing facts evince, that there is much ground for a very reproachful imputation against our national character?

This wide-spread intemperance is an evil of a most threatening nature, and opens very gloomy prospects before us. It is, in itself, a deadly enemy to the happiness of society. What is said of the tongue, *may* truly be said of spirituous liquor; "It sets on fire the course of

nature." Anger, revenge, ambition, envy, sensuality, and all the irregular passions of men are inflamed by strong drink. Private feuds and contests, duelling and murder, are not the only evils which it has produced. Its effects have been seen in our publications; in our courts of justice; in our halls of legislation; in our churches; and, (must we say it?)—in our pulpits too. This vice has pervaded all ranks, sparing neither station, age, nor sex. It has shown itself in the man of high intellectual culture, of polished manners, of graceful and winning deportment. Even the female character has not unfrequently become its victim. And from these higher ranks it has descended through all classes, down to the lowest scavenger of our streets, and the inmates of the dwellings of perdition.

Who needs to be told that intemperance is ruinous to the health and comfort of individuals, and to the peace and prosperity of families? And that it brings awful peril upon the soul, is evident from the declaration of eternal truth, that "drunkards shall not inherit the kingdom of God."

It is then an inquiry, in which every well wisher to his country must feel a deep interest, *whether there is any remedy for this desolating evil.*

Shall a remedy be sought in legislative interference? Shall the importation and distillation of spirituous liquor be prohibited by law? Or shall duties to such an amount be laid upon it, as will render it impracticable for common people to procure it? In theory, this might seem to promise a happy result; but in practice, it would undoubtedly fail of success, and might prove very mischievous.

The remedy, and the only effectual remedy is to be found in *the reason, the moral sense, and the piety of the community.* Of this the Executive Committee and the Agents of the AMERICAN TEMPERANCE SOCIETY have from the beginning been fully persuaded. And all the efforts which they have made, efforts which have been crowned with such unexpected and animating success, have consisted in earnest, affectionate appeals to the understanding, conscience, and piety of their fellow citizens.

In pursuance of the same measures for accomplishing the great object of the Society, and in conformity with the wishes of great multitudes in different and distant parts of the country, the Executive Committee have at length concluded to publish a weekly Journal, with the title which is presented at the head of this Prospectus.

THE JOURNAL OF HUMANITY is intended to be a vehicle of intelligence respecting all the Temperance Societies in our country. It will lay before the public the plans, and methods of operation, adopted by the Parent Society, and by others. It will contain communications adapted to general utility, on the subject of temperance, and Reviews of well written books and pamphlets relative to the same subject. It will also pay particular attention to the subject of *pauperism* and of *prison discipline.* In short, this Journal will make the public acquainted with all facts, suitable for publication, and adapted to promote the success of the cause of humanity.

This Paper will not only oppose intemperance in the use of spirituous liquors, and in all its other forms, but will aim to suppress

kindred vices. As its title imports, its object will be to advance the cause of *humanity*, in the largest sense; to alleviate the sufferings and woes of man, and to promote his domestic, social, and civil welfare. It is proper to say explicitly, that neither *religious* nor *political controversy* is any part of the object of this Paper. Whatever religious principles are introduced, will be such as are directly adapted to promote *Christian Morals*, and such as will meet the approbation of all who fear God, and reverence the sacred Scriptures.

This Journal will contain summary accounts of interesting events in the moral, religious, and political world; and will notice whatever relates to improvements in useful arts, and especially in the education of children and youth.

Finally; it is the intention of the Executive Committee that the JOURNAL OF HUMANITY shall be enriched by the most important information which can be derived from foreign Journals of various kinds, and in the different languages of Europe,—that information especially which relates to the cause of benevolence, humanity, letters, and civil society. And with special reference to this department, it is the intention of the Committee to add an assistant Editor as soon as the prospects of the Journal will justify the measure. It is hoped that, in this way, the Journal will ultimately secure a patronage widely extended, and extended among the reading and intelligent classes of the community.

This publication is not in any degree a matter of personal interest or gain. The avails of it will be applied faithfully and exclusively to promote the benevolent object of the American Temperance Society, as set forth in its constitution.

It would be a subject of sincere regret with those who are concerned in this publication, if it should interfere with the circulation of any of the useful and excellent papers, already devoted to the cause of temperance and humanity. But a regard to the judgement and wishes of wise and good men in different portions of our country, and to the paramount importance of the object of the Society, has prevailed over all personal considerations.

The Committee indulge the hope that the designs and arrangements mentioned above, will meet the approbation of the community, and will be carried into speedy execution. If this country is to be saved from ruin, it is high time for those who love its precious interests, to awake to vigorous, united, and persevering exertion.

In behalf of the Executive Committee of the American Temperance Society, and with their concurrence,

EDWARD W. HOOKER,
Editor, and Associate General Agent.

Note. A more particular developement of the plan and principles of the Journal will be given in the first Number.

Andover, Mass. March 16, 1829.

CONDITIONS.

The Journal will be published on Wednesday of each week, at Andover, Mass., from the office of Flagg & Gould, in a style such as shall commend itself to good taste; price $ 2,00 a year, in advance, i. e. if paid within two months; $ 2,50 if not paid before the end of the year; $ 3,00 if not paid till after the close of the year. It is contemplated to issue the first Number on or before the first Wednesday in June.

THIRD

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF

THE AMERICAN SOCIETY

FOR THE

PROMOTION OF TEMPERANCE.

PRESENTED DEC. 30, 1829.

ANDOVER,

PRINTED FOR THE SOCIETY BY FLAGG AND GOULD.

1830.

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude both as to the temporal and eternal interests of individuals, families, and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required, —some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will in this way ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness, now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a society, with the following constitution; namely:

ARTICLE I. The Society shall be called, THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

ART. II. The Society, at its commencement, shall consist of members elected by this meeting.

ART. III. The Society shall from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. V. The Society shall meet annually at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings at the request of the Executive Committee.

ART. VIII. It shall be the duty of the Executive Committee, to carry into effect all votes and orders of the Society, and to take proper measures for obtaining

the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all monies, which shall be expended in this work of love; to inspect annually the state of the Treasury; and in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

Art. IX. The Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the Gospel, to physicians, and others, and to consult and cooperate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression in relation to this subject, on those who are favoured with a public and refined education, and are destined in various ways to have a leading influence in Society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian Churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure, and to produce such a change of public sentiment, and such a renovation of the habits of individuals and the customs of the community, that in the end, *temperance with all its attendant blessings may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that while they are to make use perseveringly of all fit and promising means for the reformation of those who have already in different degrees, contracted habits of intemperance; the utility of the Institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

PROCEEDINGS

OF THE

THIRD ANNUAL MEETING OF THE AMERICAN SOCIETY

FOR THE

PROMOTION OF TEMPERANCE.

The THIRD ANNUAL MEETING *of the* AMERICAN TEMPERANCE SOCIETY *was holden, according to appointment, at the House of the American Tract Society in the City of New York, Dec.* 30, 1829. *The President being absent,*

S. V. S. WILDER, ESQ.

was called to the Chair, and REV. J. EDWARDS, D. D. *was chosen Secretary.*

The Throne of Grace was addressed by the REV. DR. SPRING; *after which the following gentlemen were appointed Officers for the ensuing year.*

HON. MARCUS MORTON, *President.*
HON. SAMUEL HUBBARD, *Vice President.*

HONORARY VICE PRESIDENTS.

WILLIAM BARTLET, ESQ. *Newburyport, Mass.*
WILLIAM P. GREEN, ESQ. *Norwich, Conn.*
HENRY HOMES, ESQ. *Boston, Mass.*
HON. SAMUEL HUBBARD, " "
EDMUND MUNROE, " "
JOHN C. PROCTOR, " "
WILLIAM ROPES, ESQ. " "
JOHN TAPPAN, ESQ. " "
ARTHUR TAPPAN, *New York city.*
S. V. S. WILDER, ESQ. *Bolton, Mass.*
REV. LEONARD WOODS, D. D. *Andover, Mass.*

HON. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, ESQ. *Auditor.*

EXECUTIVE COMMITTEE.

REV. LEONARD WOODS, D. D.
REV. JUSTIN EDWARDS, D. D.
JOHN TAPPAN, ESQ.
HON. GEORGE ODIORNE.
S. V. S. WILDER, ESQ.

The following gentlemen were then elected Members of the Society.

EDWARD C. DELAVAN, JOHN T. NORTON, and HON. REUBEN H. WALWORTH, ALBANY. MOSES ALLEN, THOMAS COCK, M. D. REV. AUSTIN DICKINSON, RICHARD T. HAINES, REV. JOSHUA LEAVITT, ELEAZER LORD, ESQ. JOHN NITCHIE, ESQ. JAMES PHELPS, M. D. HON. SMITH THOMPSON, THOMAS STOKES, and JOHN WATTS, JR. M. D. NEW YORK CITY. REV. CHARLES P. M'ILVAINE, BROOKLYN, L. I. WILLIAM JAY, ESQ. BEDFORD, N. Y. REV. W. T. HAMILTON, NEWARK, N. J. JAMES BREWSTER, NEW HAVEN, and REV. JOHN MARSH, HADDAM, Conn. REV. EDWARD W. HOOKER, ANDOVER, Mass.

The Society then voted to hold an adjourned meeting in Boston, the 2d Wednesday in Feb. 1830, *to attend to unfinished business.*

At 7 *o'clock,* P. M. *according to previous arrangement, a public Meeting was held in the Masonic Hall. The meeting was opened with prayer by the* REV. DR. M'MURRAY, *and the* REV. EDWARD W. HOOKER, *read the Annual Report.*

The following Resolutions were then adopted:

On a motion by the REV. DR. COX, *of New York, seconded by the* REV. DR. HILLYER, *of New Jersey,*

RESOLVED,—That the Report now read be accepted, and printed under the direction of the Executive Committee.

On a motion of REV. DR. MILNOR, *of New York, seconded by* REV. JOSHUA LEAVITT, *of New York,*

RESOLVED,—That while the good already accomplished by means of Temperance Societies calls for devout thanks to Almighty God, it shews the importance of extending these voluntary Associations, till a general union shall be accomplished of the friends of Temperance throughout the United States.

On a motion of REV. DR. EDWARDS, *of Massachusetts, seconded by the* REV. DR. SPRING, *of New York,*

RESOLVED,—That as the use of distilled liquors is injurious to the social, civil, and religious interests of man, the traffic in them, as an article of luxury or living, ought to be abandoned, especially by every Christian, throughout the world.

The Rev. Dr. Cox, the Rev. Dr. Milnor, the Rev. Mr. Leavitt, and the Rev. Dr. Edwards accompanied their motions with addresses.

THIRD ANNUAL REPORT.

THE Executive Committee of the American Temperance Society, respectfully present their Third Annual Report of their proceedings, and a brief view of the present state of the Temperance Reformation. They do this, offering their tribute of gratitude to GOD, that he permits them to record so much that is encouraging, to the patriot, the philanthropist, and the Christian.

In entering upon the duties of the year, your Committee were convinced that prompt measures must be taken to secure advantages gained, and to urge on the reformation. The Rev. NATHANIEL HEWIT was still in appointment and active service, as General Agent of the Society; yet, looking at the favorable attitude of public sentiment, and the many other circumstances which favored effort, they felt that it became them to enlarge their plan of operations.

Establishment of a Paper.

The press, as well as the pulpit and the hall of public debate, being an important means to be employed, they appointed an Editor and Associate General Agent, and established a weekly paper, to be devoted to the objects of the American Temperance Society; the publication of which was commenced on the 27th of May. It has a scattered circulation in almost every State and Territory in the Union; and among various religious denominations is cordially received. It has been publicly recommended to the patronage of the friends of temperance, by several Auxiliary Societies and ecclesiastical bodies; and could it be extensively circulated, it would accomplish immense good. It wants, and must have, a more extended patronage. Some of the ablest writers in our country, in the departments of medicine, jurisprudence, and morals, have been, and we hope will continue to be, contributors to its columns. It was judged expedient that the Journal should not be confined to the promotion of temperance. The wakefulness of the public mind

to this, as a prominent subject, it was conceived, might be turned to important account, by presenting also various kindred branches of morals, and advocating plans of benevolence allied to this.

Agents.

It was considered necessary, also, to enlarge the number of Agents. Your Committee have therefore re-appointed to a General Agency, the Rev. Dr. EDWARDS; who has been since his appointment employed in different parts of the country.* They also appointed on temporary agencies, Rev. Asa Mead, in Maine; Rev. Andrew Rankin, in New Hampshire; Rev. Daniel O. Morton, in Vermont; one or two gentlemen on short agencies, in each of the counties in Massachusetts; Rev. Mr. Waterman, in Rhode Island; Rev. Talcott Bates, in Connecticut; Rev. Calvin N. Ransom, in Ohio; and Rev. Calvin Butler, in Illinois. Three of these gentlemen were prevented from entering upon the business of agency; also several of those appointed for the counties of Massachusetts. Mr. Bates completed the term of his engagement; also six of the gentlemen appointed in the counties of Massachusetts, viz. Rev. Messrs. Barbour, Woodbury, Mann, Shepard, Clarke, Coggin, and Bond. Your Committee, for want of means, were unable to continue the agencies of the Rev. Messrs. Mead, Morton, and Rankin. The Rev. Mr. Hewit, Rev. Dr. Edwards, and the Editor of the "Journal of Humanity and Herald of the American Temperance Society," are the only gentlemen at present in your service.

The reports which your Agents have given of their reception, and of the progress of temperance in their respective fields of labor, are highly encouraging. They have uniformly found access to the pulpits of the clergy of different denominations; have met with large and attentive assemblies; have had the countenance of influential and respectable men, and of the friends of good order generally; and have in many instances seen almost immediate proofs that their efforts have not been made in vain. They have been encouraged in making the most full and decided exhibition of whatever could arouse the consciences, convince the understandings, or affect the hearts of those to whom they have spoken. Extracts

* The results of his agency will be given in the next Report.

from the reports of most of the Agents are already before this Society and the public, through the medium of the press.

Auxiliary and other Agents.

But the fields of agency have not been occupied alone under commissions from this Society. The Auxiliary Temperance Society of Connecticut have had in active service their Secretary, Rev. Mr. Marsh; and Rev. Mr. Crosby, Daniel Frost, Esq. and others, have been in employment, we believe, by County Societies; and the cause has been essentially promoted by each of these gentlemen. The Auxiliary Temperance Society of the State of New York have also in their service the Rev. Daniel C. Axtell, who was in commission from this Society some portion of the last year, and whose qualifications and success, heretofore, give reason to expect that much will be done for the cause in that State. The enterprising Executive Committee of that Auxiliary have undertaken to form a Temperance Society in every county and town in the State; and their movements and those of their Agent give promise, that the object will be accomplished at no very distant period. Rev. Messrs. Beman, Searle, Woodbridge, and others, have also rendered important voluntary aid, in this State. The "Pennsylvania Society for discouraging the use of Ardent Spirit," have employed, in several counties, the Rev. Mr. Reese; and we believe are still supporting an Agent for that State.—Rev. Messrs. Clopton, of Virginia; Connor, of Georgia; Strange, of Indiana; Ashbridge, of Alabama; and others in different parts of the United States, have been employed either in voluntary agencies, or in the service of active Societies.

Calls for Agency Labors.

Applications for the services of your General and State Agents have been far more numerous than they could meet; and your Committee could have given constant and most useful employment to many more Agents, had the state of the Society's treasury permitted. It is uncommonly easy to get large assemblies together to attend to the subject of temperance. There is, in the considerate portion of the community, a hearing ear, a wakeful mind, and a susceptibility of feeling manifested, which it is truly pleasant to see, and desirable to meet; and which have made us feel, the more

deeply, our embarrassments for the want of means. The thirst for information, from the pulpit and the press, has not been surpassed by that shown on any subject which has ever come before the American public.

Increase of the number of Societies.

In noticing the evidences of the progress of temperance, we are able to report a large increase of the number of Societies. The Second Annual Report shewed four State Societies, in addition to the "Massachusetts Society for the Suppression of Intemperance," and the "Pennsylvania Society for Discouraging the Use of Ardent Spirit." There are now eleven; and in three other States arrangements are in progress for forming Societies the present winter. The Second Annual Report gave a list of 222 county, town, and other Societies, whose titles and locations were known. So far as our information extends, there are now more than 1000; shewing an increase of about 800 the past year. That these are by no means all, however, which exist in the country, we infer from the fact that some of our correspondents speak of Societies formed or forming, in their respective vicinities, additional to their own, which they do not regularly report, and of whose names and location we are not yet informed. Occasionally, also, we hear of Societies, of some months' or of a year's standing, or more; and we suppose there are others. In truth, respecting the number of Societies, as on the amount of facts shewing the advance of the reformation, your Committee believe there remains much yet to be known.

The Societies of which we have heard, are distributed as follows: Maine, 62; New Hampshire, 46; Vermont, 56; Massachusetts, 169; Rhode Island, 3; Connecticut, 133; New York, 300; New Jersey, 21; Pennsylvania, 53; Delaware, 1; Maryland, 6; Virginia, 52; North Carolina, 15; South Carolina, 10; Georgia, 14; Alabama, 8; Ohio, 30; Kentucky, 9; Tennessee, 5; Mississippi, 4; Indiana, 13; Illinois, 1; Michigan, 3; Missouri, 1.

Number of Members in Societies, Principle, &c.

The exact number of members in these Societies it is impossible to give. Nearly half of them have not reported their numbers. A statement of the aggregate, as gathered from the correspondence

of those Societies which have reported their numbers, would not do justice to the real state of their temperance rolls, at the present time; for the increase of a month, in a single society, is often an increase by 50, 100, or more; and the increase in a county has sometimes been 1000, within that or a shorter period. Your Committee believe that accurate returns from all the Temperance Societies in the country would show, at the lowest calculation, 100,000 signatures to the principle of entire abstinence. But in the uncertainty whether it would be more or less, Divine Providence seems to forbid us to boast in *numbers*, and to encourage us, at the same time, to urge on the reformation; and to *look for the amount, in the census of our nation.*

The Societies are formed on the principle of entire abstinence; are composed of all ages and conditions, and of both sexes; are active in promoting the reformation, in various ways; and their influence is powerful and increasing. Females are associated with their husbands, fathers, and brothers, in successfully carrying the reformation, with its happy influences, into the habits of home and family. The young people are in the front rank in this great cause, in every portion of our country,—a circumstance peculiarly auspicious to its interests. No class of our citizens manifest a deeper interest, or are more ready for organization and effort. Instead of the fathers are the children, in many places; and their self-denial, and determination to break the reign of pernicious habits, rebukes the hesitation and tardiness of many of their seniors. On the stock of some of those Societies are engrafted Lyceums, or Mechanics' Associations; that thus, when young people are won away from vice, they may be induced to take an interest in the cultivation of their minds and hearts.

Votes of Public Bodies.

Additional to the Societies which have been formed, numerous public bodies have passed resolves or votes of approbation, and pledges of countenance. A number of towns, or boards of town officers have taken order for the restriction or absolute refusal of licenses to sell liquors; and the firmness of some officers of police in our cities has done good to the cause, and credit to themselves. More than 50 ecclesiastical and ministerial bodies, of different re-

ligious denominations, have also taken order in favor of the reformation and its principles. The friends of temperance, moreover, are not satisfied with organizations, votes, and resolutions; they are acting with a very commendable zeal and energy.

Numerous facts, occurring in various portions of our country, shew a great advance in the silent yet powerful influence of principle over the habits, and the general aspect of society.

Increase of Interest, Meetings, Publications, &c.

Your Committee have had frequent occasion, during the past year, to notice, with surprise and delight, the extensive and deep interest taken in this great subject; an interest not merely propagated through the efforts of this Society and its Auxiliaries; but springing into existence and activity, simultaneously, throughout the community, and in which we would gratefully acknowledge "the good hand of God," and one of the many evidences that all hearts are in his hands, and that "he turneth them whithersoever he will." Four years since, considerate and discerning men, looking at the wide-spread evils of intemperance, and conscious of the terrible momentum with which our country was moving directly towards destruction, were almost ready to take up the fearful conclusion, "there is no hope." Tendencies, influences, habits, private pecuniary interest, unbelief of danger, recklessness of the frightful future,—*all* seemed to unite to make *probability* almost *certainty*, that our nation must be consumed with this "wickedness which burneth as the fire." A contrast now, as wide as it is wonderful, is visible in numerous places, scattered over the length and breadth of the land. Thousands of minds are awake to this subject; as many hearts are full of it; and as many hands are promoting the reformation. It has broken forth on the right hand and on the left; in the East, West, North, South. There is scarce any portion of our country in which the voice of the friends of temperance is not heard. The question has the united solicitude of the true friends of our country, "Shall we too follow in the highway of national profligacy, to ruin?" Distinction of party, name, geographical section, interest, and religious denomination, seem laid aside, by great numbers, in acting on the subject of temperance; shewing that patriots, moral men, and Christians, must and will feel alike, on the

mighty evils which have such existence and prevalence among us, and on the means for their arrest and removal. Hundreds of meetings have been held, in our cities, towns, and villages. Men wish to hear every thing that is said, as well as to read every thing that comes from the press. Books, temperance papers, tracts, sermons, addresses, handbills, are in urgent demand, and heard or read with an interest, giving promise that changes for good are to follow. And they do follow, with a promptitude and completeness which never would have been predicted, till this day, when the occurrence of uncounted changes and reformations has inspired confident predictions, and unwavering courage.

Principle of Entire Abstinence.

The reception, progress, and influence of the principle of entire abstinence from the use of spirituous liquors, are worthy of special notice. The sentiment expressed by the Secretary of an Auxiliary Society in North Carolina, is manifestly the sentiment of multitudes. "We, of this part of the South," says he, "are beginning to hope that, at last, we have found the *club of Hercules*, with which, under the blessing of Heaven, this destroying serpent Intemperance is to be overcome."

That this alone is a principle adapted to commend itself to men's consciences, and to cut its way through prejudices and opposition, is illustrated in the following case.—"We had a Society formed in this town, in 1828," says a correspondent in the State of New York, "for the suppression of intemperance. For the sake of extensive co-operation, our *pledge* was, to be *circumspect in the use of ardent spirit.* About forty became members. In *this* form our Society had little or no influence over the prevailing vice of the day; and after a trial of three months, to no effect, this temporizing, half-way policy was given up, and a Society formed on the principle of entire abstinence, with only *ten* members. We then experienced more opposition from the *professed friends* of temperance, than from *drunkards;* and it was a considerable time before any additional members could be persuaded to join us. We however kept up our little meetings, with all the dignity and formality of a body corporate; and we have succeeded in the work. Our Society has now 130 members, within a population of 75 families; and

that, too, in a place where intemperance had prevailed to an alarming degree. In no place has temperance received a more violent opposition, and in no place gained a more signal victory."

Other cases might be stated, of the same general character with this, shewing like results. Testimony is given extensively, readily, and decisively, that *entire abstinence* is *entirely practicable*. If a division of sentiment arises, in any case on the principle, the entire abstinence men, sooner or later, carry the day. This thing, not long since deemed chimerical, is fast becoming common. *To do without ardent spirit entirely*, is attested as practicable, by experiments almost without number; is seen to be a matter of duty and interest; is even becoming *fashionable* also,—a fashion which we hope will not pass away like the costume of a season; but will last with the years and ages of our nation, and of time. Self-denial is shewing itself in men of various degrees of advance in the habit of indulgence; and this with an energy and perseverance unwonted in times past, and shewing that *it can be done* in any case whatever. The error is vanishing from multitudes of minds, that ardent spirit is *necessary* for the laborer, to strengthen him; for the man in health, to preserve his health; for the sick man, to restore him; or for the aged man, to renew his vigor: and the conviction that it is poison, disease, death, and destruction of both soul and body, is taking the place of former plausible but erroneous doctrines respecting its utility. Men in almost every kind of employment, difficult or easy; on land, or sea; by day, or night; in sun-shine, or storms; have been making with complete success the experiment of entire abstinence. Incorporated companies, agricultural societies, agents, canal contractors, farmers, master workmen in various trades, have taken their stand, that they will not furnish ardent spirit to laborers; and have found little if any difficulty in maintaining it. More than 1000 laborers have been numerically stated to us as having served under this regulation, cheerfully and advantageously; besides many more, stated in a general way, and which cannot be accurately computed. Among our seamen, an important change of habits is commenced through the influence of the American Seamen's Friend Society; and it is promoted by many owners and masters of vessels in not allowing the use of liquors aboard ship. More than 40

vessels have been sent on voyages, and several have been built, without the use of liquors. Ardent spirit has been in a number of cases excluded from the wedding entertainment; and from the tables of the boarding house, the hotel, and the steam boat. Thousands of families have banished it from their sideboards and closets. The academical student has found that he can study; the lawyer, that he can plead; the physician, that he can practise; the clergyman, that he can preach; the legislator, that he can discuss the business of the senate chamber, or the representative hall; and the Judge, that he can hold aright the balances of justice, without the stimulation of alcoholic liquors. And while these changes of sentiment and habit are adopted, little time is spent in the invention of substitutes for spirituous liquors. Men use, and easily learn to value, *water;* and to feel that, in this, a bountiful Providence has given to us the most simple, pleasant, healthful, and beautiful of all beverages; needing no refining, or mixture with other and perhaps unknown substances, in the scientific secrecies of the laboratory, or the vats of the brewery. And the thoroughness of the change in the feelings of the *temperance denomination*, is indicated in the jealousy felt respecting every thing which would foster a taste for strong drink, and which promises to be an important guard against relapses to former dangerous habits.

Sentiments gaining ground; Influence of Temperate Men.

There are various powerful and salutary workings of men's minds on this subject, indicated. People who have much self-respect are becoming ashamed and afraid of slavery to such an unnatural and debasing appetite, as the love of strong drink—ashamed at finding in what company they are, in vicious indulgence; are conceding that it is disreputable to drink ardent spirit, any where, or on any occasion; are contemplating it as a crime, individual and national, against God and the world, and its guilt and disgrace as what must be removed by a timely and all-pervading reformation.

It is pleasant, and moreover somewhat amusing to the traveller, to notice the inquisitive observance of one another, by men thrown together as strangers; shewing that it is becoming hazardous to the reputation of gentlemen or ladies, whatever their pretensions to respectability, to be seen taking up the decanter at the public dining

table; and still more hazardous, and a ground of suspicion that all is not right in the private habits of an individual, if he defends the use of ardent spirit, or speaks against the reformation. Instances have come to our knowledge, shewing also that any man, in such a proceeding, is likely to find himself surrounded, ere he is aware, with those who are ready to defend the principles of the temperance reformation, and that too in the good temper, honesty, fairness, and firmness of gentlemen, and of friends to sound and energetic morality. Temperance men, though insulated in some portions of the country, decide, act, and circulate an influence around them. The independent, though solitary stand of a gentlemen residing in the interior of Virginia, we believe, has many likenesses, who said, "I am one who find it impossible to form a large Society, and am therefore resolved to declare myself a member of the American Abstinent Association; I have discontinued and entirely renounced the custom of giving or receiving ardent spirit, on any occasion." Affectation of delicacy, on breaking in upon the old-fashioned customs of "taking a little" with friends, is becoming ridiculous, to men of sense, and is ceasing its hollow professions. The examples of entire abstinence, so rapidly multiplying, are exerting a powerful influence on those who are not lost to virtue and a sense of shame. They compel men to think, feel, fear, and refrain. With all the urgent pleadings of appetite, the rebukes and remonstrances of conscience are mightier; and often happily prevalent to rescue the victim.

Reformations and their Consequences.

More than 700 reformations of habitual drunkards have come to our knowledge since the close of the last year. This estimate includes those only which some of our correspondents have stated numerically; while others have been stated in a general manner, and cannot be accurately estimated; but amounting probably to some additional hundreds. The confessions of the more intelligent among these rescued men cast light on the phenomena of the vice and disease of intemperance; interesting to the moralist, the humane man, the physician, and the jurist. They illustrate the principle that entire abstinence is an effectual cure for the grossest intemperance.

There is also an increasing sympathy, in the minds of the hu-

mane, for the victims of the vice and for their suffering families and connexions. A hospital or retreat for inebriates has been contemplated by the Medical Society of Connecticut, and has been desired by others. A subscription of $500 has been offered for the object by an individual residing in Massachusetts.—The improvement of habits is bringing back comfort, competence, and happiness, to dwellings which had been gloomy and desolate by vice; and is moreover giving value to property and a spirit of enterprise, for its improvement and increase, in men formerly spending it in liquors.

The Medical Profession.

Your Committee take pleasure in expressing their opinion, that to few of our citizens are the friends of temperance more indebted than to gentlemen of the Medical Profession. The light cast on the fatal effects of ardent spirit, by the writings of Rush and others, has been increased by the able and interesting discussions of several of the first physicians in our country, and by the public and private testimony of numerous others. We might give the names of many individuals, and also of several Medical Societies, which have thus testified their friendship for this cause, and for their fellow men.

In truth, as far as we know, so uniformly is the testimony of physicians given in favor of the principle of entire abstinence, that we feel warranted in pronouncing the gentlemen of this profession, as a body, to be the cordial friends of the reformation. Several of them, in extended and able discussions,—shewing the process by which the fire in the veins consumes the vital principle,—have helped the drinker to understand, most fearfully, what he is doing to himself, when he tastes the intoxicating cup,—that he even violates that command of God, "thou shalt not kill."

Testimony of Jurists, and others.

The testimony of some of our most eminent jurists, and of other gentlemen of reputation, office, and influence, on *intemperance as a cause of crime*, has been full, explicit, and alarming; and has shewn how it comes to pass that our penitentiaries are so numerous and full. We might give a large catalogue of names of such, shewing that from our men of eminence, in almost every portion of the land, is going forth an influence of testimony, sentiments, and example,

highly valuable, and promotive of this cause, and of some of our country's best interests. This testimony has been amply confirmed, by that of several Grand Juries, who have taken order, and some of them specially reported, on the subject; and by the reports of the Wardens of several of our best regulated prisons. This subject your Committee deem one of no common interest, as shewing the very important bearing which the temperance reformation, if urged on to completion, will have on the good order and peace of society, civil and domestic; and for the prevention of a vast amount of the guilt and wretchedness attendant on crimes and punishments.

Alcoholic Electioneering; Licenses; Petitions for Legislative Enactments.

The corrupting influence of electioneering, by the distribution of liquors, is receiving the anxious attention of some of our citizens. Several public bodies of men have resolved to withhold their support from such candidates for office as resort to this unworthy and demoralizing measure, for securing their elections. Public attention is beginning to be directed to the subject of licenses; to the use of existing statutory provisions, for their limitation or refusal; and to the execution of the laws when violated. A few towns have shut out the traffic from their precincts. Petitions have also been presented, for farther legislative enactments, necessary to restrict, and, if possible, to do away the traffic. Your Committee do not suppose that legislative enactments, without a change of public sentiment, would, alone, free our country from the evils of intemperance; but they deem it desirable that legislation should exert its appropriate power and influence, to expedite and permanently secure the removal of these evils.

Decrease of Manufacture of Liquors.

In this connexion, your Committee are able to report a diminution in the manufacture of ardent spirit. We have been informed of the stopping of more than 50 distilleries, principally since the last anniversary. A distillery is now, in many places, a poor piece of property, which can be given away, or turned to some other use, or left to decay; but cannot be *sold*, or carried on, to profit. As an example—a distillery in one of the middle States, being part of the

effects of a bankrupt, was offered for sale at auction, with a few acres of land. "On the day of sale," says our correspondent, not a bid was made for the distillery property." The assignees put it down as a total loss, and reported it so to the creditors; declaring that "the Temperance Society had ruined the property." A French gentleman afterwards applied for the farm, and was asked to negotiate for the entire property. "No," said he, "not for the distillery; I don't want that; I don't want to be ruined." A distiller in the same State, on giving up the business, from conscientious scruples, said, "If the devil wants any more whiskey, he may *make it himself, for all me.*"

Decline in Sale, Importation, &c.

A decline in the sale of liquors has gone hand in hand with the decline begun in the manufacture. A decrease of sales is reported from some towns in almost every State and Territory in the Union. The decrease varies from one-fourth to nine-tenths, and to *the whole*, indeed, in several places. The sales of liquors in some of our principal markets, for the latter portion of the year, have been very slow; in *part*, through the influence of the reformation. It was a precious confession of a merchant, in one of our principal towns to his correspondent; "It is not in our power to give you a very near estimate of the quantity of liquor, of the kind you mention, we can probably dispose of, from the fact that the 'Cold Water Society' rages to such an extent in this vicinity, at present, that our sales in former years would be no direct guide to form any estimate for this season. The sales of all descriptions of liquors have fallen off, *at least three-fourths.*" Another fact.—"One of the partners of an importing house in the city of ——," says a correspondent, "one day called on the factor of a house in France, which had sent, for several years, large quantities of brandy to this country, and applied for a freight of brandy from a French port, home. 'I *don't know*,' said the factor; 'I'll tell you next week.' A few days after, the factor called upon the applicants for the freight, and said, 'I can't engage a cargo; I have been round to several merchants, and no one will promise to take any part of the cargo. I don't know what it all means.' They replied, you need not fear to risk 2 or 300 pipes. 'No, no,' said he,

'I will not risk it. I don't know what it all means. I returned from ——— yesterday. I sat down to dinner with 60 gentlemen, and 52 drank nothing but *cold water*. I won't risk it.' "

As in the case of distillers, so also in that of *venders*, in city and country, convictions of the moral turpitude of the traffic, are becoming distinct, impressive, and solemn.

Instances have occurred, the past year, of venders pouring out upon the ground their stock in hand, rather than violate their consciences by continuing to sell that which is destroying the bodies and souls of men. Similar convictions have brought many dealers by wholesale and retail, to stop their traffic. More than 400 are known to your Committee. The retailing of liquors, moreover, is frankly confessed, by many who have engaged in it, to be unprofitable in itself, and a disadvantage to their other branches of business, from its making so many poor and irresponsible debtors. They likewise, on experiment, attest the advantage to their other business, of discontinuing, in giving them better customers. The influence of those who have renounced sale has been salutary, in leading others to reflection, and the adoption of the same measure. New traders set up their establishments, in many instances, excluding liquors from their articles of merchandise.

Discussions.

Discussions of the subject of intemperance have taken a variety of forms, according to the taste, intellectual habits, cast of character, and pursuits of writers and speakers. Facts, reasonings, solemn appeals, wit, ridicule, satire, have all been brought to bear upon the characteristics of the vice, and its abettors and practisers; leaving, in truth, no means untried to produce in men a sense of shame, remorse, fear, detestation.

Anniversary of Independence; Military Occasions; Economy of Temperance.

The use made of the anniversary of our national independence, in many places, forms a very pleasant contrast to the customs of past years. That day for joyful feelings, which has so long been profaned by the excesses of this vice, is beginning to shine on scenes far different, and better becoming freemen. Days

of military review are far more orderly, in many places, than formerly, from the absence of the grand cause of confusion and riot. More than fifty regiments, battalions, and smaller military bodies, during the year, have taken order for the disuse of ardent spirit. Chief Magistrates of States, and commanders in the army, have recommended that the use of liquors be dispensed with by the military. The sentiment is gaining ground, that temperance is best economy. A single town in Vermont has saved $8,400 by temperance the past year; and the State of New Hampshire is stated to have saved more than $100,000. And the moral saving,—the prevention of vice and wretchedness,—is incalculable.

The Press.

Your Committee have not the means of knowing what amount of temperance publications has been distributed. They would like to gratify their own curiosity, and that of others on this subject, were it practicable. We have heard of the most popular temperance publications, as giving direction to sentiment, and impulse to feeling and effort, from one end of the country to the other. Additional to these, there have been received at your office of agency, copies in pamphlet or newspaper form, of numerous addresses, delivered in different parts of the country; some of which were distributed in large numbers, in the districts where they were delivered, all of them taking the high ground of entire abstinence. Editors of newspapers, so far as we know, with very few exceptions, are friendly to this object, and give it more or less space in their columns; the weekly press has thus been busily and powerfully employed in aid of this great and good cause.

Advocates of Temperance; Popularity of the Cause, &c.

Numerous gentlemen of education, talents, and influence, are known to us as having publicly addressed their fellow citizens, giving interest to large popular meetings, in towns and cities; and advocating the reformation and its principles. In addition to these, the ministers of religion, of various denominations, have industriously and faithfully brought the instructions of the word of God to bear upon the consciences of their congregations. The effect of the reformation wrought in individuals and communities is putting an end

to unbelief, in the rapidity and impulse of its progress. The cause is popular almost beyond example. The principles and measures of this Society receive the approbation of the friends of temperance and of their country, far and near. The success of efforts made, has exceeded the expectations of even the most sanguine and courageous of your friends. And as Christians, as well as philanthropists and patriots, we feel ourselves called to thank Him who rules all events for his own glory, for the hope he gives, that he will yet make this great and advancing change the means of "preparing the way of the LORD," and bringing on a more prosperous state of religious interests throughout our country, than has ever yet been witnessed.

Necessity of farther and more energetic Effort.

But while your Committee find themselves able to report so much that is encouraging, they wish it borne in mind, that *this reformation is but just begun.* The favorable circumstances we have noticed give assurance that not a finger is lifted in this cause in vain; and almost every district of our country is ripe for the reformation. But it is to be remembered, that the great mass of the population yet remains to be pervaded by the reformation. There remains a work to be done, which will require an organization of the friends of temperance, from Maine to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains. We say this, because we are confident that the principle of voluntary association, for this purpose especially, and the giving of solemn pledges to "touch not, taste not, handle not," are indispensably requisite to prevent the return of old and destructive habits which have already brought us so fearfully near to ruin. The organization effected, there will be necessary, *for a course of years to come*, the energetic operations of every Auxiliary Society, and the personal endeavors of every subscriber to the principle of entire abstinence. The remark of the Secretary of the Connecticut Auxiliary Society, is just, and should be acted upon continually,—"*The cause will prosper just so far as it is pressed, and no farther.*"

We have spoken of dangers to our country. They are, indeed, dangers *mitigated*, but not by any means passed. It remains to be seen in future years, whether the discovery of our danger has been

of advantage to us; whether this reformation shall proceed, to pervade our country, and to save it; or whether, after a short and limited influence, it prove only to have *delayed*, not *averted*, ruin from us. Your Committee, therefore, urge a fixed and serious attention to what is yet to be accomplished. While 400 traders have renounced the sale of ardent spirit, there are supposed to be not less than 40,000, who must be influenced to do the same. While there are a few towns which have taken order against licenses, and in which no liquors are sold; there are 8,000 towns, villages, and cities, of which these things must also become true. While a few thousands of our militia are taking order for abstinence from liquors, there is yet necessary a like enlistment of some hundreds of thousands of our militia, and the removal of the daily temptation to intemperance in our army.* While a comparative few of our merchant ships are dispatched without liquors, we wish to see this the fact with all; and, moreover, our gallant navy freed from the temptation to which the daily provision of liquors exposes them. We want to see the reformation, not only of 700 drunkards, but of hundreds of thousands; and the grand principle of this Society embraced, subscribed, and practised, as their only safeguard, by 12,000,000; to see the whole of our men in the learned professions, and in our offices, of every rank; to see, in a word, the entire talent, education, and influence in our country pledged and employed for this object; to see not only 50 distilleries stopped, but 10,000; and such arrangements of our agricultural pursuits as not to create even the supposed necessity for distilleries, as an outlet for superabundant products of our soil. We wish to see the association of both males and females, in every village, town, and city, for the promotion of temperance; to see all the enterprises of our citizens carried forward in the healthy energy of strict temperance, and every man's arrangements of business planned in the clearness of head and the uprightness of heart, which this virtue promotes; to see the banner of temperance floating in every ship-yard, and at the mast-head of every American vessel, as it goes forth to the farthest portion of the globe; that thus the reputation of our country may be redeemed from reproach, and we be known as the *reformed and temperate nation*. Instead

* See letter from Fort M'Henry, Journal of Humanity, Dec. 23.

of the fractional estimates on the decrease of the traffic, which leave yet a heavy amount, to circulate and poison men's blood and hearts, we pray God that we may see the day when it shall be annihilated; and when, instead of here and there a town saving a few hundred dollars, and a State saving $100,000 in a year, the United States shall save $30,000,000; when the testimonies of Judges, and the presentations of juries shall be no longer necessary; when the suffrages of freemen, with a nation's interests at stake, shall not be at the sport of the fumes of the distillery; nor the voices of petitioners needed, in remonstrance against the destruction of our nation for the petty gains of unrighteousness.

Duties of Churches and Ministers of Religion.

Another thing do we devoutly hope we may yet see,—the wiping away of that disgrace to religion and the church of the Lord Jesus, that there are some "professing godliness,"—some too even in the office of the ministry, who are friends to this "enemy of all righteousness;" and the breath of whose very prayers, religious conversation, and preaching, is nauseous with the effluvia of "temperate drinking;" and "*the shew of whose countenance* doth witness against them; and who declare their sin as Sodom; who hide it not." We earnestly desire to see the day, when, of "*every one* that nameth the name of Christ," or ministers at his altar, it shall be one evidence that his professions are sincere and holy, and his ministrations guided by the Spirit of grace, that he shews that "fruit of the Spirit—temperance." And with this, may we see the church thoroughly purged from the guilt of having in it those who are concerned in the traffic in ardent spirit. We subscribe fully to the sentiments expressed by one of our General Agents,* and wish they may be felt throughout the churches,—"*Christians cannot manufacture, sell, or use ardent spirit, without sin and infamy.* The permanence of the reformation depends on the incorporation of this doctrine into the practical belief and sentiments of the visible church. Unless this is done, the fiery deluge will return. That change accomplished, the Temperance Society can set up, in the name of God, a bow like Noah's, betokening that the world shall no more be destroyed by a deluge."

* Rev. Mr. Hewit.

Suggestions on future Operations.

Your Committee respectfully offer a few suggestions on the means to be employed for the advancement and completion of this reformation.

With the example of two or three of our State Auxiliaries before us, shewing what can be done by Societies of a moderate territorial extent, we consider it very desirable that State Societies should, as far as it is practicable, furnish and apply the means for carrying forward the agencies necessary, within their own bounds. Our attempts during the past year, to support State Agents, have been attended with such embarrassments for the want of means,—(our receipts having been, in fact, *only a few hundred dollars*)—that we are constrained to ask the attention of the State Societies to this measure, as a matter of duty and of self-respect. The resources of the American Temperance Society, so far as they will reach, are most cheerfully at the service of our common country, and this good cause; but what are they, where so much is to be done? The entire moral force of the advocates of temperance, in every village in the Union, must be brought into action. This Society, we doubt not, will allow us to invite the philanthropic rivalry of its own Auxiliaries; the energetic and amicable competition, which State shall first be delivered from the vice of intemperance and its odious accompaniments; and be able to say of its whole population, "*they are rejoicing in the blessings of temperance.*" We take this view of the subject, because there is more to be done than can be done by this Society alone, without a million of dollars in its treasury; because our prosecution of the temperance enterprise to its completion, would take more precious time than can be allowed to it by one Society; and because that, in this work, *honor* alone is not the thing for which any body of men are to pant and grasp; but the rescue of individuals, families, states, and the nation itself, from ruin.

Temperance among the Indians.

With special gratification your Committee notice the interest awakened on temperance, among the Indians within the bounds of the United States, and in adjoining provinces. Among several tribes, Societies have been formed; remarkable changes of habits witnessed; and numerous reformations from great profligacy. The

Indian is striving, with the energy of his mighty spirit,—and that successfully,—to rise above the vice which degrades even the savage; and is showing that he too has self-respect, self-denial, hatred of the vice taught him by the white man, and determination to be free from its tyranny and miseries.

Foreign.

But this reformation is not confined to the United States. It has commenced in the British provinces of Upper and Lower Canada, Nova Scotia, and New Brunswick; and some of the same classes of facts existing in the United States, show there, also, changes of great importance.

In England, Ireland, and Scotland, a few Societies have recently been formed; giving hope that in those countries there is preparation for the extensive and successful prosecution of this enterprise.

In some islands of the Pacific, also, the same changes have commenced.

Conclusion.

With their eyes on these changes, at home and abroad, and on the interest awakened so extensively, upon this great subject; your Committee indulge the confident expectation, that this vice, which has made so many nations "drunk with its sorceries," is yet to become, like many others, the vice of comparatively a few, and to be branded with the infamy which it deserves; that the reformation so auspiciously commenced in our country will be witnessed in every other portion of the world, where intemperance in any of its forms has existence; that the time is to arrive, when men's minds, in the healthful and vigorous energy of temperance, shall be devoted to the pursuits which become immortals; be more easily accessible to the instructions of divine truth, and to those influences of the Spirit of God, which shall prepare them for the holy and happy enjoyments of eternity.

By order of the Executive Committee,

EDWARD W. HOOKER,

Editor and Associate General Agent.

Dr. American Society for the Promotion of Temperance in account with George Osborne, Treas. **Cr.**

1829, Feb. 19.	To Cash paid Rev. Mr. Hewit, to balance his account	57 66
"	Flagg & Gould for printing	472 44
"	Travelling expenses of the Board	7 88
"	E. W Hooker, per order	150 00
"	B. Loring, for blank books	3 25
"	Eliot & Griffin, folding and stitching Reports	46 50
"	Use of Old South Chapel	1 00
"	Rev. Mr. Woodbury, as Agent	11 74
"	Temperance publications for distribution	59 37
"	Use of Hanover Church for Annual Meeting	6 06
"	Rev. Mr. Hewit's travelling expenses	358 23
"	Do. Expenses of removing his Family	187 46
"	Do. Salary	1000 00
"	D. C. Axtell, as Agent	20 00
"	T. R. Marvin, for printing Circulars	1 25
"	A. Hartwell, for engraving Cuts	14 00
"	Flagg & Gould	270 00
"	Rev. Mr. Rankin, Agent	138 18
"	Incidental expenses	69 64
"	Rev. Mr. Mead, Agent	386 46
	Balance	8417 17
		$11,569 39

1829, Feb. 19.	By Balance of old account	8357 66
	Cash of Henry Hill, his subscription	50 00
	Collected by Mr Hewit, viz. Cont. in Rev. Mr. Dana's church, Marblehead, 17 86.—Hon. Wm. Reed, to constitute him a Life Mem. 30 00.—Rev. Sam. Dana, Life Member, 30 00.—Contribution in Boston, 21 00	98 86
	Donation of P Cook, Wiscasset	10 00
	Jonathan Templeton, subscription	25 00
	Heman Lincoln	10 00
	Calvin Haven	10 00
	Jonthann Carleton	5 00
	Daniel Safford	100 00
	N. B. Cobb	100 00
	E. Kimball	10 00
	Alfred Richardson	5 00
	John Sullivan	25 00
	Arthur Tappan	500 00
	E. Kimball	25 00
	Collected in 1st Presbyterian Church, Newark, N. J.	11 20
	Cash of Rev. Dr. Edwards	80 00
	J. R. Arnold 36 75—less Cr by Dr. Edwards 6 00	30 75
	Collections by Rev. Mr. Hewit, viz.	
	Sundry Donations	536 26
	Contributions at sundry times	146 20
	7 Life Memberships in addition to 2 abovementioned	250 00
	Cash for Reports sold	133 43
	Cash of Baltimore Temperance Society	300 00
	Cash of Benjamin Pickman, Esq. Salem	200 00
	Collected in Cambridge, by Rev. D. Parry	38 00
	Collected in Nashua by H. G. Nott	12 25
	Josiah Bumstead, his subscription	20 00
	William True, his subscription	50 00
	Cash of D. D. Broadhead	20 00
	Interest collected on Notes	137 82
	Amount collected by Rev. Asa Mead	313 62
	Notes on Interest 3050 00. Deduct less Cr. on last acc. 1625 00 =	1425 00
		$11,569 39

Boston, Feb. 2, 1830. Errors Excepted, George Osborne, *Treas.*

Boston, Feb. 22, 1830. I certify that I have examined the foregoing account, and that the same is correctly cast and properly vouched.
Henry Hill, *Auditor.*

MEMBERS OF THE SOCIETY.

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Bath, Rev. John W. Ellingwood.
Portland, Rev. Charles Jenkins.
Rev. Bennet Tyler, D. D.
Hon. Albion K. Parris.
Hon. William P. Preble.
Saco, Ether Shepley, Esq.

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Middlebury, Rev. Joshua Bates, D. D. Pres. Mid. Col.
Montpelier, Rev. Mr. Southmayd.
Shoreham, Rev. Daniel O. Morton.
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Lyme, Jonathan Kittredge, Esq.
Pelham, Rev. John H. Church, D. D.
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Rev. Nathaniel Hewit.
Rev. Justin Edwards, D. D.
Rev. Edward W. Hooker.
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Berkley, Rev. Thomas Andrus.
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Pliny Cutler.
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John C. Proctor.
David Patten.
Hardy Ropes.
William Ropes, Esq.
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Bradford Sumner, Esq.
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Hadley, Rev. John Woodbridge, D. D.
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Lynn, Rev. John Lindsey.
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Westhampton, Rev. Enoch Hale.
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Pres. Will. Col.
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Worcester, Rev. Jonathan Going.
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Theophilus Wheeler, Esq.
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William Jenkins.
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Thomas Burgess, Esq.
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James Brewster.
Norwich, William P. Green, Esq.
Sharon, Hon. John C. Smith.
Weathersfield, Rev. C. Chapin, D. D.
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Bedford, William Jay, Esq.
Brooklyn, Rev. Charles P. M'Ilvaine.
Caroline, Joseph Speed, M. D.
Coxackie, Abraham Van Dyck, Esq.
Geneva, Rev. Henry Axtell, D. D.
Rev. Henry Dwight.
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Rev. Gardiner Spring, D. D.
Arthur Tappan, Esq.
Moses Allen.
Thomas Cock, M. D.
Rev. Austin Dickinson.
Richard T. Haines.
Rev. Joshua Leavitt.
Eleazer Lord, Esq.
John Nitchie, Esq.
James Phelps, M. D.
Hon. Smith Thompson.
Thomas Stokes.
John Watts, jr. M. D.
Penn Yan, Rev. Chauncey Eddy.
Rochester, Aristarchus Champion, Esq.
Schenectady, Rev. Eliphalet Nott, D. D.
Pres. Union College.

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Rev. W. T. Hamilton.
Princeton, Samuel Bayard, Esq.
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Philadelphia, Alexander Henry, Esq.
Rev. T. M'Auley, D. D. LL. D.
Robert Ralston, Esq.
Rev. Thomas S. Skinner, D. D.
Roberts Vaux.
Rt. Rev. William White, D. D.

MARYLAND.

Baltimore, Alexander M'Cullock, Esq.

VIRGINIA.

Hamp. Sydney, John H. Rice, D. D.
New Canton, Gen. J. H. Cocke.

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BY THE PAYMENT OF THIRTY DOLLARS AND UPWARDS.

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Joseph Brewster, New York city.
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John Brooks, Salem.
*Rev. M. Bruen, New York city.
Josiah Bumstead, Boston.
Rev. Mr. Burgess, Dedham.
David I. Burr, Esq. Richmond, Va.
Cyrus Butler, Esq. Providence, R. I.
Jonathan Carleton, Boston.
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Apollos Cook, Catskill, N. Y.
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William Darrach, M. D. do.
George Douglas, New York city.
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Calvin Haven, Boston.
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H. Hudson, Hartford, Conn.
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Benjamin Pickman, Salem.
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Rev. Franklin Y. Vail, Cincinnati, Ohio.
John Watts, M. D. New York city.
Eliphalet Williams, Northampton.
His Honor T. L. Winthrop, Boston.

FORM OF A CONSTITUTION
FOR AN
AUXILIARY TEMPERANCE SOCIETY.

Art. 1. This Society shall be called the ———————— Temperance Society, Auxiliary to the American Temperance Society.

Art. 2. Any person subscribing this Constitution, shall be a member of this Society.

Art. 3. We whose names are hereunto annexed, believing that the use of ardent spirits is not only unnecessary, but hurtful to the social, civil, and religious interests of men, agree that we will not use them unless in case of bodily hurt ot sickness; that we will not, as an article of luxury or living, traffic in them; nor will we provide them for the entertainment of friends, or for persons in our employment; and in all suitable ways we will discountenance the use of them throughout the community.

Art. 4. The officers of this Society shall be a President, Vice President, Secretary, Treasurer, and Auditor, who shall be chosen annually, and shall perform the duties customarily assigned to such officers.

Art. 5. The officers of this Society, and such other members as shall be appointed for that purpose, shall constitute an Executive Committee, and perform the various duties which are needful in order to promote habits of temperance to the greatest extent; and shall report annually to the Society.

Art. 6. This Society shall meet annually on the —— day of ————————, and at such other times as the Executive Committee shall appoint.

Art. 7. Any person, by giving a written notice to the Secretary, may at any annual meeting withdraw from this Society; and this Constitution may at any annual meeting, by a recommendation of the Executive Committee, be altered by a vote of two thirds of the members of the Society.

P. S. All facts connected with the promotion of Temperance, and which are adapted to be useful to the Public, the Secretary is requested to transmit to the Editor of the Journal of Humanity.

THE WAY TO FORM A TEMPERANCE SOCIETY ON THE PLAN OF THE FOREGOING CONSTITUTION.

After the facts concerning the nature and effects of distilled liquors have been made known, and circulated throughout the community, let a few friends of Temperance who have in practice adopted the plan of entire abstinence from the use and the traffic in these liquors, prepare a constitution and sign it themselves; and let it be signed by as many of both sexes in their own families as wish to belong to the Society. Then let the constitution be shown to all others who wish to see it; and receive the signatures of all, both male and female, who have in practice adopted the plan, and choose to unite in such an association. After all such persons have had an opportunity to sign it, let them and all others who wish to unite with them, be invited to come together, and appoint their officers, and transact any other business which the cause of temperance requires. In this way they will avoid the error into which some have fallen, of calling together the enemies of Temperance to decide whether it is expedient for its friends to form a Temperance Society. All collision will be avoided, the Society be formed with kindness and harmony, and great good will be accomplished. With a Temperance Society may, in many cases, be connected a library of useful books. Stated or occasional meetings may be held to obtain and communicate information; when all who have adopted the plan of abstinence and are disposed, may have opportunity to join the Society.

In many places societies, which, in this way began with a few individuals, have from their obvious utility, in a short time increased to hundreds, and have accomplished great good to the community.

FOURTH REPORT

OF THE

AMERICAN

TEMPERANCE SOCIETY,

PRESENTED AT THE MEETING

IN

BOSTON, MAY, 1831.

This Report is a periodical, and contains five sheets.—The postage, under 100 miles, is 7½ cents; and over 100 miles, 12½ cents.

BOSTON:

PERKINS AND MARVIN, 114 WASHINGTON STREET.

1831.

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CONTENTS.

APPENDIX.

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will, in this way, ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a Society, with the following Constitution, namely:—

ARTICLE I. The Society shall be called THE AMERICAN TEMPERANCE SOCIETY.

ART. II. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. III. Any person who pays to the Treasurer of the Society five dollars annually, or who has paid or shall pay thirty dollars, at one time, shall be a member of the Society; provided the donor shall also subscribe to the following:—"I pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician, in case of sickness."

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. V. The Society shall meet annually, at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings, at the request of the Executive Committee.

ART. VIII. It shall be the duty of the Executive Committee, to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all moneys, which shall be expended in this work of love; to inspect annually the state of the treasury; and, in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. IX. The Corresponding Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression, in relation to this subject, on those who are favored with a public and refined education, and are destined in various ways to have a leading influence in society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers, and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them, by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and, in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes, and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure; and to produce such a change of public sentiment, and such a renovation of the habits of individuals, and the customs of the community, that, in the end, *temperance, with all its attendant blessings, may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that, while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance,—the utility of the institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

ANNUAL MEETING.

THE Society held its Fourth Annual Meeting at Park Street Vestry, Boston, May 18, 1831.

Hon. HEMAN LINCOLN was called to the chair, and ENOCH HALE, M. D., appointed clerk. The meeting was opened with prayer by Rev. WILLIAM JENKS, D. D.

The Hon. MARCUS MORTON, and Rev. LEONARD WOODS, D. D., having, on account of other numerous duties, declined a re-election, the following persons were chosen officers for the ensuing year :—

HON. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, ESQ., *Vice President.*
REV. JUSTIN EDWARDS, *Cor. Secretary.*
ENOCH HALE, M. D., *Recording Secretary.*
HON. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, ESQ., *Auditor.*

Executive Committee.

HON. GEORGE ODIORNE.
JOHN TAPPAN, ESQ.
HON. HEMAN LINCOLN.
REV. JUSTIN EDWARDS.
ENOCH HALE, M. D.

At 7 o'clock, P. M., the Society, and its friends, met at Park Street Church; the President in the chair. The services were opened with prayer by Rev. BENJAMIN B. WISNER, D. D. Portions of the Report were read by the Corresponding Secretary.

On motion of Rev. Dr. CORNELIUS, Secretary of the American Education Society, seconded by BRADFORD SUMNER, Esq., of Boston,—

Resolved, That the Report, extracts from which have now been read, be accepted, and printed under the direction of the Executive Committee.

On motion of EBENEZER ALDEN, M. D., of Randolph, Mass., seconded by Rev. Dr. FAY, of Charlestown, Mass.,—

Resolved, That the use of ardent spirit, by men in health, is a violation of the laws of life, and, as such, ought to be abandoned by the whole community.

On motion of Rev. Professor HITCHCOCK, of Amherst College, seconded by Rev. Dr. BEECHER, of Boston,—

Resolved, That the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the Christian religion, and therefore ought to be abandoned throughout the Christian world.

Addresses were made by Dr. ALDEN, Professor HITCHCOCK, and Dr. BEECHER.

The Society then adjourned *sine die*.

FOURTH ANNUAL REPORT.

THE Executive Committee of the American Temperance Society, having been permitted, through the kindness of the Lord, to continue their labors in his service, would, as a testimony to his goodness, present their Fourth Report.

In the evils which this Society aims to remove, the connection between error in principle, and immorality in practice, is strikingly exhibited. Less than three hundred years ago,* the error began to prevail in Great Britain, that ardent spirit, as an article of luxury or diet, or as an aid to labor, is useful. The cause of this error was, the deceptive feelings of those who used it. Being, in its nature, a mocker, it deceived them. By disturbing healthy action and inducing disease, it created an unnatural thirst; the gratification of which, like the gratification of the desire of sinning in the man who sins, causes it to increase; and the end is death.

The consequence has been, as stated by a writer in Scotland, and as illustrated by facts, "There is reason to believe, that intemperance has cost that country more lives, demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition, than all other vices put together."

This fatal error, that ardent spirit is for men in health useful, did not prevail generally among the mass of people in this country, till after the American Revolution. In that mighty struggle which gave birth to a nation, and in the numerous hardships and dangers to which the soldiers were exposed, they were furnished, by the government, with a portion of this poison, under the fatal delusion that it would do them good. The consequence was, as, under similar circumstances, it ever must be, the diseased appetite which this poison creates, was formed by great numbers; was carried out by them, at the close of the war, into the community; and was extended through the country.

At the close of the first half century of our national existence, this diseased appetite had become so prevalent as to demand, annually, for its gratification, more than sixty million gallons of liquid fire. And while it cost the consumers more than thirty million

* APPENDIX, A.

dollars, it caused more than three fourths of all the pauperism, crimes, and wretchedness of the community. It also greatly increased the number, frequency, and violence of diseases; and, according to the testimony of the most intelligent and judicious physicians, occasioned annually the loss of more than thirty thousand lives. The loss of property, occasioned by the consumption of ardent spirit, amounted, in forty years, to a greater sum than the value of all the houses and lands in the United States, forty years ago. The use of it caused a destruction—and, there is reason to fear, for both worlds—of more than half a million of men.

Though no exact account had been taken in this country, it was known that it had destroyed the reason of a great portion of all the maniacs in the land; and had lessened the reason, as well as weakened the bodies, blunted the moral susceptibilities, and hardened the hearts of all who had freely used it.

Of seven hundred and eighty-one maniacs in two hospitals in Great Britain, three hundred and ninety-two were made such by intemperance.* And had the inquiry been as carefully made in this country, the result might have been substantially the same. The free use of this stimulant had, in many cases, caused a predisposition to insanity, not only in those who used it, but in their children, and children's children. A tendency to this disease, and many others occasioned by strong drink, had become hereditary, and was transmitted from generation to generation. A diminution of size and stature, a decrease of bodily and mental strength, a feebleness of vision, and a premature old age, told of a disease that had seized on the vitals, and was consuming the energies of life. The use of this liquid was causing a general deterioration of body and mind, and was threatening to roll its curses, in broader and deeper streams, over all future generations.

Yet, notwithstanding this, such was the nature of this poison, and such its power to deceive those who used it, that the opinion was almost universal, that the use of it was salutary, and to laboring men needful.

Trotter, who had as good an opportunity and was as well able to judge as any man, had indeed said, "That of all the evils of human life, no cause of disease had so wide a range, or so large a share, as the use of spirituous liquors; and that more than half of all the sudden deaths were occasioned by them;"—and Aitman had declared, "That art never made so fatal a present to mankind as the invention of distilling them."

Willan had said, "That the use of these liquors, in large cities, produced more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils;"—and Paris,

* Appendix, B.

"That the art of distillation must be regarded as the greatest curse ever inflicted on human nature; and that ardent spirits produce more than half of all chronical diseases."

Darwin had testified, "That when chronical diseases arise from the use of ardent spirit, they are liable to become hereditary, even to the third generation; and if the cause is continued, to increase till the family becomes extinct."

Frank had declared, "That the use of these liquors ought to be entirely dispensed with, on account of their tendency, even when taken in small doses, to induce disease, premature old age and death;"—and Cheyne had stigmatized them, as being "most like opium in their nature and operation, and most like arsenic in their deleterious and poisonous effects."

Mosely had said, from his own observation, having resided in the West Indies, "That persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases;"—and Bell, "That rum, when used even moderately, always diminishes the strength, renders men more susceptible of disease, and unfits them for any service in which vigor and activity are required; and that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach, to lessen the effect of a hot sun upon the skin."

Munro had declared, "That a man had no more need of ardent spirit than a cow, or a horse;"—and Kirk, "That fifteen out of twenty cases of liver complaint were occasioned by the use of it; and that men who had always been considered temperate had, by using it, shortened life more than twenty years." He had also given it as his opinion, that the regular and respectable use of this poison kills more men than drunkenness itself. Barkhausen had testified, "That he had known persons affected even with delirium tremens, who had never been intoxicated in their whole lives."

Rush had maintained, "That men in all kinds of business would be better without the use of spirituous liquors; and that there are but one or two cases in which they can be used without essential injury;"—and Chapman, "That the evils of using them are so great, that the emptying of Pandora's box was but the type of what has been experienced by the diffusion of these liquors among the human species!"

Others had given a similar testimony, and denounced the use of them altogether, except in case of necessity. But, with many who professed to adopt this rule, the difficulty was, the necessity, in their estimation, came every day. The consequence was, if they and their children did not become drunkards, they raised no

barrier to that tide of drunkenness which was sweeping through the land.

Judge Hale, after twenty years' observation and experience, had declared, "That if all the murders, and manslaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, fornications, rapes, and other great enormities, which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance."

The Sheriff of London and Middlesex had said, "That the evil which lies at the root of all other evils, is that, especially, of drinking ardent spirit; that he had long been in the habit of hearing criminals refer all their misery to this, so that he had ceased to ask the cause of their ruin, so universally was it effected by spirituous liquors." And Mr. Poinder, in an examination before the Committee of the House of Commons, had testified, "That from facts, that had fallen under his own observation, he was persuaded that, in all trials for murder, with very few, if any exceptions, it would appear, on investigation, that the criminal had, in the first instance, delivered up his mind to the brutalizing effects of spirituous liquors.' And similar was the testimony from others.

John Wesley had declared, and published to the world, "That the men who traffic in ardent spirit, and sell to all who will buy, are poisoners general; that they murder his majesty's subjects by wholesale; neither does their eye pity or spare. And what," said he, "is their gain? Is it not the blood of these men? Who would envy their large estates, and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood, is there; the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet, and fine linen, and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so—there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, both body and soul, thy memorial shall perish with thee."

The Friends had prohibited their members from engaging in the traffic in ardent spirit, and discountenanced the use of it as an immorality.

Yet such was the power of ardent spirit to blind the understanding, sear the conscience, and harden the heart, that, notwithstanding these, and other similar testimonies from physicians, jurists and divines, many were engaged in the traffic; some who professed to be Christians, who had covenanted to do good, and good only, as they had opportunity, to all, were making, and, for the sake of gain, were furnishing to all who would purchase, that which tended to ruin them, and their children after them, for both worlds. And so de-

ceived were the community, that it was generally thought to be proper. It was licensed by the government, and sanctioned by Christian churches. Some who were officers in these churches, and who profess to be ministers of the gospel, were actively engaged in furnishing that which tended, with its whole influence, to prevent the progress of the gospel, and to perpetuate spiritual death to all future generations.

But a great change has been commenced; and one which, in the rapidity and extent of its progress, has no parallel in the history of man. Already is it spoken of, by the wise and the good in this and other countries, as one of the wonders of the world.

"The great discovery," says a European writer, "has at length come forth like the light of a new day, that the temperate members of society are the chief agents in promoting and perpetuating drunkenness. On whose mind this great truth first rose, is not known. Whoever he was, whether humble or great, peace to his memory. He has done more for the world than he who enriched it with the knowledge of a new continent; and posterity, to the remotest generation, shall walk in the light which he has thrown around them. Had it not been for him, Americans and Europeans might have continued to countenance the moderate ordinary use of a substance, whose most moderate ordinary use is temptation and danger; and, amidst a flood of prejudice and temptation, urged onward by themselves, they would have made rules against drunkenness, like ropes of sand, to be burst and buried by the coming wave. Temperance Societies," he says, "have not only made America truly the *new* world, but in a few months they have produced an unparalleled change in many districts of the United Kingdom."

And says another writer, "Temperance Societies have arisen on our darkness like the cheering star of hope. They now flash across our Eastern hemisphere with the bright and beauteous radiance of the bow of promise."

And says another writer, "It would be an act of ingratitude towards our American friends, were we in any degree to throw into the shade the obligations under which we lie to them for having originated this noble cause. If the names of Washington and others are deservedly dear to them for their struggles in the cause of freedom, there are other names which will descend to the latest posterity, as the deliverers of their country from a thraldom more dreadful by far than that of any foreign yoke."

"The American Temperance Society," says a writer of our own country, "has accomplished more good than any other ever formed, in the same space of time. The precipice over which we were falling has been described, the alarm has been sounded, and we are not lost. Heaven has decreed that we shall not be lost. God has said to America, as he did of old to ancient Sodom, 'I will save

you, if ten righteous, sober men can be found.' They have been found, and we are redeemed."

And says another, "The greatest improvement of modern times consists in the discovery that alcohol, as a beverage, is poison for the mind, as well as the body; and the greatest invention of our day is, that of constructing those moral machines, called TEMPERANCE SOCIETIES. They as far exceed steam-engines, railways, cotton-spinning machines, &c. as the mind is superior to matter; and the bodies and souls of mankind, are of more consequence than money, and merchandise. We hope, therefore, that the time will soon arrive, when all the inhabitants of the United States will compose a TEMPERANCE SOCIETY; of which every man, woman and child, who has arrived at years of discretion, will be a member."

Multitudes now believe, that they cannot continue even to use ardent spirit, without the commission of known and aggravated sin; or furnish it for others, without being accessory to the ruin, temporal and eternal, of their fellow men. Hundreds of ministers of the gospel, thousands and tens of thousands of professed Christians, and hundreds of thousands of distinguished and philanthropic men, have become convinced, that the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the Christian religion, and ought to be abandoned throughout the world.

When great changes take place in the natural or moral world, many are anxious to know the cause; and the means by which those changes were effected. This is now the case with regard to the Temperance Reformation. Numerous inquiries have been made, during the past year, in this and other countries, with regard to the origin of the American Temperance Society; and the reasons which led its friends to adopt *abstinence from the use of ardent spirit*, as the first grand principle of their operations.

These inquiries the Committee are disposed to answer; both as a testimony to the divine goodness, and an encouragement to all who are disposed, in dependence on divine aid, and in the use of suitable means, to attempt to do all for the benefit of man which needs to be done.

About seventeen years ago, a communication was made by a member of this Committee, on the evils of using intoxicating liquors at funerals; and reasons were presented, why this practice, which had become common in some parts of the country, should be done away. One reason was, the tendency of this practice to prevent the benefit that might otherwise be derived from providences, and the religious exercises of funeral occasions. The effect showed that such labors are not in vain in the Lord. The practice declined, and was soon, in a great measure, done away.

Not long after, he made another communication on the evils of furnishing ardent spirit as an article of entertainment, especially to

ministers of the gospel; a practice which was also common, and was thought by many to be a suitable expression of respect and kindness toward the ministerial office. The effect of this also was strongly marked; and some persons from that time adopted the plan of not using ardent spirit on any occasion. The benefits of abstinence were striking; facts were collected, and arrangements made for a more extended exhibition of this subject. Men were found who had been led by their own reflections, in view of the evil which it occasions, to renounce the use of this poison; and others who had never used it. Yet, as a body, they enjoyed better health than those who continued to use it, were more uniform and consistent in their deportment, and more ready for every good word and work.

In 1822, a teamster, partially intoxicated, by using what some persons, for less, probably, than twenty-five cents, had given him, fell under the wheels of his wagon, and was crushed to death. Another man, tending a coal-pit, became partially intoxicated, fell asleep on some straw, and was burnt to death. These events occasioned the delivery of two discourses, viz. one on the wretchedness of intemperate men, and another on the duty of preventing sober men from becoming intemperate; that, when the present race of drunkards should be removed, the whole land might be free. The means of doing this, the sure means, and the only means, were shown to be, *abstinence from the use of intoxicating liquors*. This was shown, by facts, to be both practicable and expedient, and was urged as the indispensable duty of all men; a duty which they owed to God, to themselves, their children, their country, and the world.

This doctrine appeared to many to be strange; excited great attention, occasioned much conversation, and, through the blessing of the Lord, produced great results. It was again and again enforced. A conviction of the duty of abstinence was fastened on many consciences; and it became evident from facts, that this doctrine is adapted to commend itself to every man's conscience in the sight of God.

A man, for instance, distinguished for sobriety and influence, said, "When I first heard the doctrine of abstinence, I did not believe it. I was sorry to hear it. I thought it was going so much too far, that it would only do hurt. I was opposed to intemperance as much as any one, but I thought that the temperate use of ardent spirit was, for men who labor, in hot weather, necessary. I did not believe that men could work without. My father used it: though I recollect, when I was about fourteen years old, two gallons would carry him and his workmen through all the business of the season; and when I left him at twenty-one, it took twelve or fifteen gallons to do the same work. However, I began in the same way, and continued,

till I heard that sermon. And I then thought, that the man who could say, that all men, in all kinds of business, would be better without the use of ardent spirit, did not understand the subject. However, I thought of it as I went home—I thought of it the next day—it kept in my mind; and, seeing its awful effects among the poor, I said to myself, If it is true that men can live without, and would be better without, it would be a great improvement, and would save property, character, life and soul, to a great amount. So I resolved to know whether it is true or not. I resolved, that I would not use any myself for three months. I said nothing, however, to others, lest they should think I was becoming wild; but before the close of three months, I began to suspect that it *is* true. I certainly felt better than before; and I resolved to try it three months more. At the end of six months, I was as perfectly satisfied as I ever was of any thing, that the idea which I had, and which most men have, that the use of spirit does good, is a delusion. O," said he, "it is one of the greatest delusions under which sober men ever were. I afterwards mentioned it to my workmen, and we agreed that we would not use any for a year. And now, for almost two years, we have not used a drop; and we are all persuaded, that we are vastly better without it.

Others tried it, and came to the same result. All who made the experiment were satisfied that men in all kinds of business are better without it.

And the question arose, Who knows, should the subject be presented kindly and plainly throughout the United States—be illustrated by facts, and pressed on the conscience—but that it may, through the divine blessing, change the habits of the nation? Who knows, but that our children, and children's children, may be raised up free from this abomination, to be instrumental in perpetuating the blessings of free institutions—to be themselves made free by the Son of God—and to spread the light and glory of *that* freedom round the globe?

In 1825, the present Corresponding Secretary wrote the Tract No. 176 of the American Tract Society's series, entitled "THE WELL-CONDUCTED FARM," exhibiting the result of an experiment made by an original member of this Committee, upon an extensive farming establishment, in the county of Worcester, Mass. This tract was the same year printed, and circulated extensively through the country.

The following are some of the advantages of abstinence, which were shown to have resulted to the workmen, viz. They had a better appetite for food, and were more nourished by it, than before. They had greater vigor of body and mind; they performed more labor, with greater ease, and were free from many of the diseases to which they were before accustomed. They accumu-

lated more property, were more happy, and were more useful to themselves and others.

The following were some of the advantages of abstinence which were shown to have resulted to their employer:—The men did more work, and in a better manner. It was easier to have a place for every thing, and to have every thing in its place. The walls and fences were kept in good repair without direction from the owner. The cattle did not, as before, break in and destroy the crops. The farm was more productive, and the fruits were gathered in better season. The tools were kept in better order; the barns exhibited greater neatness; the cattle and horses were more kind—and showed, in various ways, the benefits of abstinence from strong drink. The men were more respectful and uniform in their deportment; were more contented with their living; more desirous of being present at morning and evening family devotion; were more attentive at public worship on the Sabbath, and were more interested in the welfare of all around them.

It was then shown that, should all the people of the United States adopt the plan of abstinence from the use of ardent spirits, the following would be some of the beneficial results, viz.

They would enjoy better health, be able to accomplish more business, and live to a greater age. None of them would ever become intemperate; and as soon as the present drunkards should be dead, intemperance would be done away. They would save a vast amount of property; remove one of the principal causes of pauperism and crime, disease, insanity and death; one of the greatest dangers to our free institutions, and one of the mightiest obstructions to the efficacy of the gospel, and all the means of grace; and would greatly increase the prospect of their happiness and usefulness, and that of their children, for both worlds.*

The same year, the following sentiments were delivered by John Ware, M. D., before the Massachusetts Society for the Suppression of Intemperance.†

"It is an impression almost universal among the laboring classes, that ardent spirits, if not absolutely necessary, are, at least, of great use and importance, as a support during labor; and that, moderately used, they are a salutary, or, at least, an innocent stimulus. But no impression can be more unfounded, no opinion more fatally false, than that which attributes to spirituous liquors any power of promoting bodily strength, or supporting the system under labor or fatigue. Experience has in all quarters most abundantly proved the contrary. None labor so constantly, so cheerfully and with so little exhaustion, as those who entirely abstain; none endure so well hardships and exposure, the inclemency of weather, and the vicissitude of season."

* APPENDIX, C. † APPENDIX, D.

Similar testimonies began to multiply. The evils of using, and the benefits of abstaining from ardent spirit, became more and more conspicuous; and also the necessity, as well as the encouragement, to make more systematic, general and persevering efforts on the subject. Individuals not only abstained, but, in some cases, agreed together, that they would not use or furnish to others that destructive poison. But there was no system, no plan of operation, to cause such a union to become universal; and it was evident that, unless something more universal, efficacious and persevering should be done, our country would be ruined; the gospel would never have its legitimate influence over the human mind, and the reign of darkness and sin would be perpetuated to the end of time. Past efforts, though they had on some spots, and in some cases, done good, had not struck at the root of the evil. Their object was, to regulate the use of ardent spirits, not to abolish it. Those who made them admitted, and most of them practised, the fundamental error, that men in health might, without injury, and, of course, without sin, use the poison, if they did not use too much. This was the case with members of Societies for the Suppression of Intemperance. Thus, while they only retarded the growth, or clipped off a few of the top twigs of this poisonous tree, the roots were constantly nourished, and daily struck deeper and deeper. While the friends of temperance were reforming one old drunkard, their own habits, if followed, would make a hundred new ones. They were, indeed, sounding the alarm, but were treading in the footsteps of the lost; denouncing intemperance, and encouraging the use of strong drink; bewailing the effect, and perpetuating the cause; warning men not to be drunken, and urging them to drink. Many were enraged, almost to madness, at those who represented the use of ardent spirit to be a sin; and, though they had followed a promising son to the drunkard's grave, and were expecting soon to follow another, and another, they would denounce as enthusiasts, and treat as enemies, those who urged them not to drink.

The husband, who had lost his wife by intemperance, would, for the sake of money, furnish that which killed her to all who would purchase, and even give it, as a token of kindness, to his nearest friends. The wife, who had seen her husband die by this poison, would use it herself, and give it daily to her only son.

And it was perfectly evident that, unless a new movement could be started, on a new plan, and one which should be commensurate, in place and time, with the evil,—one which should strike it at the root, and exterminate it,—drunkenness could never be done away. The people would never become "all righteous," nor the day of millennial glory ever break on the world.

A meeting of a few individuals was therefore called, to consider the following question, viz.

"*What shall be done to banish intemperance from the United States?*"

"After prayer for divine guidance, and consultation on the subject, the result was, a determination to attempt the formation of an AMERICAN TEMPERANCE SOCIETY, whose grand principle should be, *abstinence from strong drink;* and its object, by light and love, to change the habits of the nation, with regard to the use of intoxicating liquors. Some of the reasons of this determination were,

"1. Ardent spirit, which is one of the principal means of drunkenness, is not needful, and the use of it is, to men in health, always injurious.

"2. It is adapted to form intemperate appetites; and while it is continued, the evils of intemperance can never be done away.

"3. The use of this liquor is causing a general deterioration of body and mind; which, if the cause is continued, will continue to increase.

"4. To remove the evils, we must remove the cause; and to remove the cause, efforts must be commensurate with the evil, and be continued till it is eradicated.

"5. We never know what we can do by wise, united, and persevering efforts, in a good cause, till we try.

"6. If we do not try to remove the evils of intemperance, we cannot free ourselves from the guilt of its effects."

A correspondence was therefore opened, and a meeting of men, of various Christian denominations, holden in Boston, January 10, 1826.

Hon. George Odiorne was called to the chair, and Rev. William Jenks, D. D., chosen clerk.

The meeting was opened with prayer by the Rev. Timothy Merritt, of the Methodist Episcopal church; and after consultation, the following resolutions were introduced by Jeremiah Evarts, Esq., Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and adopted, viz.

"1. *Resolved*, That it is expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating liquors.

"2. That an individual of acknowledged talents, piety, industry and sound judgment, should be selected and employed as a permanent agent, to spend his time, and use his best exertions for the suppression and prevention of the intemperate use of intoxicating liquors."

A committee was then appointed to prepare a constitution, and the meeting was adjourned to February 13th, 1826.

At the adjourned meeting, a Constitution was presented and adopted, and the following persons were chosen by the members of the meeting, at the commencement, to compose the Society, viz.

Rev. Leonard Woods, D. D.; Rev. William Jenks, D. D.; Rev. Justin Edwards; Rev. Warren Fay; Rev. Benjamin B. Wisner; Rev. Francis Wayland; Rev. Timothy Merritt; Hon. Marcus Morton; Hon. Samuel Hubbard; Hon. William Reed; Hon. George Odiorne; John Tappan, Esq.; William Ropes, Esq.; James P. Chaplin, M. D.; S. V. S. Wilder, Esq.; and Enoch Hale, M. D.

The Hon. Heman Lincoln, of the Baptist church, then offered the following resolution, which was unanimously adopted, viz.

"*Resolved*, That the gentlemen composing this meeting pledge themselves to the American Society for the Promotion of Temperance, that they will use all their exertions in carrying into effect the benevolent plans of the Society."

The Society then held its first meeting, and chose the following officers, viz.

Hon. Marcus Morton, President; Hon. Samuel Hubbard, Vice-President; William Ropes, Esq., Treasurer; John Tappan, Esq., Auditor.

Executive Committee—Rev. Leonard Woods, D. D.; Rev. Justin Edwards; John Tappan, Esq.; Hon. George Odiorne, and S. V. S. Wilder, Esq.

On the 12th of March succeeding, the Society met, and chose eighty-four men, from the Northern, and Middle States, as additional members of the Society.

The Executive Committee then presented, through the press, the following address to the public:—

"In view of the transactions above mentioned, and in accordance with the Constitution of THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE, the Executive Committee solicit the attention of the Christian community to a few remarks relative to the important subject here presented before them.

"The evils resulting from an improper use of intoxicating liquors have become so extensive and desolating, as to call for the immediate, vigorous and persevering efforts of every philanthropist, patriot, and Christian. The number of lives annually destroyed by this vice, in our own country, is thought to be more than thirty thousand; and the number of persons who are diseased, distressed and impoverished by it, to be more than two hundred thousand. Many of them are not only useless, but a burden and a nuisance to society.

"These liquors, it is calculated, cost the inhabitants of this country annually more than forty millions of dollars; and the pauperism occasioned by the improper use of them, (taking the commonwealth of Massachusetts as an example,) costs them upwards of twelve millions; making an annual expense of more than fifty millions of dollars.

"Out of ten hundred and sixty-one cases of criminal prosecutions

in the year 1830, before the Court of Sessions in the city of New York, more than eight hundred are stated to have been connected with intemperance. And so it is in all our principal cities. More than three quarters of the crimes committed in the country are probably occasioned by this hateful vice. And if we add to these the loss of time which it occasions, the loss of business, the loss of improvement, the loss of character, and the loss of happiness for time and for eternity, the evil swells to an overwhelming magnitude. The guilt and wretchedness resulting from it surpass all finite conception. Scarcely any thing has a more powerful and fatal efficacy to weaken, pollute, and debase the human mind. It palsies every effort for improvement, hinders the success of the gospel, and prevents the progress of the kingdom of Christ. It destroys, by hundreds and thousands, both the bodies and souls of men; cutting them off from the possibility of enjoyment, and plunging them into endless darkness and wo.

"No sooner is a person brought under the power of intoxicating liquors, than he seems to be proof against the influence of all the means of reformation. If, at any time, the truth gains access to his mind, and impresses his heart, by a few draughts of this fatal poison, the impression is almost sure to be effaced. Hence the notorious and alarming fact, that a person addicted to this vice is seldom renewed in the temper of his mind, or even reformed as to his outward character. If a single instance of the kind occurs, it is so uncommon, that it quickly becomes the subject of remark through a neighborhood, and often over a large extent of country, and for years is mentioned as an extraordinary event. Most persons given to intemperance, proceed from one degree of wickedness to another, till, having been often reproved, and hardened their necks, they bring sudden and remediless destruction upon themselves. And they destroy not only themselves, but a multitude of others. The intemperance of a father has extended to three, four, five, and even to seven of his children. The intemperance of a family has extended its contagion through a neighborhood, and its baleful effects have been felt by numerous individuals and families. Many persons, in all classes of society, have been destroyed by this vice; and no one is free from danger. A father has no security that his children will not die drunkards; and no security that the evil will not be extended, through them, to future generations. And with the continuance of the present feelings and habits of the community, there is no prospect that the evil will be lessened, and no possibility that it will be done away. All persons, especially the young, must continue to be exposed. Dangers meet them in the street; overtake them in business; follow them to their dwellings; attend them in the private interview, and in the social circle, and assail them wherever

they go: and without a change in the sentiments and practices of the community, the evil must continue to increase, till the animating prospects of this great and mighty republic are darkened, its precious institutions ruined, and thousands and millions of its population borne on a current of liquid fire to a world of wo.

"THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE have, therefore, after deliberate and devout attention to the subject, resolved, in the strength of the Lord, and with a view to the account which they must render to him for the influence they exert in the world, to make a vigorous, united, and persevering effort to produce a change of public sentiment and practice with regard to the use of intoxicating liquors.

"For this purpose, they deem it of primary importance that they should obtain an adequate fund for the support of a man of suitable qualifications, in the office of Secretary, who shall devote himself to the service of the Society, and, in the various ways pointed out in the Constitution, labor to promote its object.

"In attempting to procure this fund, the Committee cheerfully make their appeal to men of known and expansive benevolence, who are blessed with property, and are friends to Him, who was rich, yet, for our sakes, became poor, that we, through his poverty, might be rich,—and request them, from love to Him and to their fellow men, to take into serious consideration the magnitude of the evil which this Society aims to prevent, and the immeasurable good which it aims to secure, and to furnish the necessary means. If a man of the right character may be wholly and permanently devoted to this object, with the aid which he may receive from good men, throughout the country, the Committee are confident that, with the divine blessing, a system of general and powerful coöperation may be formed, and that a change may in a short time be effected, which will save an incalculable amount of property, and vast multitudes of valuable lives—a change which will be connected with the highest prosperity of our country, and with the eternal salvation of millions of our fellow men.

"And may God Almighty crown with glorious success this and every other effort to do good, so that Christian morality, and piety, and happiness, may universally prevail.

L. WOODS,
J. EDWARDS,
J. TAPPAN,
G. ODIORNE,
S. V. S. WILDER, } *Executive Committee.*"

"BOSTON, March, 1826."

On the 16th of January, Rev. Calvin Chapin, D. D., of Wethersfield, Conn., commenced the publication of a series of thirty-three numbers, in the Connecticut Observer, entitled "THE INFALLIBLE ANTIDOTE." His motto was, "*Entire abstinence from ardent spirits is*

the only certain preventive of intemperance." This was strikingly illustrated in the various numbers, and strongly urged upon all as an indispensable duty. He had himself, as had a number of others, practised it for many years, and urged it as the duty of all men.

In April, 1826, the National Philanthropist, a weekly paper, devoted to the cause of temperance, was established, in Boston, by the Rev. William Collier. Its motto was, "*Temperate drinking is the downhill road to intemperance.*" This paper has been continued, and, with some modifications, is now published by Messrs. Goodell and Crandall, in New York. It is an able and efficient paper, and, under its successive editors, has been a valuable auxiliary to the cause.

In September of the same year, an association of more than fifty heads of families, and more than one hundred and fifty young men, was formed in Andover, Mass., on the plan of abstinence, with the following constitution, viz.

"Believing that the use of intoxicating liquors is, for persons in health, not only unnecessary, but hurtful; that it is the cause of forming intemperate appetites and habits; and that, while it is continued, the evils of intemperance can never be prevented,—

"Therefore, we, the subscribers, for the purpose of promoting our own welfare, and that of the community, agree that we will abstain from the use of distilled spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community.

Andover, Mass., Sept., 1826."

In January, 1827, the present Corresponding Secretary visited Boston, and commenced an effort to obtain means for the support of a permanent agent. At the first meeting, although the evening was exceedingly stormy, the amount subscribed was more than $3500. At the second meeting, the amount subscribed was more than $1200; and at the third meeting, more than $700. In Salem, Newburyport, Andover, and Northampton, were obtained upwards of $2000 more.

As the pastoral duties of the Secretary did not permit of his continuing his agency, the Committee appointed the Rev. Nathaniel Hewit, of Fairfield, Conn., who was known to have preached and acted successfully on this subject, who spent twenty weeks in the service of the Society. He visited various places in Massachusetts, Rhode Island, Connecticut, New York, and Pennsylvania; preached on the subject, addressed public bodies, and in various ways promoted successfully the great and good cause.

In September of the same year, the present Secretary was again appointed to an agency of three months, and visited various places in Maine, New Hampshire, Massachusetts, and Connecticut.

The prospect continued to brighten, and the evidence to increase that the work was of God. Numbers were found who had been led, within a few years, from their own reflections, without concert, in view of what they saw, to the conclusion, that they could not continue to use ardent spirit, or to furnish it for the use of others, without the commission of sin. These were evidences which God had prepared, when the duty of abstinence was preached, to rise up and say, "We have felt it;" and when the utility of abstinence was exhibited, to say, "It is true; we have tried it, and found it so." This was said by men in various kinds of business, and in all conditions of life, and it gave a powerful impulse to the cause. "I wish," said an old man, as he rose at the close of a temperance meeting, "to say to the people, before they go away, that all which they have heard with regard to the utility of abstinence from ardent spirit is true. I know it is true. I have tried it. More than a hundred tons of hay I have gathered this summer off my own farm, and not a man in my employment has used a drop. I never got through the business of a season before without having some of my men sick. In the hot days of haying and harvesting, one was taken off a day, another a week, and so on. But this summer, not a man has lost a meal of victuals during the season. They have not broken the tools, as they used to; they have not quarrelled among themselves, as they used to: and I finished the business of the season much sooner than my neighbors who kept on in the old way, and much better than ever before. Oh! it is a great improvement."

In the course of the year, were published Kittridge's First Address, Dr. Mussey's Address before the Medical Convention of New Hampshire, Mr. Palfrey's Sermons, and Dr. Beecher's Sermons on the Nature, Signs, Evils, and Remedy of Intemperance; and they were all powerful auxiliaries to the cause.*

To show the state of the public mind at this period, we present a few extracts from the publications of that year.

The Massachusetts Society for the Suppression of Intemperance, in their Annual Report, Nov., 1827, say, "It is becoming unfashionable to drink ardent spirits in decent company; and it is no longer considered a necessary mark of hospitality to offer them. People are beginning to yield to the conviction that they are injurious to health, even when used in moderation. It is presumed that the im-

* Dr. Beecher's Sermons were preached the year before, at Litchfield, Conn. This fact, however, was not known to those who formed the American Temperance Society, thus showing that different minds, in distant places, without concert, were taking substantially the same views of this great subject.†

† Appendix, E.

provement which has begun will go on, and they will be at length universally banished. It seems now to be generally admitted by those who have had an opportunity for observation, or have made themselves acquainted with the various facts, which have been collected with regard to intemperance, that we are to attribute much of the prevalence of immoderate drinking to erroneous opinions and practices of society, with regard to moderate drinking. No man probably ever became at once a drunkard. Drunkards have all once been moderate drinkers, and have only gradually and insensibly become immoderate drinkers. It would seem, then, that there must be something wrong in this habit of moderate drinking, since it leads, in so large a proportion of cases, to so deplorable a result."

They also passed the following resolutions, viz :—

"1. *Resolved*, That, in the opinion of this meeting, there is sufficient evidence that ardent spirits are *not* necessary as a refreshment or a support to the strength during labor, but, on the contrary, are absolutely injurious to the health; that to the general *moderate* use of them is to be *chiefly* attributed the prevalent habit of intemperance; and that entire abstinence from their use, except when prescribed as medicines, be recommended to all classes of society.

"2. *Resolved*, That it be recommended to ship-owners, masters of vessels, farmers, mechanics, proprietors and superintendents of manufacturing establishments, and all others having the care of young persons when first entering upon laborious occupations, to endeavor to induce those under their charge to form the habit of labor without any use of ardent spirits.

"3. *Resolved*, That it be recommended to all having the charge of the education of the young, to endeavor to produce upon their minds a strong impression of the dangerous tendency of even a moderate use of ardent spirits."

The conviction had now become extensive, that the use of ardent spirit is wrong. Many had come to the conclusion, that no man in health, who understands its nature and effects, can continue to use it as an article of luxury or diet, or to traffic in it, without guilt.

Kittridge, in his Address, said, "Ardent spirits are said to be useful and necessary. It is false. It is nothing but the apology that the love of them renders for their use. There are only two cases in which, Dr. Rush says, they can be administered without injury; and those are cases of persons likely to perish, and where substitutes may be applied of equal effect. What rational man would use them for the sake of these two possible cases? As well might he introduce rattlesnakes among his children, because their oil is good in diseases with which they may possibly be afflicted. What! drink none? Yes—I say, Drink none. One gallon for this town is

just four quarts too much. In addition to the miseries of debt and poverty, which they entail upon a community, they are the parent of one half the diseases that prevail, and one half the crimes that are committed. It is ardent spirits that fill our poor-houses and our jails; our penitentiaries, mad-houses, and state prisons. It is ardent spirits that furnish victims for the gallows. They are the greatest curse that God ever inflicted on the world, and may well be called the seven vials of his wrath. They are more destructive in their consequences than war, plague, pestilence or famine, yea, than all combined. They are slow in their march, but sure in their grasp. They seize not only on the natural, but the moral man. They consign the body to the tomb, and the soul to hell. But have not ardent spirits one good quality, one redeeming virtue? None, I say, *none*. There is nothing, not even the shadow of a virtue, to secure them from universal and everlasting execration. The parent should instil into his children a hatred of ardent spirits as much as he does of falsehood and theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little. No longer use that which is the source of infinite mischief, without one redeeming benefit; which has entailed upon you, upon your children, and upon society, woes unnumbered and unutterable. Banish it from your houses. It can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or your workmen. Touch it not yourselves, and suffer not your children to touch it. And let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness and death."

Dr. Beecher, in his Sermons, said, "The traffic in ardent spirits is wrong, and should be abandoned as a great national evil. The amount of suffering and mortality, inseparable from the commerce in ardent spirits, renders them an unlawful article of trade. The commerce in ardent spirits, which produces no good, and produces a certain and an immense amount of evil, must be regarded as an unlawful commerce, and ought, upon every principle of humanity, patriotism, conscience, and religion, to be abandoned and proscribed. It seems to be a manifest violation of the command, 'Thou shalt love thy neighbor as thyself,' and of various other evangelical precepts.

"No man can act in the spirit of impartial love to his neighbor, who, for his own personal emolument, inflicts on him great and irreparable evil; for love worketh no ill to his neighbor. Love will not burn a neighbor's house, or poison his food, or blast his reputation, or destroy his soul. But the commerce in ardent spirits does all this inevitably and often. Property, reputation, health, life and salvation fall before it.

"The direct infliction of what is done indirectly, would subject a man to the ignominy of a public execution." * * * *

"It is scarcely a palliation of this evil, that no man is destroyed maliciously, or with any direct intent to kill; for the certainty of evil is as great as if waters were poisoned which some persons would surely drink, or as if a man should fire in the dark upon masses of human beings, where it must be certain that death would be the consequence to some." * * * *

"Can it be denied that the commerce in ardent spirits makes a fearful havoc of property, morals and life? Does it not shed blood as really as the sword, and more blood than is shed by war? In this point, none are better witnesses than physicians, and, according to their testimony, intemperance is one of the greatest destroyers of virtue, health and life." * * * *

"The consideration, that those, to whose injury we are accessary by the sale of ardent spirits, are destroyed also by the perversion of their own free agency—and that the evil is silent, and slow-paced in its march—doubtless subtracts, in no small degree, from the keen sense of accountability and crime, which would attend the administration of arsenic, or the taking of life by the pistol, or the dagger—as does also the consideration that although we may withhold the cup, yet, from some other source, the deleterious potion will be obtained.

"But all this alters not the case. He who deliberately assists his neighbor to destroy his life, is not guiltless because his neighbor is a free agent and is also guilty; and he is accessary to the crime, though twenty other persons might have been ready to commit the same sin if he had not done it. Who would sell arsenic to his neighbor, to destroy himself, because he could obtain it elsewhere? Who would sell a dagger for the known purpose of assassination, because, if it were refused, it could be purchased in another place? We are accountable for our own wrong-doing, and liable to punishment at the hand of God, as really as if it had been certain that no one would have done the deed, if we did not.

"The ungodliness in time, and the everlasting ruin in eternity, inseparable from the commerce in ardent spirit, proscribe it as an unlawful article of traffic.

"Who can estimate the hatred of God, of his word and worship, and of his people, which it occasions? or number the oaths and blasphemies it causes to be uttered? or the violations of the Sabbath? the impurities and indecencies, violence and wrong-doing, which it originates? How many thousands does it detain every Sabbath-day from the house of God—cutting them off from the means of grace, and hardening them against their efficacy! How broad is the road which intemperance alone opens to hell, and how thronged with travellers!" * * * *

"Here is an article of commerce spread over the land, whose effect is evil only, and that continually, and which increases an hundred-fold the energies of human depravity, and the hopeless victims of future punishment.

"Drunkenness is a sin which excludes from heaven. The commerce in ardent spirits, therefore, productive only of evil in time, fits for destruction, and turns into hell, multitudes which no man can number.

"I am aware that, in the din of business, and the eager thirst for gain, the consequences of our conduct upon our views, and the future destiny of our fellow men, are not apt to be realized, or to modify our course.

"But has not God connected with all lawful avocations the welfare of the life that now is, and of that which is to come? And can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes; which peoples the grave-yard with premature mortality, and the world of wo with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house?—and who would dwell in it? What if, in every part of the dwelling, from the cellar upward, through all the halls and chambers, babblings, and contentions, and voices, and groans, and shrieks, and wailings, were heard, day and night? What if the cold blood oozed out, and stood in drops upon the walls, and, by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the walls, in horrid sculpture within and without the building—who would rear such a building? What if, at eventide, and at midnight, the airy forms of men destroyed by intemperance, were dimly seen haunting the distilleries and stores, where they received their bane—following the track of the ship engaged in the commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging—and sending up from the hold within, and from the waves without, groans, and loud laments, and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships?

"Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and wo which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us, from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither;—these tremendous realities, assailing our sense, would invigorate our conscience, and

give decision to our purpose of reformation. But these evils are as real as if the stone did cry out of the wall, and the beam answered it; as real as if, day and night, wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and, with unearthly voices, screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land; and the firm earth should open a passage for the wailings of despair to come up from beneath."

The Massachusetts Medical Society passed resolutions in favor of abstinence, and gave it as their opinion, that the best drink for man is water.

The Medical Society of the Western District of New Hampshire declared, that spirituous drinks have no tendency to protect the system from diseases, but expose it the more. The New Hampshire Medical Society did the same, and gave it as their opinion, that distilled spirits are not essentially necessary in a single disease. They resolved that they would abstain from the use of them themselves, and discourage the use of them by others.

The President of the Society, in his address delivered June, 1827, said, "Does a healthy laboring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. It has been proved a thousand times, that more labor can be accomplished in a month, or a year, under the influence of simple nourishing food, and unstimulating drink, than through the aid of alcohol." * * *

"From a commercial friend in Massachusetts I have lately received the following information. 'I visited,' says he, 'four or five years since, in New Jersey, an iron foundery belonging to Mr. Wood, of Philadelphia. I think there were thirty or forty men employed in the establishment, and all they drank was pure spring water. I saw them often while lading out the hot metal, and sweating at every pore, take a mug, run to the spring, and drink very freely of the water. I inquired if they did not feel any ill effects from drinking so much cold water. They answered, *No*. The furnace went into blast in April, and continued till October. All those employed had the best of health during the whole season, and returned to their friends in the autumn with better health and fuller purses than they ever had before.

"'A vessel belonging to my neighbor went from this place to South America, and from thence to India. No spirit was allowed to the crew during the whole voyage. They all arrived home in [illegible] health. One of my own captains kept grog from his [illegible] whole of an India voyage; they all came home in fine [illegible]

my crews in hot climates, I direct spruce beer, made with the oil or essence of spruce, and molasses and water. I shipped two crews last week for long voyages in hot climates, and named to the men that we should not allow them grog. There was not a single objection made to signing the shipping papers. It is in the power of every ship owner to prevent the use of ardent spirit on board his vessels, by sending out a few barrels of molasses, and a few dozen bottles of the essence of spruce, for beer.'

"To the foregoing suggestion it may be proper to add, that, for laboring men in hot weather, sweetened water, sometimes with the addition of ginger, is a most salutary drink; so also is a mixture of milk and water.

"The principle of life is afforded to every individual in such quantity, or in such manner, as to admit of the living actions being carried on under the most favorable circumstances only for a limited period; and as no human power or skill can increase this principle one jot or tittle, so neither can the actions of life be urged beyond the standard of sound health (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes, or months, or years, according to the degree and continuance of the excitement beyond the natural and uniform rate of healthy action.

"This vital principle has been likened, not altogether inaptly, to oil in a lamp, which is capable of sustaining flame only for a certain length of time. If the wick be raised higher than necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed."

Many of the ecclesiastical bodies in the Northern and Middle States passed resolutions in favor of abstinence; and recommended to all the churches and congregations under their care, to coöperate with the friends of the American Temperance Society in extending its principles and operations throughout the land. The members of several churches resolved entirely to abstain from the use of ardent spirit themselves, being persuaded that the gospel required it, and to use their influence to lead all others to do the same. The youth in various colleges, and the citizens in numerous towns, united in Temperance Societies, on the plan of abstinence from the use of this poison; and the impression was rapidly extending, that no man could continue, as an article of luxury or diet, to use it, or be accessary to the use of it by others, without the commission of sin, and, in proportion to the light which he might have on the subject, the accumulation of tremendous and ever-growing guilt.

The facts which had been developed showed that the use of this article is not needful, not salutary, but is uniformly hurtful; that it caused more than three fourths of the pauperism, crimes, and wretchedness of the community; greatly increased the number,

frequency, and violence of diseases; destroyed the reason of multitudes; and brought down greater, and still greater multitudes to an untimely grave. They showed, conclusively, that it tended, with a mighty influence, to obstruct the progress of the gospel, to hinder the efficacy of all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them forever. And the prospect was, that, should suitable means be used, and the whole community be made acquainted with the facts, the conviction of this truth, unless prevented by avarice or appetite, would, with the divine blessing, become universal.

In November, 1827, the Committee reäppointed Rev. Nathaniel Hewit to an agency for three years. And, having been dismissed from his pastoral care for that purpose, he accepted the appointment, and entered upon its duties January 1, 1828.

In May of the same year, they appointed Rev. Joshua Leavitt to an agency for four months. A commission was also given to Mr. Daniel C. Axtell, to labor as an agent in the western parts of the state of New York. His salary and travelling expenses were paid by a benevolent individual in that part of the state.

Rev. Dr. Woodbridge, of Hadley, Mass., at the request of the Hampshire County Temperance Society, performed an agency through most of the towns in that county. Other individuals performed voluntary agencies in their own towns and districts. At the close of the year 1828, there were formed and reported 13 Temperance Societies in Maine, 23 in New Hampshire, 7 in Vermont, 39 in Massachusetts, 2 in Rhode Island, 33 in Connecticut, 78 in New York, 6 in New Jersey, 7 in Pennsylvania, 1 in Delaware, 1 in Maryland, 5 in Virginia, 2 in North Carolina, 1 in South Carolina, 1 in Kentucky, 1 in Ohio, and 2 in Indiana. Others had been formed in different parts of the country, which had not been reported. State Societies had been formed in New Hampshire, Vermont, Pennsylvania, Virginia, and Illinois. A Society had also been formed in Lower Canada; and it is supposed that there were not less than thirty thousand persons who had agreed not to use ardent spirits.

In Belchertown, Mass., the quantity used in 1825 was only about one fourth as much as in 1824. In Plymouth, New Hampshire, the cost of ardent spirits was not one sixteenth part as much as in 1826. Similar changes had been effected in other places.

Resolutions of abstinence had been passed by more than 20 military companies, by the officers of 4 regiments, by 10 medical societies, and a great portion of all the ecclesiastical bodies in the country. The lawyers of 3 counties had voted to abstain from ardent spirits,* and the members of the House of Rep-

* APPENDIX, F.

resentatives of New Hampshire, not to use them during the session of the Legislature.

A number of distilleries had been stopped, and more than a hundred merchants had renounced the traffic; vessels were sent to foreign ports without carrying the poison; and the impression continued to extend, that no person, acquainted with the subject, could continue to use or to traffic in ardent spirit without the guilt of blood.

The language used at the annual meetings, to which thousands of the wisest and best hearts in the land responded, was, "There is no longer any doubt of the part which the Christian should act. He is imperiously called upon, by the principles of his religion, to abandon all connection, of whatever kind, with the intoxicating cup. Every glass he drinks is a warrant for his neighbor to do the like; and intemperance is sure to follow the use of ardent spirits. There is nothing on earth that can prevent it; and as long as human nature remains the same, this will continue to be the case. No man can therefore encourage that use; no man can administer the poison, without being responsible for the consequences. The trader knows that every barrel he purchases will spread sorrow and grief wherever it is carried. There is a moral certainty, that every gallon that is carried into the country, will help to keep alive that baneful disease, which rages with a fury that knows no restraint, and with a force that cannot be resisted. Every man, therefore, who carries it into the country, is directly concerned in producing that mass of pauperism, disease, and crime, which results from intemperance. He supplies the fuel that keeps alive the flame, and he is the incendiary who spreads that liquid fire which involves the peace and happiness of the domestic circle, the promise of youth, and the hopes of old age, in one general ruin.

"The vending of ardent spirits cannot be carried on without guilt. Every grog-shop exhibits scenes that religion cannot witness without horror. Here every evil passion is fed! Here every base propensity is nourished! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards. All the drunkards in the country are brought up at these stores. They are the schools of intemperance, and as long as they continue the traffic in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble and manly feeling of the human heart, and every lovely trait in the human character. Is

not this so? Where were the drunkards of our village formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty and crime which are traced to intemperance, but at these Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of ardent spirits? And can the Christian carry on this traffic? Can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? I know the vender tells you he is not answerable for the consequences; that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause, and detach himself from the effect? Can he hurl firebrands through your city, and witness the conflagration, and claim exemption from blame? Can he spread the contagion among your families, and, when he hears the dying groan and sees the funeral, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the wo, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime. And he should be so held in public opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessories. But he tells you he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy and debased—when he hears the noon-day curse and the midnight broil, he should say, 'Here is my work; this is what I have done. It is my trade to make such men. I have spent my life in it.' And if he is a Christian, and duly appreciates his guilt, he will raise his hands to Heaven, and before God declare that he will make no more such.

"But the vender tells you again that he withholds the cup

from the drunkard. So, perhaps, he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But this is too late; this refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and, however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And this traffic should be abandoned by the Christian public. Conscience should be allowed a triumph over interest and custom, and the merchandise of spirits should be classed with the merchandise of blood. No Christian should contaminate his hands and his soul with this most destructive and demoralizing commerce. And I am happy to say, that many merchants have lately viewed this as they ought, and forsaken the trade, as being a curse revolting to the feelings of patriotism and Christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the Christian public.

"But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced,—he would shudder at the narration. Could he collect before him, and be enabled to see, the crime, the disease and death, the poverty and distress, to count the tears and hear the groans, which every cask of spirits occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors; that he is supplying from day to day the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unchristian occupation. And let the distiller remember, that he stands at the head of the stream, and lets loose the flood-gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world; and he will not find one single consolation to cheer and support him." * * *

"Does the Christian pray for the spread of his religion, and is he at the same time engaged in the spread of intemperance? Does he pray for the reformation of the world, and, while his prayers are

ascending to heaven, is he spreading the plague, that poisons the heart, and renders mankind incapable of reformation? Is he supporting the missionary in foreign lands, from funds which he has collected as the wages of drunkenness? And does he believe the God of heaven will smile on the labors of him who is supported by food taken from the mouths of the children of the intemperate, for the drink that destroys them? While he is attempting to teach the heathen the way to heaven, is he binding his own countrymen in chains strong as the bands of death, and leading them in the road to hell? Is he training them to practices and habits which will as surely bar them from the realms of bliss as though no redemption had been provided for them?

"I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connection with spirituous liquors, in the present state of society, to be sinful. Since the way, and the only way, to banish intemperance from the earth, has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disclaim all connection between rum and religion.

"They cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means, and the only means, of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker will be excluded from the church of our God—when the gambler, the slave dealer, and the rum dealer, will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of philanthropists, patriots, and Christians throughout the world, as a great and most glorious jubilee."

In several cases, the efforts for the promotion of temperance were followed by remarkable success of the gospel, and numbers were led hopefully to embrace the Savior; and the connection began strikingly to appear between these efforts and the salvation of men.

In 1829, the Committee established a weekly paper, called The Journal of Humanity, to be the organ of their communication with the public, and appointed Rev. Edward W. Hooker, editor and associate general agent. The present Corresponding Secretary was also reappointed as general agent, and the

following persons as local agents, viz. Rev. Asa Mead for Maine, Rev. Andrew Rankin for New Hampshire, Rev. Daniel O. Morton for Vermont, and Rev. Talcott Bates for Connecticut. Rev. Messrs. Coggin, Barbour, Mann, Shepherd, Clark, Bond, and Woodbury, were also appointed, each as an agent for a county in Massachusetts. Other agents were employed by State Societies; and benevolent individuals performed voluntary agencies in various parts of the country.

At the close of the year 1829, there had been formed, on the plan of abstinence, and reported, more than 1000 Societies, embracing more than 100,000 members. Eleven of them were State Societies. Of those known to the Committee, 62 were in Maine, 46 in New Hampshire, 56 in Vermont, 169 in Massachusetts, 3 in Rhode Island, 133 in Connecticut, 300 in New York, 21 in New Jersey, 53 in Pennsylvania, 1 in Delaware, 6 in Maryland, 52 in Virginia, 15 in North Carolina, 10 in South Carolina, 14 in Georgia, 8 in Alabama, 30 in Ohio, 9 in Kentucky, 5 in Tennessee, 4 in Mississippi, 13 in Indiana, 1 in Illinois, 3 in Michigan, and 1 in Missouri. Societies were also formed in Upper and Lower Canada, in Nova Scotia, and in New Brunswick.

More than 50 distilleries had been stopped, more than 400 merchants had renounced the traffic, and more than 1200 drunkards had ceased to use the drunkard's drink. Persons, who, a few years before, were vagabonds about the street, were now sober, respectable men, providing comfortably, by their labor, for their wives and their children.

In a number of towns, ardent spirit was not sold, and, in several cases, not even kept at the public houses. And in some places, no person who was acquainted with the subject, and yet continued to use distilled liquor, as an article of luxury or diet, or to traffic in it, was viewed as a proper person for admission to a Christian church. The business was viewed as an immorality, in which no person could continue, and yet give credible evidence of being a good man.

The guilt of aiding and abetting in this work of death, became more and more obvious; and the number rapidly increased, who saw that the effect of enlightened Christian principle would be, to banish this awful immorality from the globe. And the benefits which would result, from such a change, to the property, character, health, reason, lives and souls of men, became more and more apparent.

In one town in Vermont, individuals, by abstaining from ardent spirit, saved, in one year, more than $8000. In the state of New Hampshire, they saved, in the same way, more than $100,000. In Lyme, New Hampshire, in which had been sold annually about 6000 gallons, the quantity sold that year was only

600 gallons. The bill of mortality, which had, for six years, upon an average, been annually 24⅛ was reduced, for two years, to 17½. In 1826, the year before the formation of the Temperance Society, the number of deaths under 40 years of age was 15; in 1828, only 9.

Had every town in the United States pursued a similar course, that is, used but one tenth part the usual quantity of ardent spirits, and had it been followed by a similar result, the number of deaths, that year, would have been lessened more than 70,000.*

In a number of towns, the Holy Spirit followed, with his life-giving power, the efforts for the promotion of temperance, and hundreds, under his gracious influence, hopefully embraced the gospel.

In one town in Massachusetts, a temperance discourse was delivered near the close of 1827. Numbers renounced the use of ardent spirit, and conducted all their business without it. Many were anxious to form a Temperance Society; but some, among the aged and influential, thought that they could not do without a little, and no society was formed, till the young men, impatient at the delay of their fathers, called a meeting, and formed a Society among themselves. They resolved to have stated meetings, collect information, and spread it through the town. At the first meeting, many were solemn, and at the second, anxious for their salvation; a prayer was offered, and the Holy Spirit descended upon them: the anxiety increased, became general, and extended through the town; and more than 200, it is believed, have passed from death unto life. Ten of those young men are now preparing for the gospel ministry; and, should their lives be spared, and their talents consecrated to the Redeemer, they may be instrumental in preparing many for an exceeding and eternal weight of glory. And, could we trace the influence of that single Temperance Society, in all its various connections, bearings, and consequences, upon the temporal and eternal interests of men, the vision would be transporting. And when the Committee saw these Societies rising, and extending their benign influences not merely over one, but over a thousand towns, and promising to extend them through the whole land, and to all future ages, they could not but thank God, and take courage.

This year was also rendered memorable, and will be marked as an era in the history of Europe, from its having been the commencement of the Temperance Reformation in the old world.

* In the Connecticut State Prison, with an average of 120 convicts, more than 90 of whom were notoriously intemperate before they came there, not one of whom was permitted to take a drop of intoxicating liquor after he entered the walls of the prison, there was no death for 16 months, and but one death for about 2 years.

A meeting was holden, in July, at Belfast, in Ireland, to devise ways and means for preventing the profanation of the Sabbath; and, in order to this, for preventing, on that day, the sale and use of spirituous liquors. It was found, as it ever will be, impossible to prevent the one, without first preventing the other. The use of ardent spirit will, in all countries, and all ages, cause the profanation of the Sabbath, and all its abominations. To remove the effect, therefore, they undertook to remove the cause. And this they attempted to do in the old way, by the force of civil law. But a certain individual (Rev. John Edgar, professor of divinity in the college at Belfast) expressed his dissent from that mode of attempting to accomplish the object, and his desire to employ moral means only, in attempting to effect moral reformation.

He was therefore appointed to prepare an appeal to the public on this subject. While engaged in this preparation, he learned, for the first time, by a friend from America (Rev. Mr. Penny, of Rochester, New York), the nature, means and success of the Temperance Reformation in the United States. Eagerly seizing on its grand principles, and the grand principle of all moral reformation, viz. *Voluntary abstinence from doing evil, as an essential pre-requisite to doing well; and voluntary associations, exhibiting this principle in practice, as the grand means of effecting it;* he embodied his thoughts, and published them in the Belfast papers, on the 14th of August, 1829. This was the first appeal on this subject to the Christians of Europe; and was followed by results similar to those which had been witnessed in the United States. The first Temperance Society in the old world, on the plan of abstinence, was formed by Rev. George Carre, of New Ross, in Ireland. Special pains were taken to furnish them with the Journal of Humanity and other temperance publications from this country, and before the close of the year, they had numerous Temperance Societies in Ireland and Scotland, embracing more than 14,000 members. The subject had been taken up in England, and bid fair to extend through the kingdom. More than 65,000 temperance publications had issued from the press, and were in a course of rapid and extensive circulation. Persons were employed to go from house to house, and distribute them, and make known to the people the benefits that would result to them and their children, for both worlds, from the Temperance Reformation.

Thus had the subject, at this period, taken deep root on two continents; and the prospect was increasing, that, should Providence continue to smile, and temperate men to do their duty, it would hold on its way, till there should not be a drunkard on the globe.

In the early part of 1830, Rev. Mr. Hewit visited the Middle

and Southern States. He was received with kindness, heard with attention, and was instrumental in awakening new interest in that part of the country. In March, he returned, and continued his labors in New England, till within three months of the close of his engagement. Having been invited to take charge of a church in Bridgeport, Connecticut, and believing it to be his duty to accept the invitation, he resigned his laborious and successful agency, Sept. 30th, 1830. And while the Committee would gratefully acknowledge the kindness of the Lord in his preservation and success, they would affectionately sympathize with him in his recent domestic affliction,* and express their earnest hope that both mercies and trials may be overruled for his greater usefulness on earth, and his more distinguished glory in heaven.

Rev. Edward W. Hooker, associate general agent, and editor of the Journal of Humanity, after the judicious and able discharge of its duties till the paper was established, and had taken strong hold on the interests of the community, resigned his connection with the Society; and Mr. E. C. Tracy was appointed editor in his stead. This paper still continues to be a powerful auxiliary in the great and good cause. It is read with deep interest, by intelligent and philanthropic men, in this and other countries; and should its circulation be extended so as to render its publication permanent, it would accomplish unspeakable good to our country and to the world. And the Committee would earnestly request the friends of the object, as extensively as practicable, to promote its circulation.

Other papers, and periodical publications, have exerted a powerful influence, and rendered valuable aid to the cause; and it is desirable that such publications should be circulated extensively throughout the country.

Rev. Wm. Kinner, a Baptist clergyman in Illinois, has been appointed to labor for one year, as agent, in that state; and the American Tract Society has made a donation of temperance tracts, to be distributed by our agents, in that extended and interesting part of our country.

The Corresponding Secretary, since his reappointment, August 27th, 1829, has continued uninterruptedly his labors in the service of the Society. He has visited various parts of the British province of New Brunswick, and the states of Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. He has traveled more than 6,400 miles, and preached and addressed public bodies three hundred and eighty-six times. He has assisted in the formation, and attended the anniversaries, of numerous Tem-

* Mrs. Rebecca Hewit, wife of Rev. Nathaniel Hewit, died at Bridgeport, Conn., deeply lamented, Jan. 2d, 1831.

perance Societies; written a number of articles for publication; conducted the correspondence; and superintended the general concerns of the Society.

At the request of a number of gentlemen, he, in January, 1831, visited the District of Columbia, and addressed the citizens of Washington, Georgetown, and Alexandria. Three Temperance Societies had been formed, and ten others were formed, during his visit, embracing more than one thousand members. At the request of individuals of both houses of Congress, he addressed the members of that body, in the capitol, on the subject. The attendants were numerous, and the interest manifested was highly auspicious. From all parts of the country, members of Congress testified that a great change had been effected, and one in the highest degree salutary to all the social, civil, and religious interests of the community.

A member from one of the Southern States, and from a district in which it had been customary for candidates for office to bribe the electors with spirituous liquors, declared, "that so great had been the change of public sentiment, that, should any man now pursue a similar course, that, of itself, would defeat his election."*

Another member from one of the Western States, declared, "that the change in his part of the country had been wonderful; and that he considered the object of the Temperance Society as one of the most important, and its operations as among the most useful, of any in the world. The children—the children," said he, "to all future generations, will experience the benefit. Any publications on this subject, which you may wish to send into my district, I will cheerfully forward."

Similar was the testimony of others, and their readiness to circulate information on the subject.

There is no object, said they, of more importance than this, to the welfare of the country.

From a number of the principal boarding-houses in the city of Washington, ardent spirit was excluded; and many of the members of Congress used none during the session.

The President of the United States gave it as his opinion, that, through an extensive region of country where he had traveled, the quantity used had been diminished more than half.

The Secretary of War stated, that, of more than one thousand desertions from the army, during the last year, nearly all were occasioned by drinking.

From January 1st, 1823, to December 31st, 1829, the number of desertions was 5,669; upon an average, more than eight hundred; nearly one seventh part of the whole army (which consists

* Appendix, G.

of about six thousand) every year. The loss to the country by desertions in these seven years, exclusive of the expenses of convening courts-martial, and several other items, was $471,263; or about $70 to a man; and during six years, ending December 31st, 1828, the number of soldiers tried by courts-martial, was 7,058. In five years, ending December 31st, 1827, there were 5,582; being nearly one to each individual in the army, during one term of enlistment. And a great majority of the whole resulted from the use of ardent spirit. And if to this we add the cost of the liquor, the expenses of a great increase of sickness, and numerous premature deaths, the loss, from the use of this poison, in the army, the whole tendency of which is to injure the soldier, and unfit him for the defence of his country, must have been very great.*

A distinguished officer of the army declared, "Nearly all the trouble we have with the men arises from drinking." And in a letter which our Secretary lately received from him, he says, "Since I last wrote you, I have visited a military post; and, on looking over the sick list, with the acting surgeon and hospital steward at my elbow, to tell me the cause of each man's sickness, I was assured that, out of forty-six cases, the diseases of more than forty had their origin in intemperance. Probably more than five sixths of all military offences tried before our courts-martial, result from intemperance." The same officer gave it as his opinion, that, since his acquaintance with the army, which has been for many years, more than three fourths of the deaths among the soldiers were occasioned by ardent spirits. And he says, "The Secretary of War has, in my opinion, done incalculable good to the army, by withholding the whiskey part of the rations. We want now a few temperance preachers to visit from post to post, and bring the subject of temperance before the troops; form Societies; furnish them with addresses, essays, and periodicals; and I doubt not that a happy reformation would be witnessed in the army."

And his anticipations seem to be justified by facts. In a number of cases, Temperance Societies have been formed at various military posts, and with the most cheering results.

From one of them, a correspondent writes, "Ardent spirit had been, as was customary, dealt out to the soldiers. The consequence was, the majority were in a state of degradation, and were going the broad road to ruin, as fast as the wheels of time, and the ruinous consequences of irregular living, would carry them. About one fourth, on an average, were unable to do duty on account of drunkenness; which caused sickness, punishments, and desertions, not a few. In consequence of the visits and efforts of individuals, a change has taken place, so great that the officers

* Appendix, H.

cheerfully acknowledge, that the Lord hath done it. One hundred and sixty-nine, out of two hundred and ten soldiers, signed a petition to have no ardent spirit brought to the garrison. The petition was granted. With their grog-money, they have purchased a library of more than five hundred volumes; and it is now a shame for any man to drink or be drunken. The Sabbath is spent in reading and attending public worship. The Sabbath school is taught by the officers and others, and conducted in an orderly and a useful manner."

The regulation above referred to, adopted by the war department, together with the remarks upon it of a gentleman connected with the army, and of distinguished medical gentlemen, will be found in the Appendix ;* and should sutlers and all others be prohibited from furnishing ardent spirits, and the troops from purchasing them, the result to the army and to the country would be in the highest degree salutary. It would prevent a great portion of all the desertions and courts-martial; of sickness and premature deaths; and would save annually more than half a million of dollars.

The use of ardent spirit has done more than every thing else to deteriorate the character of the soldier, and unfit him for the defence of his country. And so long as the cause is continued, whether it is kept in operation by the government or by individuals, the effect can never be done away.

The Secretary of the Navy also expressed his conviction, that the use which is made of ardent spirit is one of the greatest curses; and declared his intention to recommend a change with regard to the navy. A distinguished officer gave it as his opinion, that nine tenths of all the difficulties which the officers have with the men arise from ardent spirits; and expressed his strong conviction, from what he had witnessed on board his own ship, and others, which had made the experiment, of the practicability and great utility of entire abstinence throughout the navy. He said, "If Congress would pass a law, prohibiting the use of ardent spirit in the navy, and giving to the men the value of it in money, there would be no difficulty; and it would be one of the greatest blessings that could be conferred upon them." There is now a provision that all who will voluntarily relinquish it, shall be allowed six cents per ration, as a substitute. But what is needed is, that the government should cease to furnish it for any.

On board the United States sloop of war Falmouth, in her late cruise, seventy of the men abstained entirely from the use of ardent spirit; and between forty and fifty on board the Brandywine; and they were among the most healthy, cheerful and orderly in the

ship. "During the cruise," said the chaplain, "I never knew a complaint against one of them; and the total disuse of spirit is increasing in the navy generally. The inquiry, 'Can seamen advantageously and comfortably dispense with spirituous liquors, while at sea?' is satisfactorily answered, by a cloud of witnesses. Both in our navy and in our merchant ship, the question is at rest." A later communication, from the Mediterranean squadron, states, "That, out of the whole ship's company of the frigate Brandywine, amounting to four hundred and eighty-six souls, only one hundred and sixty men drew their grog."

Since January 1st, 1830, more than one hundred and fifty vessels have sailed from the port of Boston, which do not carry ardent spirit; and it is believed, that there are now afloat on the ocean, more than four hundred of this description. The longest and most difficult voyages are made without it; and greatly to the health, comfort and safety of the men. Of seven hundred sailors, who have called for a supply of books, at one office, more than two hundred abstain from the use of spirituous liquors; and should this course be adopted by all seafaring men, it would prevent, according to the opinion of experienced navigators, more than half of all the shipwrecks on the ocean.

A captain, who had just arrived from Europe, said to our Secretary, "I took seven men from a wreck just before my arrival, in a state of almost utter starvation. When wrecked, they took a keg of whiskey, but never thought of victuals; and had it not been for a timely discovery, they must all have perished. And this habit of drinking is the cause of a great portion of all the shipwrecks. The moment sailors become frightened, they begin to drink, soon despair, give up all for lost, and drink till they *are* lost. Had they held on, and not touched the poison, they had out-rode the storm, and been safe."

So say the facts. A vessel, lately coming from Virginia to New York, with a number of passengers on board, was overtaken with a storm, which raged with great violence, and continued a long time. All the sailors on board who drank ardent spirit, from intemperance, fatigue, or despair, gave up, and ceased to labor. But one man on board drank no ardent spirit; and although he, with the rest, had buffeted the storm, he took the helm, and stood for hours after the others had ceased to make exertion; and the whole crew were saved. Had it not been for him, long before the storm abated, they had all probably been at the bottom of the ocean.

Said a distinguished navigator, "The great day of account will bear terrible witness, when the sea shall give up the dead that are in it, of the vast and unsuspected extent of the sacrifice of life among seamen, from shipwrecks, and other catastrophes occasioned by drunkenness. One distressful instance, among the numbers that

will hereafter be brought to light, occurred within my own observation. A collier brig was stranded on the York coast; and I had occasion to assist in the interesting, but distressing service of rescuing a part of the crew by drawing them up a vertical cliff, two or three hundred feet in altitude, by means of a deep-sea lead-line, the only rope that could be procured. The first two men who caught hold of this slender line, were hauled safely up the frightful cliff; but the next, after being drawn to a considerable height, slipped his hold, and he fell; and with the fourth and last, who ventured upon this only chance of life, the rope gave way, and he also was plunged into foaming breakers beneath. Immediately afterwards, the vessel broke up, and the remnant of the ill-fated crew, with the exception of two, who were washed into a cavern in the cliff, perished before our eyes. But what was the cause of this heart-rending event? Was it stress of weather, or bewildering fog, or unavoidable accident? No;—it arose entirely from the want of sobriety; every sailor, to a man, being in a state of intoxication. The vessel, but a few hours before, had sailed from Sunderland; the men being drunk, a boy, unacquainted with the coast, was intrusted with the helm. He ran the brig upon Whitby Rock, and one half of the miserable, dissipated crew awoke to consciousness in eternity! To this solitary instance I might add many; but this must suffice, both as to illustration and proof of the terrible consequences of intemperance at sea."

Numerous other cases, and from all parts of the world, might be mentioned, illustrative of the same truth; and, should the use of spirituous liquors be done away, the risk of property on the ocean and the rate of insurance might be lessened probably more than half. And it is hoped that the time is not distant, when no merchant will suffer this grand cause of immorality, disease, and death, temporal and eternal, to be found on board his vessel; and when it shall not be used, as an article of luxury or diet, or sold by any sober man, especially by any Christian, in our land.

Nor will the prevention of the loss of property, in that case, be confined to the ocean. The Hon. William Cranch, chief judge of the District of Columbia, who is extensively known as a candid and accurate reporter of principles and facts, in an Address which he delivered before the Washington and Alexandria Temperance Societies, estimates the loss annually in the United States, from the use of ardent spirits, at not less than $94,425,000.* In this estimate, he has taken no account of what is lost by shipwrecks, sickness, and in various other ways. But even this sum would, in thirty years, amount to more than the value of all the houses, lands and slaves in the United States. These were estimated, in 1815, at

$1,771,312,908. And if the value of them has since increased in proportion to the increase of population, it would now be $2,519,009,222. And the loss to the consumers of ardent spirits, and to the community, in thirty years, would, according to the foregoing estimate, be $2,832,750,000, which is $313,740,778 more than the value of all the houses and land in the United States; thus exhibiting to the world the awful spectacle of a people losing, by the use of strong drink, in thirty years, $313,740,778 more than the value of their whole country. And all for what? To gratify an artificial and destructive appetite, which men do not need, and which they had better be without; which God does not give them, but which they, by their own voluntary and wicked conduct, form.

And if the crimes, which are prosecuted annually in the United States, are only one fifth as many, in proportion to the population, as in the city of New York, and should they not increase with the increase of population, they would, in thirty years, amount to 1,800,000; more than 1,000,000 of which must, according to the testimony of judges and jurists, be attributed to the use of ardent spirits. And of the 7,200 murders which will, should the present number not increase, in that time be committed, more than 5000 of them must be attributed to the same cause. And of all the deaths which will in that time take place, in the United States, more than 900,000 must be considered, according to the testimony of the most distinguished physicians, as occasioned by strong drink. Or, if we take the number who are killed by it in Philadelphia, as stated by a committee of the College of Physicians, as the average proportion, being in that city seven hundred in a year, it would make more than 1,500,000. In one place, of only 6000 inhabitants, the chief magistrate, being himself an eminent physician, informed our Secretary, that twenty-eight in that place were killed by strong drink in one year. This would make, in thirty years, eight hundred and forty. And if eight hundred and forty would be killed in a population of 6000, how many would be killed, in that time, among 12,000,000? The proportion would be 1,680,000: while the use of this poison, without affording the least benefit, would greatly increase the diseases, lessen the reason, and diminish the happiness of all who used it; and, upon an average, would shorten their lives probably at least five years. And if drunkards, upon an average, shorten life only ten years, and temperate drinkers five, and there are only four sober drinkers to one drunkard, it would cause a loss in the United States, in thirty years, of 32,400,000 years of human probation and of active usefulness; in a world, too, in which every noble and benevolent deed might model the character, and tell on the destinies of men, for eternity. Amazing loss! And when we consider the effect of this poison, in deteriorating the character, blinding the understanding, searing the conscience, and

hardening the heart; when we see it tend to hinder the success of the gospel, and prevent the efficacy of all the means of grace; and to perpetuate and accumulate its deleterious influence over all future generations of men,—the evils become overwhelming.

And yet, by abstaining from their cause, these evils may be done away; without injury to any, and greatly to the benefit of all. And as more than a thousand among the most intelligent physicians on the globe, have certified, that men in health do not need ardent spirit, and cannot, without injury, use it; and as the correctness of this opinion is proved abundantly by facts, in the experience of hundreds of thousands of all ages and conditions, and in all kinds of business,—the conviction is extending and deepening, and tending to become universal, that no person can continue to use it, or be accessory to the use of it by others, without, if acquainted with the subject, the accumulation of awful and overwhelming guilt.

This conviction is manifested by the increasing numbers who are voluntarily withdrawing from all connection with this abomination, and pledging themselves to use all suitable means to persuade all others to do the same.

Fifteen Temperance Societies, on the plan of abstinence, were, the past year, formed in the city of Baltimore, embracing more than 2000 members. A State Society was also formed in Maryland, in Delaware, and in seven other states. Eleven had been formed before, making, in all, at the present time, eighteen State Societies. There is one in each state, except Maine, Rhode Island,* Alabama, Louisiana, Illinois, and Missouri. And it is hoped, that a State Society will soon be formed in every state in the Union. And should each State Society, as is earnestly desired by this Society, employ an agent, and take the direction of this cause within their own limits, and temperate men do their duty, a Temperance Society may soon be formed in every county, town and village in the country.

On the first of May, 1831, there were reported 140 Societies in Maine, 96 in New Hampshire, 132 in Vermont, 209 in Massachusetts, 21 in Rhode Island, 202 in Connecticut, 727 in New York, 61 in New Jersey, 124 in Pennsylvania, 5 in Delaware, 38 in Maryland, 10 in the District of Columbia, 113 in Virginia, 31 in North Carolina, 16 in South Carolina, 60 in Georgia, 1 in Florida, 10 in Alabama, 19 in Mississippi, 3 in Louisiana, 15 in Tennessee, 23 in Kentucky, 104 in Ohio, 25 in Indiana, 12 in Illinois, 4 in Missouri, and 13 in Michigan Territory; making, in all, more than 2200, and embracing more than 170,000 members. These members have been constantly increasing, and have, in many cases, been

* A State Society has since been formed in Rhode Island, making at the present time, 19 State Societies.

more than doubled since they were reported. There are also numerous Societies which have been formed, and some of them embracing large districts of country, not contained in the above list, and from which no returns have been received. The number belonging to Societies which are not reported, in the state of New York, are supposed, by the Committee of the State Society, to amount to more than 30,000. In other states from which the returns have been less general and complete, the number, in proportion, is still greater. In Kentucky, in which but 23 have been reported to us, containing only about 1600 members, a correspondent writes, that they have, in his opinion, nearly 100 Societies, and not much short of 15,000 members. So it may be in other states, and from the best information which has been obtained, the Committee conclude that there are now formed, in the United States, on the plan of abstinence from the use of ardent spirit, more than 3000 Temperance Societies, containing more than 300,000 members.

From the influence of these Societies, and other causes, 300,000 more may have adopted the plan of not using it, or furnishing it for the use of others. Connected with these 600,000, of children and persons in their employment, and under their control, may be as many more. And thus 1,200,000 may already have been brought under the influence, and may now be experiencing the benefit, of the Temperance Reformation. Among these, should they continue to refrain from intoxicating drink, there will never be a drunkard: whereas, had they continued in habits which prevailed five years ago, 50,000 of them might have come to the drunkard's grave.

So that, should this reform now be merely stationary, and make no further progress, it may have saved 50,000 from the drunkard's doom; and how many it would save of their children, and children's children, none but God can determine.

In one case, as our Secretary was informed, a father adopted the plan of using a little ardent spirit every day. He was never intoxicated, and never thought to be in the least intemperate. He only took a *little*, a *very little*, because he thought that it did him good. For the same reason, his children took a *little*, daily; and so did their children. And now, no less than 40 of his descendants are drunkards, or in the drunkard's grave.

Another man adopted a different plan; he would not use ardent spirit; he would not purchase it; nor would he suffer it to enter his house. He taught his children to treat it as a poison, a mortal poison; and they taught their children. And now, there is not a drunkard among them; nor has one of his descendants ever come to the drunkard's grave. Long, long may it be, before any one ever shall. And when the long lines of descendants of these

two men, through all future ages, shall rise up before them, and before the universe, in the blazing light of eternity, who can estimate the difference of results, of the different courses adopted and pursued by their progenitors? None but He, who seeth the end from the beginning, and to whom they have both now gone to render their account.

If such may be the difference of result from a single individual adopting the plan of abstinence, from what it might have been, had he adopted the plan of *moderate* drinking, and in two generations, who can estimate the difference, from the plan of abstinence having been adopted by 1,200,000,—50,000 of whom might have been drunkards, and 1,150,000 habitual drinkers,—down through all future generations to the end of the world—and onward to eternity? And here let it not be forgotten, that more than 3000 of those who now abstain, actually were drunkards; who, should they continue their present course, will have been saved with a great salvation. And this might have been the case with more than 6000 others, who are drunkards still. They ceased to use strong drink for a time, and were sober men. Such they might have been now; and not only sober men, but respectable men, a comfort and a blessing to all around them; had not some sober drinker, or some retailer,—whose name, were it to number the evils which he has occasioned, would be Legion, for they are many,—enticed them to go back, and perish.

To a respectable stranger, in a province of a neighboring kingdom, our Secretary handed a temperance tract, and said, "Sir, the man who wrote that tract was once a drunkard." "And so," said the stranger, with tearful emotion, "was the man who now holds it." But he is not a drunkard now. No; he adopted the plan of abstinence; has since, it is believed, chosen that good part which shall not be taken from him; and is shedding on a wide circle of acquaintance the lifegiving and purifying influence of a consistent Christian example. He is a warm advocate, and active promoter of the temperance cause; and through his influence, and that of others, there is reason to hope that it will spread through the province.

A respectable merchant, in one of our principal cities, said, "I shall have reason to remember the Temperance Cause as long as I live. Had it not been for that, I, before now, should have been a drunkard." On relating this fact to a merchant, in another city, "And so," said he, "should I. I was on the brink of ruin; but it saved me." And the grace of God came in, and he, it is believed, was doubly saved. "Yes," said he, with grateful emphasis, as he looked on his wife and children, "and I will give a hundred dollars a year, to spread the Temperance Reformation through the country."

And who, that has a hundred dollars of the Lord's property, and can, consistently with duty, will not give it, to spread the Temperance Reform throughout our country, and throughout the world? In what possible way can that amount, annually, from one hundred men, to whom the Lord has committed property, with the inscription "Occupy till I come," do more good to the temporal and eternal interests of men?

Suppose the American Temperance Society has, within the last five years, expended $10,000, and other Societies and individuals have expended, in this cause, as much more; in what way did $20,000 ever do more good? In what way was $20,000 ever more productive in the accumulation of property? or, what is better, in the *saving* of property, character, health, reason, lives and souls of men?

In the county of Baltimore, in Maryland, out of 1134 paupers, admitted to the alms-house from May, 1829, to May, 1830, 1059 were brought there by intemperance; viz. of temperate adults, 24; of adults whose habits were not known, 24; children of temperate parents, 13; children of parents whose habits were not known, 14; children of intemperate parents, 115; and intemperate adults, 944: total of temperate adults, and persons whose habits were not known, and their children, 75; and of intemperate adults and their children, 1059.

In the county of Cumberland, Pennsylvania, of 50 paupers, 48 were made such by intemperance. And in the county of Oneida, New York, out of 253, 246 were made paupers in the same way.

"According to a Report of the superintendents of the Washington county (N. Y.) poor-house, out of 322 persons received into that house since its establishment, 290 were sent there in consequence of their own intemperance, or that of others.

"According to a statement made by Col. Hoffman, *nineteen twentieths* of the inmates of the Montgomery county (N. Y.) poor-house, owe their situation to intemperance."

And the superintendent of the Albany alms-house states, that, were it not for the use of strong drink, that establishment would be tenantless. And substantially so it would be throughout this country; and in proportion as the Temperance Reform has prevailed, alms-houses have become tenantless, and crimes been done away.

The solicitor general, at the sitting of the Supreme Court, in the county of Hampden, Massachusetts, remarked, that he found but one indictment for crime in the county of Worcester; but one in the county of Hampshire; and but three in the county of Hampden; and that, in all parts of the state, the indictments for crimes had surprisingly diminished within two years. And he could ascribe this change in favor of virtue and good order, to no other cause than the influence of Temperance Societies, and the great

change, which they had been the means of effecting with regard to the use of strong drink.

"The keeper of the Ogdensburg (N. Y.) jail states, that *seven eighths* of the criminals, and *three fourths* of the debtors, imprisoned there, are intemperate persons.

"Of the first 690 children sent to the New York house of refuge after its establishment, 401 were known to be children of intemperate parents.

"In two districts in Upper Canada, 38 out of 44 inquests held by the coroners, were, in cases of death, caused by intemperance.

"The keeper of the Ohio penitentiary, in his Report to the Legislature of that state, Dec. 1829, says, that, of the 134 prisoners under his care, 36 only claimed to be temperate men.

"The sheriff of Washington county, Pa., stated, last year, that, out of 24 committals, 21 were caused by intemperance.

"In Litchfield county, Ct., the proportion of criminals who are intemperate, is 35 out of 39."

"My belief is," says the chairman of the Committee of the New York State Society, "that this state has saved, during the last year, in the lessened use of ardent spirits, $6,250,000. And it is entirely past all calculation to estimate the great increase of wealth to the state in labor, more usefully, and more vigorously applied to every department of industry. And since rum has been dismissed, and the mind has recovered its healthful tone, the Spirit of the Lord has a power, and has been at work, in various parts of this state, in a wonderful manner; and all appear to agree, now, that the too common use of ardent spirits has been one great cause of apathy on religious subjects."

The Committee of the New York State Society estimate the saving, in the cost of spirits alone, at $2,000,000 the last year. "But," they say, "our greatest gains from the Temperance Reformation are not to be estimated in dollars. They are manifest in our improved morals, and in the fresh vigor which is infused into every branch of industry. They are manifest in the unexampled prosperity which pervades our state, and which all candid observers agree in ascribing so largely to the arrest of the desolating tide of intemperance. They are manifest, the Christian is sure, in the unprecedented attention to religion in all parts of the state; for our greatest enemy to the work of the Holy Spirit on the minds of men, is more than half conquered."*

Equally conspicuous and salutary is the effect on the health of the community. Said a distinguished physician in Massachusetts, "Since our people have given up the use of ardent spirits, the amount of sickness has been diminished about half. And I have

no doubt, should the people of the United States renounce the use of spirituous liquors, nearly half the diseases of the country would be prevented."

And said another eminent physician, after forty years' extensive practice and observation, "I have no doubt that half the men, every year, who die of fevers, might recover, had it not been for the use of spirituous liquors. No one but a physician knows how powerfully all inflammatory diseases are increased, even by what is called *temperate* drinking; or how fatally the best remedies in the world are counteracted by the same cause. I have seen men who were never intoxicated, down twenty days with a fever, who, had it not been for the use of ardent spirit, probably would not have been confined to the house a day. And I have often seen men stretched on a bed of fever, who, to all human appearance, might be raised up as well as not, were it not for that state of the system, which daily temperate drinking produces; who now, in spite of all that can be done, sink down and die." And the decrease in the bills of mortality, among those who have renounced the use of strong drink, exhibits evidence, that, should this course be adopted by all, the number of deaths annually in the country, would be lessened more than 50,000.

And facts, so far as they have been developed, as well as the nature of the case, give reason to believe, that the same amount of moral means, employed for human benefit, would more than double their influence and their benefits over the minds and hearts of men. The special attention which is now manifested to the great interests of the soul, and of eternity, under the influence of the Divine Spirit, in fourteen colleges, and more than five hundred towns, in which the effects of the Temperance Reformation have been most conspicuous, speaks with a voice that will be heard, and heeded by the friends of God throughout the earth.

Men who have given up the waters of death, have, in great numbers, under the means which God has appointed and blessed for that purpose, passed from death unto life.* Many more have been saved from becoming drunkards, and from the drunkard's grave.

From a town of about 2000 inhabitants, a correspondent writes, "We have not a drunkard in the place, except those that were such when our Temperance Society was formed, four years ago. Not a new drunkard has since been made." Yet, had the people of that town continued in the habits which prevailed five years ago, and furnished new drunkards, in proportion to their population, they had made, in four years, not less than 24 new drunkards. And if 24 have been saved from becoming drunkards, among 2000

* Appendix, L.

inhabitants, how many may have been saved among 12,000,000? The proportion would be 144,000. But it may be said, that the Temperance Reformation has not prevailed through the country, as it has through that town. This is true. Let us, therefore, take another proportion. In that town are not over 700 members of the Temperance Society; and if 24 have been saved from becoming drunkards, by 700 members of the Temperance Society, and such as act with them, how many have been saved by 300,000, and those who act with them? The proportion would be 10,285. And the Committee know of no reason to believe that this is more than the real number, who, in four years, have been saved from becoming drunkards. And if to these we add the 3,000 who were drunkards, and who now do not use the drunkard's drink, we have 13,285 sober men, who would otherwise have been drunkards. And the prospect of their comfort and usefulness in this life, and their salvation in eternity, is increased, should they continue to abstain, a hundred fold.

And let the Temperance Reformation become as general, and as efficacious throughout the country, as it has been in that town, and it might save, in 30 years, 1,080,000 from the drunkard's life, the drunkard's death, and the drunkard's eternity.

It might save, also, multitudes of their children, and children's children, through all future ages, from being swept, by that burning current, to "the lake of fire, which is the second death."

And $10,000 a year, judiciously applied, and attended, as past efforts have been, by the blessing of the Most High, might render the temperance efforts as efficacious, throughout our country, as they have been in that town. In what way, then, the Committee would ask again, can that amount of property be annually expended to greater advantage to the temporal and eternal interests of men?

3000 drunkards already reclaimed; 10,285 sober men kept from becoming drunkards; 1,200,000 abstaining from the drunkard's drink, 50,000 of whom, had they continued to use it, might have become drunkards; and as many more of their children in every future generation; the quantity used by 11,000,000 more greatly diminished, and the pauperism, crimes, sickness, insanity and death diminished in proportion; one of the mightiest obstructions to the efficacy of the gospel and all the means of grace removed, and those means rendered proportionably more efficacious, in the moral and spiritual illumination and purification of men;—and all for how much? $20,000; which, if divided among the drunkards reclaimed and the sober men, who in five years have been saved from becoming drunkards, would amount to $1,50 to a man; or, if divided among the 1,200,000, who abstain from the use of ardent spirit, would be less than two cents to an individual; while

the loss to the country by desertions from the army, of the men who used strong drink, was, in the same space of time, more than $50 to a man; or more than $342,188, exclusive of the expenses of the courts-martial to try them. Is it not cheaper, then, to induce men to renounce the use of strong drink, than it is to furnish it, and then take care of them?

Facts justify the belief, that should 100 men give 100 dollars annually to promote this cause, they may be instrumental in annually saving ten thousand lives, and ten million dollars; and may exert an influence in the highest degree salutary to the social, civil, and religious interests of men; which shall be felt in its effects to all future generations, and shall tell, in accents of glory, upon the destinies of millions to eternity.

In one town in Maine, containing a population of about 1000, a Temperance Society was formed about four years ago. Before the formation of that Society, the quantity of ardent spirit used was 10,000 gallons a year; and there were 17 retailers licensed to sell it. Now, there are none; and not more than 200 gallons are used in the town. Before, there were 53 drunkards; and now, there are but 29. 24 have ceased to use strong drink, and are at present completely reformed. Should an equal number, in proportion to the population throughout the United States, be induced to adopt the same course, which, by the use of suitable means, may be done, it would amount to 288,000. Yes, 288,000, who are now drunkards, may be led to abandon the use of that which intoxicates, and who, should they continue to abstain, will have been saved from an awful and overwhelming ruin.

But to accomplish this, means must be used. Men must not be *licensed* to poison and destroy their fellow men. No sober man, especially no professed Christian, must be willing, for the sake of money, thus to become accessory to their temporal and eternal ruin. If they are, numbers, who refrain for a time, will afterwards go back and perish; and the guilt of blood will rest on *them*.

"Not an individual," writes a correspondent from a town in Massachusetts, "who was an habitual drunkard when our Temperance Society was organized, has been permanently reformed. Numbers broke off the use of ardent spirit, for a time, and some even joined the Temperance Society. But they have all gone back, every one."

What was the reason? Some, who were not drunkards, and some, too, who professed to be good men, and who had covenanted, before Heaven and earth, to do good, and good only, as they had opportunity, to all men, for a mere pittance of that which will perish with the using, if it does not eat the soul like fire, would furnish these men with the drunkard's drink; and thus, knowingly, become accessory to the drunkard's ruin.

From a town in Connecticut a gentleman states, "We succeeded in forming a large Temperance Society. Several of the drunkards ceased to use spirituous liquors. They appeared like new men, and, oh! their families appeared to be in a new world. The change was wonderful. But they have, almost all, gone back. And we cannot help it, so long as one of our deacons will sell rum. They say, 'If it is not wrong for the deacon to sell it, it is not wrong for us to buy it. He thinks that a little does good, and so do we.' And thus they go down to ruin. And, oh! their families, their wretched families!——but we cannot help them, so long as the deacon will sell rum."

No; if deacons, and church members, and sober men, will continue, for the sake of money, to sell rum, and make drunkards, and thus become their tempters and destroyers, good men, and the friends of humanity, cannot help it. Nor can they, but to a small extent, furnish relief to their wretched families. Though they go with an angel's kindness and with an angel's freeness pour it out upon them—the deacon, or the church member, or some other retailer of pauperism, crime, sickness, insanity and death, for 25 cents will throw that whole family, for days, into all the agonies, the heart-rending, heart-breaking agonies, of having a drunken and an infuriated maniac for a husband and a father. Yes, for 25 cents, he will hear the scream of the children, and see them run away and hide, and hear the groans of her who cannot get away; and though she comes, when the storm is over, and beseeches him, with tears, not to sell her husband the madman's poison, for she and her children—and her tongue falters as she says *children*—cannot endure it; yet, for 25 cents, he will sell it yet again and again,—till, as was the case in one instance, the husband and the father went home from the deacon's store, and, under the influence of what the deacon had given him, murdered his wife. She will never again beseech him, for her children's sake, and the Savior's sake, not to sell her husband rum. No; she will not complain, nor will she beseech him any more. But his own children may do both. One of them, on hearing of this murder, and the circumstances, said, "Father, do you not think, that, in the day of judgment, *you* will have to answer for that murder?" And must not conscience, when awakened, echo, "*Murder!—Murder!*" Why? Did he murder that woman? No; but he gave her husband that which excited him to do it; when he knew, from the testimony of judges and jurists, that it caused more than three fourths of all the murders in the United States. And why did he do it? For money. How much? A sum so great that a man could not withstand it? No; for less than 25 cents. Yes, for less than 25 cents those children were made orphans; and their father, when our agent passed through that part of the country, was in prison to be

tried for his life, for murdering their mother. And all his excuse was, he was excited to do it by what he received from the deacon. No wonder his child should beseech him to give up the traffic, and warn him, with tears, that, if he did not do it, he would be, at the day of judgment, stained with the guilt of blood.

It is an established principle of law, for the violation of which men have been hanged, that the accessory and the principal, in the commission of crime, are both guilty. If this principle is correct, and applies to divine as well as human law, and the drunkard cannot enter heaven, what will be the condition of him who is accessory to the making of drunkards? who furnishes the materials, and, for the sake of gain, sends them out, to all who will purchase them, when he knows the nature and effects of this employment? Can he enter heaven?

The Committee do not ask these questions concerning those who were engaged in this traffic when its nature and effects were not known, and when it was supposed to be consistent with the Christian religion; but only concerning those, who, since its nature and consequences are known, and known to be ruinous to the temporal and eternal interests of men, still continue it. And they do not make such inquiries concerning them, but with the kindest feelings, both toward them and the community.

But when it is known that more than two murders in a week, upon an average, are committed in the United States, through the influence of ardent spirit, and that more than 500 persons in a week are killed by the use of it, they cannot but present this subject, kindly and plainly, to the consideration of all sober men.

Said a man, who, in those days of ignorance which have now gone by, was engaged in this traffic, "I have no more doubt that I have killed a hundred men, than if I had taken a gun and shot them, and saw every one of them fall dead at my feet."

Said another merchant, as he read a temperance tract, which our Secretary handed him,—and the tears rolled plentifully down his cheeks,—"I never thought of it. I have been selling ardent spirit for many years. I don't know about this making drunkards. I am pretty much like the hearers of Paul, almost persuaded;" meaning that he was almost persuaded to abandon the traffic as an immoral, and a wicked, destructive business. He went to a temperance meeting—the first he had ever attended—and then to another; and said he, "It is now settled. I will never purchase any more ardent spirit to sell. I could make several hundred dollars a year by the sale of it; but what would that be? Should I continue to scatter the estates of my neighbors, make wives widows, and children orphans, I should expect my own children would become orphans, and their wives be widows, as God visits the iniquities of the fathers upon the children to the third and

fourth generation.* If you will take some money, and send me a parcel of those little books—I know all the merchants for a hundred miles up the river—they have, many of them, purchased their rum of me,—I will take a journey, and get them to give up the traffic." The little books have been sent to him, and the result of his labors eternity will disclose. As he was returning from the temperance meeting, he met one of his old customers, who had come nearly a hundred miles to purchase goods, of which rum had always formed a part. And he said to him, who had also been at the temperance meeting, "What do you think of it?" "What!" said he; "I think that the man who will continue to sell rum, is worse than a drunkard. The drunkard kills himself, and ruins his family; but the man who sells rum, makes drunkards by hundreds. And though I intended, when I left home, to buy it, I have concluded to purchase the rest of my goods, and leave the rum behind." And why should he not leave it behind? Is it not certain that the injury which the use of it would occasion to others, would be greater than the benefit of the avails to him? And has any one a right to benefit himself by the destruction of his fellow men?

There is a great principle of the divine government, which is brought to view in the Scriptures, and which applies strongly to this case. If an Israelite had a beast which was dangerous, but the owner did not know it, and that beast killed a man, the beast, by divine direction, must be slain; his flesh must not be eaten; the owner must lose the whole, as a testimony to the sacredness of human life; and as a warning to all, not to do any thing, or connive at any thing, which should tend to destroy it. But as the owner did not know that his beast was dangerous, he was not otherwise to be punished.

But if it had been testified to the owner, that the beast was dangerous, and he did not keep him in, but suffered him to go abroad, and he killed a man, both the beast and his owner were, by God's direction, to be put to death. The man was held responsible for the mischief which the beast might do.

Although we are not required, or permitted, now, to execute this law, as they were when God himself was Judge, yet the reason of this law remains. It is founded in justice, is eternal, and the spirit of it will be enforced at the divine tribunal.

There was a time when the dangerous and destructive qualities of ardent spirits were not generally known to the owners. Though they killed hundreds and thousands, the owners would not, by the above rule, be held responsible. But now they are known. Physicians of the first eminence, and in great numbers, with a unanimity almost unparalleled, have testified that ardent spirit is dangerous and destructive; that men in health cannot use it without injury;

* Appendix, M.

that it induces and aggravates disease, impairs reason, and shortens life, and that multitudes are killed by it every year.*

Jurists, too, of distinguished character, and judges, in great numbers, have testified, that this liquor occasions a great majority of all the crimes which are committed. One says, "Of eleven murders tried by me, all, except one, were occasioned by strong drink." Another says, "Of eleven murders tried by me, all were occasioned by intemperance." Another says, "Of twenty murders prosecuted by me, all were occasioned by spirituous liquors." And another says, "Of more than two hundred murders committed in the United States in a year, nearly all have their origin in drinking."

These facts, and many others, which might be multiplied to an almost indefinite extent, are now known; and they are known to the owners of ardent spirit. It is known, too, that hundreds of thousands have ceased to use this liquor, and that their health and comfort, and those of their families, have been greatly improved; that the amount and severity of sickness have lessened, and the number of paupers, crimes and deaths been diminished. It is known that, while men continue to use this liquor, intemperance can never be prevented, and its evils never be done away. It is known, too, that it tends, when used even moderately, to hinder the efficacy of the gospel and prevent the salvation of men, and thus to ruin them, not for time only, but for eternity. All this is known, and known to the owners of ardent spirit. And if they, notwithstanding this, not only suffer it to go abroad, but sell it to all who will buy; send it out, and spread it through the community; let them know, let it be told, and let it echo through creation, that they, by Jehovah, will be held responsible, at his tribunal, for its effects. To the pauperism, crimes, and wretchedness, the sickness, insanity, and deaths, which it occasions, and to the ruin, temporal and eternal, they are knowingly and voluntarily accessory. And of all the obstructions which the friends of temperance now meet with, which stand in the way, and hinder the progress of that mighty movement which God has awakened, and which takes hold on the destinies of unborn millions for eternity, these men,—yes, the men who traffic in ardent spirit,—present the greatest.

And if this movement is ever to stop, and that deluge of fire again roll, unobstructed, through the length and breadth of this land, scorching and withering, consuming and annihilating, all that is fair, and lovely, and excellent, and glorious in possession and in prospect, these men—the men who continue to traffic in ardent spirit—are to bear a vast and ever-growing portion of the odium, the guilt, and the retribution, of this tremendous ruin. They not only sin themselves, but they tempt others to sin. They stand at the fountain of death, and open streams which may roll onwards, after they are dead, and sweep multitudes to the world of wo.

* APPENDIX, N.

But we do not believe, and we shall not admit, till we behold it, that this mighty movement, which God has commenced, and hitherto carried forward with a rapidity, and to an extent, altogether unexampled in the history of man, and which is now spoken of, in both hemispheres, as one of the wonders of the world, is ever to stop, till the use of ardent spirit, and the traffic in it, as an article of luxury or diet, is abandoned by every good man in our country. We cannot believe, that any good man, or any man that expects to render an account for the influence which he exerts on the world, when he sees what he is doing, will consent, for the sake of money, to be actively instrumental in destroying the bodies and souls of men. We cannot believe that, for the sake of money, good men will consent, when they know what they do, to deal out the cause of pauperism and crime, sickness, insanity and death; to raise a barrier against the influences of the Holy Spirit, and help the great adversary to people the world of wo. Even should human governments continue to license such a business, we cannot believe that good men, or any men who regard the welfare of their fellow men, will continue to consent to take out such a license, or to use it, for all the wealth of the world. That light and love which have already led more than 1,000,000 to give up the use of ardent spirit, and more than 3000, who were engaged in the traffic, to renounce it, will, we trust, if kindly, universally and perseveringly diffused, and attended, as they have been, by the mighty power of Him who worketh all in all, lead all good men to do the same.

More than 1000 distilleries have already been stopped; and the owners of many would not again open them for the wealth of creation. In one town, in which were 16 of these fountains of death, there are now but 3; and those, it is believed, furnish a less quantity of the poison, destroy a less number of lives, and ruin fewer souls than they did when the whole were in operation. One brass-founder states, that he has bought 30 stills, and sold but one. In many towns, this destroyer is not even sold. Among more than 100,000 people, none, except keepers of public houses, have license to sell it; and from more than 100 public houses it is excluded. The owners will not consent, for the sake of money, to poison even the traveler; and he finds, often to his amazement, that he can be received cheerfully, treated politely, and refreshed abundantly, by those who furnish nothing adapted to destroy him. And why, should these and similar facts be made known to all, and the Holy Spirit incline them to do their duty, may we not expect this to be the case, throughout our land, and throughout the world.

Many churches, now, do not believe that any man among them, while he continues, for the sake of money, to ruin his fellow men, by furnishing them with ardent spirit, can give credible evidence that he is a good man. And why, should the true light continue to

shine, and become universal, must not this be the conviction of all. Some churches have expressed this by vote, and thus assisted to awaken public attention, and correct public sentiment, on this subject. Others, that act upon it, do not think it needful to express by vote their conviction, that the man, among them, who does this, cannot give credible evidence that he is a good man, any more than they do, that the man who keeps a gambling house, a house of ill fame, or who engages in the slave-trade, cannot, while he continues this, give credible evidence that he is a good man. The thing speaks for itself. It is, in their view, an immorality; and they treat it as an immorality.

During the past year, a number of publications, on this subject, have been issued from the press.

A benevolent individual offered a premium of $250 for the best essay on the following questions, viz.:—"*Is it consistent with a profession of the Christian religion, for persons to use, as an article of luxury or of living, distilled liquors, or to traffic in them? And is it consistent with duty for the churches of Christ to admit those as members who continue to do this?*"

More than 40 manuscripts were presented; and some from most of the Northern and Middle States. Only one attempted to support the affirmative of the above questions. The one to which the premium was awarded, was written by Rev. Moses Stuart, Associate Professor of Sacred Literature, in the Theological Seminary, Andover, Massachusetts. It has since been published. Two others on the same subject, one by Rev. Austin Dickinson of New York, and one by Rev. Joseph Harvey of Connecticut, have also been published; and they are all now receiving an extensive circulation. Others, it is expected, will soon be published; and it is hoped that the attention of all philanthropists and Christians will be directed to this subject, till no professed friend of God or man shall be found engaged in this nefarious traffic in our land.* Then will the light of the moon be as the light of the sun, the light of the sun be seven fold, and the light of truth and love, beaming with celestial radiance, will eclipse them.

Nor will its benign and heavenly influence be confined to this country; but will shine with equal, and perhaps with greater brightness, on the inhabitants of other lands. In Ireland, and Scotland, and England, the cause is extending with a rapidity which astonishes even its most active promoters. The British government has ceased to furnish ardent spirit, or wine, to their armies throughout the provinces; and allow a penny a day, as a substitute, to every soldier. The Chancellor of the Exchequer, in a debate on petitions from the friends of temperance, declared, in Parliament, that, so far from government desiring to promote the consumption of

*Appendix, O.

spirits, they would rather see the people refrain from them altogether.*

From Switzerland application has been made for our Constitution, Reports, and all the temperance publications of this country.

The Secretary of the Royal Patriotic Society of Sweden, in a letter dated Stockholm, 28th of May, 1830, says, "By foreign journals received here, it appears that Temperance Societies have been formed in the Free States of North America. The results obtained by those Societies, if the accounts we have received be not exaggerated, are so surprising, that they have attracted the particular notice of the Royal Swedish Patriotic Society, and created a desire of becoming acquainted with their organization and mode of proceeding. It is for this purpose that, in my capacity of Secretary of the said Society, I have to solicit your procuring and communicating all the information in your power to obtain respecting the North American Temperance Societies, which, it is said publish a Journal, giving an account of their proceedings and progressive attainments. Should this publication contain information applicable to other nations, as well as America, sufficiently interesting to be subscribed for by the Royal Society, you will oblige us by sending what has been published, the expense of which shall be satisfied."

The Journal of Humanity, and various other temperance publications, have been sent to the Royal Patriotic Society; and from later communications, it appears that Temperance Societies have already been formed at Stockholm, Gottenburgh and Tonkioping, are exerting a powerful influence, and, it is expected, will extend through the country.

They have also been formed in great numbers, and are now exerting a mighty influence, in the islands of the South Sea. Numerous villages, whose inhabitants, a few years ago, were, as a body, for days, intoxicated together, have now not an individual in them who uses any thing that intoxicates.

The traffic is denounced as immoral, and prohibited under severe penalties, by the government. For selling a single bottle of rum, a man was fined $200, because the sale of this poison tended so strongly to ruin his fellow men. And may we not hope, that the time is approaching, when the traffic will be viewed and treated as a notorious and destructive immorality, over the whole earth. In the island of Oahu is a Society of more than 1000 members, all of whom engage not to use or to traffic in ardent spirits, or in any way to furnish them for the use of others.

Measures have also been taken to form Temperance Societies in Africa; and there is reason to expect, that their influence will soon be felt in every country on the globe; that, wherever the gospel

*Appendix, P.

goes, and exerts its legitimate influence over the mind of man, abstinence from all which intoxicates, and thus wars against the soul, will be its sure and invariable attendant. The Hottentot and the Hindoo, the Greenlander and Tahitian, will unite with the inhabitants of the Emerald Isle, the Caledonian, European, Asiatic, African and American of every name, in ceasing to do evil. Then, under the means of God's appointment, will they learn to do well. The word of the Lord, unobstructed, will run very swiftly; and, pouring with double energy its mighty, all-pervading influence upon the whole mass of minds, will be like the rain and the snow that come down from heaven, and water the earth, and cause it to bring forth and bud. The frost and the snows of six thousand winters will be forever dissolved; and the spring-time of millennial beauty, and the autumnal fruit of millennial glory, open upon the world.

But, in order to this, a number of things must be avoided; and a number of other things must be done.

1. Men must not adopt the opinion, that the Temperance Reformation is already accomplished; or that it is so far accomplished, that it will go forward of itself; or that any one may now be excused from great and persevering efforts. There is a tendency with many to conclude that the work is already accomplished; or that so much is done, that it will now go forward to its completion of itself; and that its friends may be excused from further effort. But as well might a man who had undertaken to sail around the globe, and had gone a few miles with a prosperous gale, conclude that the voyage was accomplished, or that so much was accomplished, and he was now going so finely, that wind, and tide, and gravitation would of themselves accomplish the work, and that he might be excused from further effort, as for a man to adopt this opinion with regard to the Temperance Reformation. It is the very opinion which the drunkard, who means to continue such, propagates; and, so far as it prevails, *it is fatal.* The work is not accomplished till there is not a drunkard in our land; and not a sober man, much less a Christian, to make his children drunkards.

The work accomplished! In the city of Boston, with only about 60,000 inhabitants, there were, the last year, 690 persons licensed by the government to sell this poison.* If each has only 10 customers a day, it would make 6,900 who daily use it. And if each spends only 10 cents a day, it would amount to $251,950 a year.

In the four cities of Boston, New York, Philadelphia, and Baltimore, containing only about 500,000 inhabitants, more than 6,000 persons are licensed by the government to sell ardent spirit, and thus to be accessory to the ruin of their fellow men. If they have

* More than 1 to every 22 men, over 21 years of age, make it their business to induce men to buy.

daily 10 customers each, and they each spend for this poison only 10 cents, it would be more than $6,000 a day, or more than $2,196,000 a year. More than 6,000 men—more than one in 20 of all the men over 21 years of age—are, for a little money, licensed to carry on a trade which is proved, by a vast accumulation of facts, to be among the greatest curses which have come upon the human family; which has caused a loss to the people of the United States of more than $90,000,000 a year; and brought down more than 30,000 persons to an untimely grave. And this is continued, after it is proved, by the experience of more than a million of persons, that men, in all kinds of business, are better without the use of it; and those who profess to be good men are furnishing it to all who will purchase, and thus assisting to perpetuate this mighty ruin down to the end of the world.

No; the work is not done! It is only begun. Enough has been done to show that it is practicable; that it ought to be done; and, if temperate men and women do their duty, it will be done.

But, in the language of a distinguished civilian, "Every thing, now, with regard to temperance, turns on *perseverance*." Its friends have adopted the right plan,—kind moral influence, the influence of facts, brought home to the bosoms of the people, and enforced by their responsibilities to God; and the retribution, not of time only, but eternity. "I have just returned," said the man referred to, "from a long journey; and I did not suppose, two years ago, that it was in the power of all the world to produce the change, with regard to the use of strong drink, which I have witnessed on this journey. And I am now perfectly satisfied, that, if we hold on, the cause will be triumphant. BUT EVERY THING TURNS ON PERSEVERANCE."

So say the facts. Wherever sober men do their duty, the cause advances. With opposition, or without it, the cause advances. The efforts of friends and foes seem to help it onward. But where sober men adopt the opinion, that they have done enough, that the work is accomplished; or that so much is done, that it will now go forward of itself; or that others will carry it on without them,—the cause recedes, death advances, and extending destruction follows.

2. Men must not be afraid or ashamed to adopt the plan of entire abstinence from the use of ardent spirit, and from all instrumentality in the furnishing of it for the use of others. Nor must they refuse to let this be known, and to unite with others, in making vigorous and persevering efforts, till all are persuaded to do the same.

And one of the most unexceptionable and efficacious modes of doing this, is, by united and visible example, embodied and exhibited in the formation, and active, persevering operation of Temperance Societies; composed of all, both male and female, who do not use ardent spirit.

Some are ready to say, "Why should we unite with others? If we only abstain, that is enough." And others contend, that they can do more good by not uniting in any Society; and ask, "What is the benefit of Temperance Societies?"

When our fathers and mothers could not drink tea without its coming with a little paltry tax upon it, which would endanger the welfare of their children, the men of '76, and the women too, said, "We will not use it." Total abstinence was the doctrine which went, like an electric shock, through the land. And not only so, but they said that they would agree together not to buy, sell, or use the detestable thing.* They did. The effect was felt across the Atlantic. It is felt throughout this land, down to this day. It will be felt in every land, to the end of time. What was the benefit of that visible organized union? Union is strength. And organized, visible union, is consolidated, permanent, ever-growing strength.

When armies of oppression were poured in to desolate our country, had our fathers said, "We will abstain from it; we will not fight in their armies; nor will we have any visible, organized union among ourselves to oppose them, but will act single-handed, each one in his own way;" they had taken the very course which their enemies had wished. No drunkards advocate the formation and active operation of Temperance Societies. And from this fact, the friends of temperance ought to learn much. Twenty men, united by visible agreement, will ordinarily exert greater moral influence on the community, than a hundred men, with no visible organized union. And of all the means which God has blessed, to carry forward this great work, Temperance Societies are among the most efficacious.

The Committee, therefore, cannot look upon the efforts of the chancellor of the state of New York, and his associates, for the formation of a Temperance Society, in each school district of the greatest state in the Union, but with peculiar delight.† Temperance Societies in 9063 schools, embracing 500,000 children, will exert an influence that will be felt round the globe, and will tell on the destinies of men to endless ages. Some, who are afraid, and have reason to be, of a sound moral influence, may apprehend danger from such combinations; but the Committee can see in them only unmingled benefits. And, should they become universal throughout our country, our country will be saved. Three millions of children, abstaining from that fleshly lust, which wars against the body and the soul, and against all the social, civil, and religious interests of men; and educated, as they may be, and brought, through grace, under the influence of that "law which is perfect, converting the soul, sure, making wise the simple, and which is true and righteous altogether,"—*can never be enslav-*

* APPENDIX, Q. † APPENDIX, R.

ed: nor can they submit to the degradation of making efforts for the enslaving of others. That spirit which cries, "Glory to God in the highest," breathes, "good will to men." Its motto is, "As ye would that men should do to you, do ye also to them." *It will never enslave, nor be enslaved.* The Son of God makes it free, and it must be free indeed.

Some refuse to join a Temperance Society, because, they say, "We are temperate already." But should a patriot refuse to join with others for the defence of his country, and give as a reason, "I am a patriot already," he would cause his patriotism to be something more than suspected.

Should a man in apparent health refuse to unite with others to drain off a stagnant pond, that was filling a city with pestilence, and give as a reason, that he was in health already, he would give sad evidence that his heart, if not his head, was disordered. Were a conflagration raging in a city, and should a man refuse to unite with others to extinguish the flames because his own house was not on fire, he would be likely to excite little sympathy should *his* house be burnt.

Temperance Societies are designed for temperate men. Their object is, to keep all sober, who are so now; till all drunkards, who will not reform, are dead, and the world is free. No persons will do good, in Temperance Societies, except those who do not use ardent spirit, and who do not furnish it for the use of others. The fact, therefore, that a man entirely abstains himself, and is in no way accessory to the use of ardent spirit by others, instead of being a reason why he *should not*, is the very reason why he *should* join a Temperance Society. No other men will show by practice the utility of this course, which must be adopted by all men, or intemperance will never be done away. On the other hand, let men cease to use that which intoxicates, and the evil will vanish. And the way to accomplish this, is, to show, by visible, united example, the practicability and utility of this course. And to do this is the object of Temperance Societies. And no man can join them, and act perseveringly, in accordance with their spirit, without doing extensive good to his fellow men. And let all sober men do this, and Providence will do the rest. Intemperance and all its abominations will be speedily done away. If new drunkards are not made, in one generation, and that a short one, you may seek them, but you cannot find them; they will have gone to their own place, and the earth be eased of its burden.

3. Men who understand the nature and effects of ardent spirit, and who, with a knowledge of the subject, enter upon, or continue in, the business of furnishing this poison, as an article of luxury or diet, to all who will purchase, and thus assist in perpetuating drunkenness, and all its abominations, must be viewed and treated

as sharers in the drunkard's guilt, and as ripening to be partakers of the drunkard's plagues. For, in the language of the Committee of the New York State Temperance Society, who, by their labors in this cause, are rendering themselves the benefactors of the world, "Disguise that business as they will, it is still, in its true character, the business of destroying the bodies and souls of men. The vender and the maker of spirits, in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable not only with *supplying* the appetite for spirits, but with *creating* that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with *making* the drunkard.

"In reference to the taxes with which the making and vending of spirits loads the community, how unfair towards others is the occupation of the maker and vender of them! A town, for instance, contains one hundred drunkards. The profit of making these drunkards, is enjoyed by some half a dozen persons. But the burden of these drunkards rests upon the whole town. The Executive Committee do not suggest that there should be such a law; but they ask whether there would be one law in the whole statute-book, more *righteous* than that which should require those who have the profit of making our drunkards to be burdened with the support of them."

Suppose that half the persons in a town use no intoxicating liquors, and do not furnish them for the use of others, and are not accessory, by example or business, to the making of drunkards; how exceedingly unjust and oppressive, that they should be taxed for the support of them!—that men should be licensed to tempt their children to become drunkards; to excite them to the commission of crimes; and, for the sake of gain, without benefit, and greatly to the injury of the community, increase the danger of their temporal and eternal ruin! What can be more just, than that the men who cause such evils, should themselves bear the burden of them?

And should the men who sell ardent spirit have to bear not only the burden of supporting all the paupers which they make, but to bear the loss of property, the loss of character, the loss of reputation and domestic comfort which they occasion; and to bear also the loss of health, the loss of reason, the loss of life, and the loss of soul, to which they are knowingly and voluntarily instrumental; and all this, in righteousness, as a punishment for being accessory to the bringing of these evils upon others;—would they not find their burden to be inexpressibly great? and be ready, like another, when punished justly, to cry, "My punishment is greater than I can bear?" And if the killing of one man justly brought upon its author such fearful and overwhelming retribution, who can bear the indignation and wrath, tribulation and anguish, of continuing to

be knowingly and voluntarily accessory to the killing of those hundreds of thousands who are brought to an untimely grave by ardent spirit.

And as the authors and accessories of this mighty ruin live under a righteous moral government, by which every thing that is now covered will ere long be revealed, and which will render to every man according to his work,—does not humanity, patriotism, conscience, religion, and every thing dear for this life, and the life to come, urge them, without delay, whatever it may cost them, to abandon this work of death forever.

"But," says one, "if I do not sell ardent spirit, I must change my business." If so, the Committee would say, Change your business; or it may have been better for you never to have been born. You are required to change it, by your own good and that of others; by that law which requires you supremely to regard God, and to do good, and good only, as you have opportunity, to all men.

"But," says another, "if I should do this, I could not support my family." But it would be a libel on the character of God to suppose, that men cannot live under his government, and support their families, without continuing to be, knowingly and voluntarily, accessory to the ruin of their fellow men. Nine tenths of all the families in this country are supported by other kinds of business; and it is not true that the other tenth cannot be supported.

"But, if I do not sell, other people will." It may be true, that other people will traffic in human flesh and blood, if you do not; that they will steal, rob, and commit murder, if you do not. But that will not lessen the intensity and awfulness of your retribution, if you do. No more will it, if you continue knowingly, by the sale of ardent spirit, to ruin your fellow men. You may be prevented, by this, from seeing its criminality, but you will not be prevented from feeling its retribution. This you cannot escape, but by abandoning the business, and using all suitable means to lead all others to do the same.

Do this, and you escape the guilt of its continuance, and others escape its woes. You dry up, so far as you are concerned, the grand source of pauperism, crime, and wretchedness; diminish exceedingly the sickness, insanity and death; remove one of the greatest dangers, to which our social, civil and religious institutions are exposed; and one of the mightiest obstructions to the efficacy of the gospel, and all the means of grace; you remove that which, with thousands and millions, now hinders the influence of that overflowing kindness which God has opened upon a guilty world through a Savior; and which, if not obstructed and resisted, would illuminate and purify, cheer, bless and save, from the rising of the sun to the going down of the same, with a holy and everlasting salvation.

Dr. AMERICAN TEMPERANCE SOCIETY *in Account with* GEORGE ODIORNE, TREASURER. **Cr.**

1830.	To Amount paid Flagg and Gould	273 34	1830, Feb. 2.	By Balance of old account	8417 17
	Flagg and Gould for printing	70 94		Subscription by Edmund Munroe, Esq.	100 00
	Rev. E. W. Hooker for services	483 49		Thomas L. Winthrop, Esq.	30 00
	Rev. A Bond for agency	17 50		Rev. Shepard K. Kollock	30 00
	Salary of Dr. Edwards	1000 00		Heman Lincoln	10 00
	Postage, traveling expenses, public meetings, temp. pub &c	300 88		Jonathan Carleton	5 00
	Salary of Dr. Hewit from Dec., 1829, to Oct., 1830.	750 00		Solomon Stoddard	25 00
	Traveling expenses of Dr. Hewit, postage, &c.	444 33		D. S Whitney	25 00
	Dr. Woods for services	10 00		Lewis Strong	100 00
	Rev. D. O. Morton for agency	62 47		E. Williams	100 00
	for use of Park St Church for annual meeting	6 00		Daniel Noyes	10 00
	for discount on foreign bills	1 27		Nathan Griggs	9 00
	for loss on spurious bank bill	2 00		William P. Greene	300 00
	Account book	0 38		Calvin Haven	10 00
	for collecting subscriptions	14 62		Thomas Day	5 00
	for postages and advertisement	1 43		Rev. E. Cornelius	76 67
	Dr. Edwards on account	100 00		Rev B Tappan	9 00
	for the promotion of the cause in the State of New York, under direction of N. Y. Temperance Society	400 67		A. Redington	3 00
	Balance	2884 51		William Bridge	2 00
		$13693 26		Henry Williams	1 00
				W. S Wheeler	2 00
				Citizens of Cambridgeport	5 00
				Citizens of Bangor, Me.	12 25
				Citizens of Dalton	6 00
				Members of 1st Church, Randolph	32 56
				Auxiliary Society, New Bedford	5 00
				Young Ladies, Hallowell, Me	5 00
				Officers and Students Amherst College	25 00
				Amherst West Parish Temperance Society	10 50
				$30 of which to constitute Dr. Humphrey a life member.	
				P. Coffin	10 00
				Dedham Auxiliary Temperance Society	48 47
				Collected by Dr. Edwards	2065 78
				Collected by Dr. Hewit	635 75
				Interest	788 17
					5494 09
				Deduct amount refunded Wm. Gardiner	18 00—5476 09
					$13693 26

STATE OF THE FUND.

Notes on Interest	5066 46
Interest due	94 20
Cash	3723 85
	$8,884 51

BOSTON, *March* 28, 1831. I have examined the foregoing account, which I find correctly cast and properly vouched.

HENRY HILL, AUDITOR

GEO. ODIORNE, TREASURER.

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Colchester, Col. Guy Bigelow.
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Daniel Wadsworth, Esq.
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Rev. Joel H. Lindsey.
Litchfield, Hon. Benjamin Tallmadge.
Lyme, Charles Griswold, Esq.
New Haven, Rev. Jeremiah Day, D. D.
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Hon. David Daggett.
Rev. Chauncy Goodrich.
Norwich, William P. Greene, Esq.
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Caroline, Joseph Speed, M. D.
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Geneva, *Rev. Henry Axtell, D. D.
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New York, Ansel W. Ives, M. D.
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Newark, Hon. Theod. Frelinghuysen.
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Rev. Baxter Dickinson.
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Princeton, Samuel Bayard, Esq.
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Rev. C. Hodge.
Trenton, Rev. J. W. Alexander.
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PENNSYLVANIA.

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Rev. T. M'Auley, D. D. LL. D.
Robert Ralston, Esq.
Rev. Thomas H. Skinner, D. D
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Hamp. Sydney, John H. Rice, D. D.
New Canton, Gen. J. H. Cocke.
Richmond, Rev. Robert Semple.
Rev. William J. Armstrong.

ILLINOIS.

Rev. Edward Beecher.

APPENDIX.

A. (p. 1.)

When treated of by medical writers, and arranged according to its effects on the human body, distilled spirit is placed in the same class, and considered under the same relations, with henbane, deadly night-shade, tobacco, hemlock, opium, and various other poisons; and, in another point of view, as exerting an influence on the human system similar to the continued action of the contagion of the plague, typhus fever, and small-pox. Discovered at first by a Mohammedan alchemist, while torturing the wholesome gifts of a beneficent Creator, in search of a universal solvent, by which to extract gold from its hidden recesses, and minutest state of division, distilled spirit continued, for centuries, to be employed in their mysterious, and, in general, vain inventions; and it was not till more than fifty centuries of the world's history had passed away, that the unhappy ingenuity of a Spanish physician, first suggested its use as a remedy in disease; nor till several centuries afterwards, that the popular taste established it as a remedy in health. How literally it has since, in innumerable instances, in this latter character, realized the Italian epitaph, "I was well; I would be better; and here I am!" (*Glas. Temp. Record*, vol. i. p. 18.)

Till the reign of William and Mary, ale had been the common beverage of the laboring classes in England. But no sooner was ardent spirit ingrafted in their habits by an act for the encouragement of distillation, than its employment became so excessive as to call for legislative interference; and it was not till 1751, that the measures of the government were successful, in bringing back the consumption of ale to its original quantity; before which, according to Smollet, "such a shameful degree of profligacy prevailed, that the retailers of this poisonous compound (gin) set up painted boards in public, inviting the people to be drunk for the small expense of a penny; assuring them that they might be dead drunk for twopence, and have straw to lie on till they recovered, for nothing." From this time till the removal of the restrictions on the sale of gin, in 1827, beer continued to be again the favorite drink of the English workmen; but immediately on the nation being again,

the second time, exposed, with all its ale-quaffing habits, to the light, diffusive, and agreeable stimulus of distilled spirit, it fell;—the thirst for the new liquor spreading with the rapidity of lightning, and its consumption increasing, in two years, twelve millions of gallons. (*Do.* vol. ii. p. 4.)

Distilled spirits began to be prepared on the continent of Europe, on a large scale, in the commencement, and was first introduced into this country in the latter end, of the 16th century; and in the comparatively short period which has elapsed since, its consumption has extended in the United Kingdom, to about 40,000,000 gallons per annum. The earliest notice of its application to the purposes of ordinary life, which we have seen, is its exhibition, as a supposed preservative from cold and damp, to the laborers in the Hungarian mines; and Cambden mentions it as having been adopted in 1581, for the first time, as a cordial, by the English soldiers engaged in assisting the Dutch in the Netherlands. And from this little cloud, no bigger than a man's hand, has been evolved the mighty mass, which is now suspended over our country, and pouring its fiery streams into all the currents of public and domestic intercourse. (*Do.* p. 50.)

It was not till the end of the 13th century, that spirits of wine, impregnated with certain herbs, was introduced into use as a remedy in the treatment of disease. The first ardent spirit known in Europe was made from grapes, and sold as a medicine both in Italy and Spain. The Genoese afterwards prepared it from grain, and sold it in small bottles, at a very high price, under the name of *aqua vitæ*, or the *water of life*. Down to the 16th century, it continued to be kept exclusively by the apothecary, and its use restricted to medicine. (*Jour. of Hum.* vol. ii. p. 145.)

It appears, however, that as early as the reign of Henry VIII., a liquor termed *aqua vitæ*, supposed to have been brandy, was known in Ireland; it being decreed by that monarch, that there be but one maker of *aqua vitæ* in any borough or town. In 1556, an act of parliament was passed at Drogheda, against distilling it at all; it being described, in the language of the act, as "a drink nothing profitable to be daily drunken and used." (*Do.* p. 149.)

B. (p. 2.)

Of 286 persons in the Lunatic Asylum in Dublin, 115 were known to have been deprived of reason by intemperance, and there is reason to believe that this was the case also with many others.

In four years, from 1826 to 1829 inclusive, 495 patients were admitted into the Liverpool Lunatic Asylum; and 257 of them were known to have brought on their derangement by drinking; and this was supposed to have been the case with many others.

A distinguished medical gentleman, who has had extensive experience with regard to this malady, states, that more than one half, and probably three fourths, of all the cases of insanity which have come under his notice, were occasioned by excessive drinking. In the Pauper Lunatic Asylum in Middlesex, the number of patients increased in one year from 825 to between 1100 and 1200; and principally by an increase of the use of gin. (*Jour. Hum.* p. 105.)

"The comparative sobriety of the French nation is familiar to every one; and Dr. Esquirol states the proportion of the insane from inebriety, at one of the asylums in Paris, to amount only to about one thirteenth of the whole; while Dr. Crawford, of the Richmond Lunatic Asylum of Dublin, reports the proportion of the same description of patients throughout Ireland to be as high as one half of the total insane. The prodigious increase of insanity in Great Britain—amounting, according to Sir Arthur Haliday, to two thirds within the last twenty years—may, with great justice, be ascribed, in some degree, to the more general use of spirituous liquors within that period; and this view receives much confirmation from the melancholy fact, that in Scotland the proportion is higher than in either England or Wales. In England, it is said to amount only to about one insane person in every 1000 of the population; in Wales, to one in every 800; and in Scotland, to one in every 574." (*Temp. Rec.* No. 2. vol. i. p. 20.)

And why should this not be the case? "What," says Dr. Kirk, "is the nature of ardent spirits? All of them contain, as their basis, alcohol—a narcotic stimulant, possessing properties of the kind that opium does; which you know to be a *poison*,—with this addition, that it is more immediately irritating to the tissues of the body to which it is applied, than opium is. It mixes with the food and juices of the stomach, and in the act, time after time, injures the coats of that organ. It mixes with the chyle, which is to form part of the mass of blood, and is carried with it into the circulation—courses through every vessel, and is exhaled at every pore. You feel it pollute the respiration of the drunkard, when he blows his nauseous breath upon you. The liquor has been absorbed into the blood, is circulating through the lungs at every respiration, is exhaled from the numerous vessels containing the circulating blood of these organs. The vessels of the brain, as well as other parts, are loaded with it. I dissected a man who died in a state of intoxication after a debauch. The operation was performed a few hours after death. In two of the cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. When

we smelt it, the odor of whiskey was distinctly visible; and when we applied the candle to a portion in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon for some seconds." (*Dr. Kirk's Address to the Leven Temperance Society*, p. 6.)

No wonder it destroys reason. It is a poison in the brain. And no wonder that those who take even a little of it, have less reason than those who take none; and that those who take it daily are so much more exposed, and their children also, to insanity, than those who entirely abstain from it.

"The love of strong drink," says Dr. Peirson, "and the proneness to mania, are, with respect to each other, interchangeable causes."

C. (p. 9.)

Should each individual in our country adopt the same course, the following are some of the advantages which would result from it:—

1. They would enjoy better health, be able to perform more labor, and would live to a greater age.

2. The evils of intemperance would soon be done away; for all who are now intemperate, and continue so, will soon be dead, and no others will be found to succeed them.

3. There will be a saving, every year, of more than *thirty millions of dollars*, which are now expended for ardent spirits. There will be a saving of more than two thirds of all the expense of supporting the poor, which, in Massachusetts alone, would amount to more than $600,000 annually. And there would be a saving of all that idleness and dissipation which intemperance occasions, and of the expense of more than two thirds of all the criminal prosecutions in the land. In one of our large cities, in which there were 1000 prosecutions for crimes, more than 800 of them were found to have sprung from the use of ardent spirits.

4. There would be a saving of a vast portion of sickness; and of the lives, probably, of 30,000 persons every year.

Let these four considerations be added together, and traced in their various bearings and consequences upon the temporal and eternal welfare of men; and then let each individual say, whether, in view of all the evils connected with the practice of taking ardent spirit, he can, in the sight of God, be justified in continuing the practice. That it is *not necessary*, has been fully proved. No one thinks it to be necessary, except those who use it. And *they* would not think so, if they were not in the habit of using it. Let any man *leave off entirely* the use of ardent spirit, for only one

year, and he will find by his own experience that it is not necessary or useful. The fathers of New England did not use it, nor did their children. They were never, as a body, in the practice of taking it. And yet they enjoyed better health, attained to a larger stature, and, with fewer comforts of life, performed more labor, endured more fatigue, and lived, upon an average, to a greater age, than any generation of their descendants who have been in the practice of taking spirit. As it was not necessary for the fathers of New England, it is certain that it is not necessary for their descendants, or for any portion of our inhabitants. Hundreds of healthy, active, respectable and useful men, who *now* do not use it, can testify that it is not necessary. And this will be the testimony of every one who will only relinquish entirely the use of it.

It is by the temperate and habitual use of ardent spirit, that *intemperate appetites* are formed. And the temperate use of it cannot be continued, without, in many cases, forming intemperate appetites; and after they are formed, multitudes will be destroyed by their gratification.

Natural appetites, such as are implanted in our constitution by the Author of nature, *do not by their gratification increase in their demands*. What satisfied them years ago, will satisfy them now. But *artificial appetites*, which are formed by the wicked practices of men, are *constantly increasing in their demands*. What satisfied them once, will *not* satisfy them now. And what satisfies them now, will not satisfy them in future. They are constantly crying, "*Give, give.*" And there is not a man, who is in the habitual use of ardent spirits, who is not in danger of dying a drunkard. Before he is aware, an intemperate appetite may be formed, the gratification of which may prove his temporal and eternal ruin. And if the practice should not come to this result with regard to himself, it may with regard to his children, and children's children. It may with regard to his neighbors and their children. It may extend its baleful influences far and wide, and transmit them, with all their innumerable evils, from generation to generation.

Can, then, *temperate, sober men be clear from guilt*, in continuing a practice which is costing annually more than $30,000,000; increasing more than three-fold the poor rates and the crimes of the country; undermining the health and constitution of its inhabitants; and cutting off annually 30,000 lives?

There is tremendous guilt somewhere. And it is a truth which ought to press with overwhelming force upon the mind of every sober man, that a portion of this guilt rests upon *every one* who, with a knowledge of facts, continues the *totally unnecessary and awfully pernicious practice of taking ardent spirits*. Each individual ought, without delay, in view of eternity, to clear himself,

and, neither by precept nor example, ever again encourage or even connive at this deadly evil. (*Well-conducted Farm*, pp. 9, 10, 11.)

D. (p. 9.)

On the 26th of June, 1811, the General Association of Massachusetts appointed Rev. Samuel Worcester, D. D., Rev. Jedediah Morse, D. D., Rev. Abiel Abbot, Rev. Benjamin Wadsworth, Reuben D. Mussey, M. D., William Thurston, Esq., Joseph Torrey, M. D., and Jeremiah Evarts, Esq., a committee to coöperate with committees of the General Assembly of the Presbyterian church, and the General Association of Connecticut, in devising measures which may have an influence in preventing some of the numerous and threatening mischiefs, that are experienced throughout our country, from the excessive and intemperate use of spirituous liquors. This committee met at different times for consultation, corresponded on the subject, and, finally, determined to make an effort for the formation of a State Society for the Suppression of Intemperance. A sub-committee, consisting of Dr. Worcester, Dr. Torrey and Mr. Wadsworth, was appointed to prepare a Constitution. After being presented to the whole committee, and adopted, it was presented, by them, to a more general meeting, in Boston, on the 4th of February, 1813. At another meeting at the State House, on the 5th, the Constitution was adopted, and a Society formed, called THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE. The object, as expressed in the second article of the Constitution, was, "*To discountenance and suppress the too free use of ardent spirit, and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality.*"

For a number of years, this Society languished. Some of its members, at length, advocated its dissolution; and others retired from it in despair. In the language of the late Hon. Isaac Parker, Chief Justice of the Supreme Court of Massachusetts, in a letter dated Boston, 25th May, 1829, "Many, seeing no happy results, after many years of effort, have retired from the field in despair. I am one of this number; but I now see, and rejoice in it, that, however desperate the disease, it is at last yielding to the power and skill of the great Physician above, through the instrumentality of the human agents he has employed. The National Society, established here a few years ago (meaning the American Temperance Society), has given great decision to the preëxisting Massachusetts Society, and

both together, with the aid of country and town associations, and influential individuals, have been the secondary causes of working the greatest moral change which has ever taken place in this community."

The Massachusetts Society still continues its operations, and, since it has directed its efforts to the promotion of *entire* abstinence from the use of ardent spirits, has been productive of much good.

In February, 1813, the same month in which the Massachusetts Society for the Suppression of Intemperance was formed, the Rev. Heman Humphrey, of Fairfield, Connecticut, commenced in the Panoplist and Missionary Magazine, a periodical published in Boston, edited by Jeremiah Evarts, Esq., a series of six numbers, on the causes, progress, effects, and remedy of intemperance in the United States. In the closing part of these numbers, he said, "If farmers and mechanics would agree not to drink spirits themselves, and not to provide them for their workmen; if, instead of furnishing liquor, they would give additional compensation to laborers, furnishing them, at the same time, with a generous supply of nutritious and palatable drinks,—a very large advance would be made toward banishing the fiery products of the distilleries from the field and the shop. And this would be no inconsiderable part of that general reformation, which is so loudly called for, with regard to the use of ardent spirits."

Though this suggestion was not extensively followed, even by those who were laboring for a reformation, yet the facts which have been developed since the formation of the American Temperance Society, abundantly prove the correctness and importance of the above remarks.

E. (p. 16.)

The following notices have been extensively circulated, both in this country and in Europe.

"These discourses (Dr. Beecher's on Intemperance) were composed and delivered at Litchfield, in the year 1826. Since that time, the American Society for the Promotion of Temperance has been formed, and is now (1827) in successful operation."

"Temperance Societies took their origin in America, in the following manner:—The Rev. Dr. Beecher, deeply impressed with the evils of drunkenness, attacked that vice from the pulpit with so much vigor as to engage public attention, and to lead to the formation of Societies, in many parts of the Union, for its suppression."

By a recurrence to the dates, it will be seen that the impression

made by the above notices is not in accordance with the facts. Dr. Beecher's sermons had *no* influence in the formation of the American Temperance Society. It was not then known, by those who formed the American Temperance Society, that those sermons had been preached, though, after they were published, in 1827, they exerted a powerful and extensive influence in aiding its operations.

F. (p. 23.)

"It ought to be mentioned, to the honor of the bar of Berkshire, that they have, I believe unanimously, entered into a compact which they strictly execute, to promote the cause of temperance by example and otherwise. They have banished all ardent spirits from their houses at home, and their lodgings when at court, making literally *no* use of them. They have also discarded the use of wine, which, at first, I thought might be carrying the thing too far, because extremes generally cause revulsions; but, upon hearing their reasons, I am satisfied they are right. They do not object to wine, as, of itself, used in moderation, hurtful; but the use of it in a great measure destroys the power of example, and tends much to defeat the effect of any remonstrance they may have occasion to make to those who are destroying themselves and families by hard drinking. The poor man, when urged to refrain, is apt to retort, 'Why, if we could afford to drink wine, as you do, we certainly would not drink rum; but we must have something, as well as you; and rum is the cheapest thing we can get.' It is necessary to show such people that there is no need of *any* stimulants." (*Judge Parker's letter to Dr. Warren.*)

G. (p. 32.)

Henry Guise, of Stark county, Ohio, was, on the 12th of October, 1830, elected to the office of sheriff of the county. His election was contested on the ground of his having treated the electors with ardent spirits. The following, delivered by Judge Hallock, is the decision of the court:—

"The Court here find, that the said Guise, on the 12th day of October, 1830, it being the day of holding the election in Stark, for sheriff, at the tavern of Henry Husser, in the town of Canton, in said county, did give, by himself and agent, to divers electors

of said county, between two and three gallons of spirituous liquors, to wit, whiskey, brandy, and rum, with the intent to procure the election of said Guise to the office of sheriff of said county; he, then and there, being a candidate for said office, at said election.

"Whereupon the Court do now here adjudge the said election of said Guise to said office void; and the office of sheriff of said county vacant." (*Pitts. Her.*)

H. (p. 33.)

Desertions from the Army in seven Years.

Year.	Number.	Cost.	Tried by Courts-martial.
1823	668	$58,677	1093
1824	811	70,398	1175
1825	803	67,488	1208
1826	636	54,393	1115
1827	848	61,344	991
1828	820	62,137	1476
1829	1083	96,826	
Total,	5,669	$471,263	7,058

(*Report of the Secretary of War, Feb. 22, 1830.*)

"Ardent spirit should be discontinued, in the army, as a part of the daily rations. I know from observation and experience, when in the command of the troops, the pernicious effects arising from the practice of regular, daily issues of whiskey. If the recruit joins the service with an unvitiated taste, which is not unfrequently the case, the daily privilege and the uniform example soon induce him to taste, and then to drink his allowance. The habit being acquired, he, too, soon becomes an habitual toper." (*Adjutant Gen. Jones's statement.*)

"The proceedings of courts-martial are alone sufficient to prove that the crime of intoxication almost always precedes, and is often the immediate cause of desertion. And I am, moreover, convinced, that most of the soldiers, who enter the army as sober men, acquire habits of intemperance principally by falling into the practice of drinking their gill, or half gill, of whiskey, every morning. I have known sober recruits, who would often throw away their morning allowance, but whose constant intercourse with tipplers would soon induce them to taste a *little*, and, in time, *a little more*, until they became habitual drunkards. I am therefore decidedly of opinion, that the whiskey part of the ration does, slowly, but *surely*, lead men into those intemperate and vicious habits, out of which grow

desertions and most other crimes. In support of this opinion, I will only advert to one other document. It is the subjoined extract of a letter from one of the most excellent and exemplary officers of the army, which contains little or nothing more than the verbal statements which I have received upon the same subject, from many other meritorious officers." (*Maj. Gen. Gaines's statement.*)

"I have served extensively as the recorder of regimental courts-martial, and do not hesitate to say, that five out of six cases of the crimes which are proved before these courts, have resulted from intemperance; and nine years' experience in the army has convinced me, that no inconsiderable proportion of the desertions occur in consequence of intemperate drinking, either of the deserters themselves, or others; I say *others*, because bad treatment from petty officers, while under the influence of ardent spirits, has caused many to become disgusted with the service, and finally to desert.

"I have known cases like the following, and think them not uncommon. A non-commissioned officer, either inebriated or not, oppresses a young soldier, who complains to his commander; the subject is investigated by him; and the witnesses upon whom the complainant relied to sustain his charge, either from fear of the displeasure of their non-commissioned officer, or from being bribed to hold their peace, by whiskey, "know nothing." The petty officer produces his witnesses, bought with spirits, to exculpate himself, and perhaps cast blame upon the complainant. The accused, thus cleared, is prompted by revenge to render the situation of the soldier as irksome as possible, who, despairing of redress, deserts." (*Lieut. Gallagher's statement.*)

I. (p. 34.)

Letter from Thomas Sewall, M. D., of Washington, to John C. Warren, M. D., of Boston

WASHINGTON CITY, *December* 29, 1830.

DEAR SIR,

You will rejoice to learn that the cause of temperance, for which so much has been accomplished at the North, is extending its influence over the South and West. For several weeks past, the Rev. Dr. Edwards, General Agent of the American Temperance Society, has been with us, and has given a powerful impulse to the subject in this District. He has proceeded on the plan of addressing the different religious congregations, and of forming a

Temperance Society in each. He has already constituted several on this principle. Last Sabbath evening, he delivered a discourse to a large and crowded audience, in the Foundery Chapel in this city,—embracing the head of the War Department, the Major-General of the army, and other distinguished citizens and strangers. On this occasion, he came forth with an array of facts and arguments altogether overwhelming, to which the audience listened for more than an hour with the most intense interest. At the close of the discourse, he proposed that a Temperance Society should be formed. A paper was passed through the congregation, and in a few moments upwards of one hundred names were enrolled; and, what we regard as highly important, no door was left open for the use of ardent spirit as a medicine,—no permission to use it when indisposed. The following is the form of the pledge given:—"Believing that the use of ardent spirits is not only needless, but hurtful; that it is the cause of forming intemperate appetites and habits; and that, while it is continued, the evils of intemperance cannot be prevented; we therefore agree that we will not use them, that we will not provide them as an article of entertainment, and that we will, in all suitable ways, discountenance the use of them in the community."

While we are convinced that there is no case in which ardent spirit is indispensable, and for which there is not an adequate substitute, we are equally assured, that, so long as there is an exception allowed, and men are permitted to use it as a medicine, so long we shall have invalids and drinkers among us. Only let our profession take a decided stand upon this point, and intemperance will soon vanish from our country.

Among other cheering indications which present themselves, it gives me pleasure to be enabled to state, that the members of Congress generally manifest a deep interest in the cause, and avail themselves of every opportunity to procure such publications on the subject as are calculated to impart information or excite to action, and are disseminating these among their constituents. The Secretary of War and the Major General of the army appear fully sensible of the evils of intemperance, as known to exist among our soldiers, and are ready to adopt every suitable measure to eradicate it. An order has already been issued for suspending the rations of ardent spirit to the soldiers, in order that a fair experiment may be made, to ascertain whether its disuse in the army be not practicable,—an experiment which, I doubt not, will demonstrate the utility of the measure, and constitute a new era in the history of military life.

Very truly, your friend,

THOMAS SEWALL.

DR. WARREN.

Remarks by Dr. Warren.

The information contained in Dr. Sewall's letter appears to me to be of great importance to the morals and happiness of our country. If the heads of departments and members of Congress take an interest in discouraging the use of ardent spirits, the amount of misery which will be prevented, must be great beyond calculation. —The suspension of the rations of spirituous liquors to the army is a measure that may be very useful. Its good effects will, I fear, be much diminished by the permission to sutlers to sell spirits to the soldiery, under permission of an officer. The consequence of this arrangement will be, that some officers will grant this permission, while others will refuse it; and in this way discontent will arise, and the most valuable officers in the army become unpopular and obnoxious.—The way seems to be open for a total prohibition; and certainly an order to this effect would greatly increase the efficiency of the army. The opinion of great bodies of physicians, given in the most solemn manner, is unfavorable to the use of spirits; and I cannot find language strong enough to repeat and impress the fact, that these articles do not give strength, but weakness. A momentary flush of power may be excited under their first impulse; but this is soon followed by a moral and physical failure of strength, and a loss of that steady, unyielding courage necessary to the support of a regular engagement.

The necessity of using ardent spirits in medicine is extremely limited. Now and then a solitary instance presents itself, in which there seems to be some reason for preferring alcohol to other articles. In the greater number of cases of disease requiring the use of stimulant liquids, wine is to be preferred to alcohol; and the importance of this is much less than was thought a few years since.

In the year 1827, the Mass. Medical Society passed a resolution to discourage the use of alcohol and its preparations in the treatment of diseases. Since this was done, the use of brandy as a medicine has been greatly diminished; and the spirituous preparations or tinctures are almost banished from the prescriptions of the physician, excepting where the quantity employed is so minute as to be of no consideration in regard to its alcoholic properties. A highly respectable apothecary stated to me that, since the passage of the resolution alluded to, the amount of tinctures sold by him had diminished in the proportion of five parts out of six.

The reservation of the use of alcohol for cases of sickness appears to be of little importance in a medical way, and, if it leads to practical abuses such a reservation should not be made.

Letter from a Gentleman connected with the Army.

January, 25, 1831.

SIR,

The cause of temperance in the army has for a year or two past engaged the attention of some of our best and most enlightened men in Congress, and many plans have been devised to remedy an evil which all must acknowledge to be great.

With this intention, perhaps, the Secretary of War has lately issued an Order (of which the following is the purport) prohibiting the regular issues of spirits to the soldiers, *to wit:*

1. Regular issues of spirit are prohibited.

2. Extra issues of liquor to men on fatigue duty or extra service, being established by law, are still continued.

3. Soldiers are permitted to purchase from the sutler, at the "discretion of his company commander, a quantity of ardent spirit not to exceed two gills daily."

This order will not answer the desired purposes; but, on the contrary, I fear it will do more evil than good,—and for the following reasons:

1. The order will have an unequal operation, because some companies in the army will be permitted to purchase from the sutler two gills, some one gill, daily; and some none. This distinction will tend to create uneasiness and dissatisfaction in the minds of those who think themselves not as highly favored as their comrades.

2. This order will not only have an unequal operation as regards different companies, but also in the same company at different times. The better to illustrate my meaning, I will suppose a case, which not only exists now, but always will exist, so long as we have an army:

There are two companies living together at a military station. The commanding officer of one exercises his "discretion," and permits his men to purchase two gills a day; while the other commander will not suffer his men to buy a drop. Let me ask any candid person, if such a state of things is not likely to produce mischief.

I carry my instance still farther, and suppose (what is neither impossible nor unlikely) that, after a few months, both these commanders are relieved, and the companies commanded by officers having different views and feelings from their predecessors. The company, therefore, which, until now, has been temperate, is allowed the utmost latitude in drinking, and that which has been indulged in the free use of ardent spirit, is now reduced to entire abstinence.

In the frequent mutations of military command, these cases must occur; and will they not have a direct and necessary tendency to make soldiers dissatisfied with their situation? And will not desertions and other crimes grow out of them? To-day indulged in dram-drinking—to-morrow enjoined total abstinence—and so on through the alternations of temperance and ebriety,—will not soldiers feel that they are the helpless objects of capricious tyranny?—And will they not be likely, by open acts of mutiny to resist, or by desertion to flee from such an odious and senseless despotism?

The evils of drinking—great as they are, and dreadful in civil life,—are still greater in the army. Many acts which, committed by citizens, would be trifling and venial, would, if committed by soldiers, be of a serious nature, and be visited with instant and severe retribution. Otherwise discipline and subordination would cease.

A proportion of at least nine tenths of crimes committed in the army can be safely and certainly traced to excessive drinking; and there is no way, that I can see, of removing this evil entirely, except by *legalizing* temperance.

Let Congress pass a law prohibiting, under any circumstances, the issue or sale to the soldier of the smallest quantity of spirit. Such a law might, and probably would, at first, give uneasiness to some confirmed tipplers; but soon it would be cheerfully acquiesced in, because the *law* would make no invidious distinctions, and all would fare alike. Our army would gradually, though certainly, become temperate, and its moral and religious character be so far improved as to be an honor as well as safeguard to our country.

I am, sir, with respect,

Dr. ——— your obliged servant.

J. (p. 36.

In the city of Washington, there were granted in the last year 60 tavern licenses, 34 grog-shop licenses, 4 confectionary licenses, and 126 licenses to retail spirits in quantities not less than a pint—making in all 224 licensed houses. If daily sales under these licenses were 1½ gallons each, the quantity thus sold amounts to 122,528 gallons annually. The population of the city, by the late census, is not quite 19,000; so those sales will average more than 6½ gallons to each person, which is also the average of 33 estimates made in various parts of the United States: we may therefore safely say that the quantity of ardent spirits consumed in the United States two years ago, was at least equal to 6 gallons for each per-

son; and, as the population of the United States was, at that time, about 12,000,000, the quantity consumed in the United States was 72,000,000 gallons.

Having alluded to the number of licenses granted by the city of Washington, I cannot forbear to notice the bad policy of making the sales of ardent spirits the source of revenue.

The amount raised annually by the sale of licenses in that city, is about six thousand dollars. The expense of supporting the poor is about three thousand five hundred dollars, three fourths of which are admitted, by the overseers of the poor, to have been caused by the use of ardent spirits, and to be a charge upon the amount raised by the sales of those spirits—leaving the net revenue from that source 3375 dollars. The quantity of spirits consumed, to raise this small revenue, is 122,528 gallons, which cost the consumers not less than 60,000 dollars, which are worse than lost to the city, and this is the amount paid by the city to its tax-gatherers, the retailers of spirits, for collecting the paltry revenue of 3375 dollars. This amount of loss would probably be doubled if we were to add the loss of labor and lives, and the expenses of litigation, caused by the use of the ardent spirits sold under the authority of those licenses.

We have estimated the whole quantity consumed in the United States at 72,000,000 gallons:—let us for a moment imagine in what proportions this quantity is probably distributed among the people of the United States.

The women and children under 16 years of age, according to the census of 1810 and of 1820, constitute three fourths of the whole population of the United States.

It can hardly be supposed that any considerable quantity of ardent spirits is drunk by the children, and, it is to be hoped, a very small proportion by the women. We will suppose, however, that the women and children consume one sixth of the whole quantity; say 12,000,000 gallons.

Of the men over 16 years of age, constituting one fourth of the whole population, one half, probably, consist of those who wholly abstain, and of those who do not drink habitually, and who may therefore average half a gill a day; one eighth of 12,000,000 is 1,500,000 persons, at half a gill a day, equal to 8,554,687½ gallons.

One half of the residue of the men, being one sixteenth of the whole population, equal to 750,000 persons, may be habitual temperate drinkers, averaging three half gills a day, amounting to 12,832,031¼ gallons. One half of the remaining men, being $\frac{1}{32}$ of the whole population, equal to 375,000 persons, may be regular topers, and occasional drunkards, who average 3 gills a day, equal to 12,832,031¼ gallons.

Population.				*Gallons.*
9,000,000	. .	consume	. .	12,000,000
1,500,000	. .	"	. .	8,554,687½
750,000	. .	"	. .	12,832,031¼
375,000	. .	"	. .	12,832,031¼
11,625,000	. .	"	. .	46,218,750
375,000	. .	"	. .	25,781,250
12,000,000	. .	"	. .	72,000,000

These quantities added make 46,218,750 gallons; which, deducted from the whole quantity consumed, 72,000,000 gallons, will leave 25,781,250 gallons to be divided annually among the 375,000 remaining men, who will average more than six gills a day, and who will, of course, be confirmed drunkards.

This estimate supposes that one in every 16 is an habitual temperate drinker, and that one in every 32 is a regular tippler and occasional drunkard, and that one in 32 also is a confirmed drunkard.

Whether this distribution of the quantity be correct or not, it is morally certain that the whole quantity is annually consumed, or rather *was* consumed prior to the year 1828, when the influence of the Temperance Societies began to be generally felt.

When we consider that a large portion of the ardent spirits consumed is of foreign manufacture, and that much of the domestic is mingled with the imported liquor, and sold to the consumer as foreign, at 1¼ or 1½ dollar a gallon—that the foreign spirits used in taverns is sold at 4 dollars a gallon—and that even the whiskey at the dram-shops is retailed at 1 dollar 28 cents to 2 dollars a gallon—there can be little doubt that the average price to the consumer is at least 66⅔ cents a gallon.

Seventy-two millions of gallons of ardent spirits, at 66⅔ cents is *forty-eight millions of dollars.*

This amount is annually lost to the country; as much lost as if as many dollars were actually cast into the sea; for the spirits are consumed without the least benefit in return.

The grain destroyed, the labor of raising the grain, and converting it into spirits, the fuel consumed in the manufacture, are all lost to the country.

Although the farmer is paid for his grain, and the distiller for his liquor, yet the poor man who buys it, gets no return but poverty, disease and misery. To him, and to the country, it is worse than a total loss.

The wealth of a country arises from the produce of the soil and the labor of the inhabitants. The loss of labor, therefore, is the loss of wealth.

There are, in the United States, 375,000 regular drunkards. These, upon an average, do not earn more than two thirds as much as if they were sober.

Here is an annual loss of 100 days' labor of each drunkard, worth, if he were sober, at least 40 cents a day; making a loss of 15,000,000 of dollars per annum.

It is estimated that, of the habitual drunkards, one in ten annually comes to a premature death, and that their term of life is, upon an average, shortened ten years. Of the 375,000 regular drunkards, therefore, 37,500 are killed annually by ardent spirits, and ten years' labor of each of them is lost to the country. It is reasonable to suppose that each of them, if sober, might have earned, upon an average, 50 dollars a year more than the cost of his support. The loss of ten years' labor of 37,500 men, at 50 dollars per annum, is a loss of 18,750,000 dollars.

It is admitted, on all hands, that at least three fourths of the whole cost of crime in the United States, is chargeable to the use of ardent spirits.—Mr. Hopkins, of New York, who seems to have been very cautious in his estimates, has stated in his communication to the Executive Committee of the New York State Society for the Promotion of Temperance, published in the first annual Report of that Society, that the result of his calculation gave a total amount of *eight million seven thousand dollars* as the cost of crime to the United States—three fourths of which, chargeable to intemperance, is *six million five hundred and twenty-five thousand dollars.*

It is also generally admitted, that three fourths of the cost of pauperism is chargeable to the same cause.

Mr. Hopkins, in the same communication, estimates the whole annual cost of pauperism in the state of New York, exclusive of the city, to be 3,800,000 dollars, the whole of which, he thinks, might be fairly charged to intemperance. I, however, take only three fourths of it, which is *two millions eight hundred and fifty thousand dollars.*

To these might be added the expense of those paupers who are supported wholly or partially by private and individual charity;—orphan asylums, insane and other hospitals, and houses of refuge for juvenile offenders—and the loss of labor of prisoners confined for trial, or for punishment by simple imprisonment, or for debt—three fourths of all which are properly chargeable to the use of ardent spirits. The amount of private charity is probably much greater than that of public.

The corporation of the city of Washington pays annually, for the support of the poor, about *three thousand five hundred dollars.*

The population is *nineteen thousand*, consisting of about *three thousand five hundred* families; surely the average amount of private charities must be more than one dollar a year for each family.

We may add, therefore, for this item, another sum of *two million eight hundred and fifty thousand dollars* paid by the temperate for the intemperate.

The average number of prisoners in the jail of the county of Washington, committed on criminal prosecutions, is about 30. The population of the county is nearly *thirty thousand.* At that rate, the average number of criminal prisoners in the United States is *twelve thousand;* the labor of each of whom, if sober, would be worth, upon an average, probably 50 dollars a year, beyond the cost of his support, amounting to *six hundred thousand dollars*—three fourths of which, chargeable to intemperance, is *four hundred and fifty thousand dollars.*

Let us now put these items together, and count the cost of the consumption of ardent spirits in the United States.

	Dollars.
1st—72,000,000 gallons of ardent spirit, at 66⅔ cts.,	48,000,000
2d—100 days' labor, of 375,000 drunkards, lost, at 40 c.,	15,000,000
3d—10 years' labor, of 37,500 men, killed by ardent spirits, at 50 dollars per annum for each man,	18,750,000
4th—¾ of the cost of crime to the United States, .	6,525,000
5th—¾ of the cost of pauperism to the United States,	2,850,000
6th—¾ of the amount of private charities, ...	2,850,000
7th—¾ of 1 year's labor of 1200 prisoners lost, at $50	450,000
The annual loss to the country by the use of ar. spirits is	94,425,000

In this estimate, no account is taken of the loss of the labor of the paupers, prisoners confined for debt, nor of the cost of litigation created or excited by the use of ardent spirits, nor the salaries of judges, the expenses of jurors, nor of the fees of counsel.

How many paupers must be made by the abstraction of *ninety-four millions* of dollars annually from the small earnings of that class of society upon which the greater part of this loss must fall! And what immense benefit would the inhabitants of this country derive from ninety-four millions of dollars expended annually for their best interest and comfort!

An annuity of ninety-four millions would, in twenty years, with simple interest only, at six per cent. per annum, upon each year's annuity, from the time it became payable to the end of the twenty years, amount to 3,064,800,000 dollars. The valuation of all the lands, houses and slaves in the United States, in the year 1815, exclusive of Virginia, South Carolina and Tennessee, who agreed to pay their quotas of the direct tax without a valuation, was

	1,479,735,098 45-100	dollars.	If we add for
Virginia,	200,000,000	"	
S. Carolina,	48,862,192	"	
Tennessee,	42,715,618	"	the aggregate will be
	1,771,312,908 45-100	"	

And if we suppose the value to have increased, since 1815, in proportion to the population, the present value of all the houses, lands and slaves in the United States, is 2,519,009,222 dollars; so that the amount annually lost to the country by the use of ardent spirits would be more than sufficient to buy up all the houses, lands and slaves in the United States once in every 20 years. (*Judge Cranch's Address.*)

K. (p. 42.)

The opinion of the Committee of the New York State Society is supported by such facts as the following :—A distinguished gentleman from that state writes—"The great and good work of the Lord goes on in the midst of us; and the temperance movement, like John the Baptist, prepares the way of the Lord. One might follow in the wake of this movement, and say, 'The kingdom of heaven is at hand.'"

Another gentleman, from another part of the state, writes—"In this county, it is notorious that those towns which have been the most active in the temperance cause have been the most blessed by the Holy Spirit. In all the towns in this county, there have been revivals; and, as a general remark, it may be said, that, in every town, those neighborhoods which have done the most in the promotion of temperance, have been most blessed in religious matters. In C——, the spirit has seemed to follow the temperance effort from neighborhood to neighborhood; and so in other places. In short, so manifest is the connection between temperance and revivals of religion, in this county, that we no more expect the latter, where the former does not exist, than we expect snow in summer. This, of course, is a general remark. There are, undoubtedly, exceptions."

L. (p. 43.)

The connection between the promotion of temperance and the special success of the gospel in the salvation of men, appears to be confined to no particular spot, but is common in all parts of the country.

A gentleman from Vermont writes—"I am more and more convinced of the importance of the Temperance Reformation, considered merely in its bearings on the success of the gospel. A few

years ago, the churches were withering under an alcoholic curse. Members generally were moderate drinkers, and some *immoderate*. As the sin of intemperance naturally increased, a reformation on the principle of total abstinence became indispensable. I have known churches and congregations on the brink of a hopeless overthrow, because some leading member or members would drink rum.

"How long the church and congregation under my care would have sustained themselves without a Temperance Reform, I cannot tell; but to me ruin appeared to be near. We were almost deluged with liquid fires. Two distilleries, five stores, four taverns, all grog-shops, sent abroad their poisonous effluvia. A little more than two years ago, I determined to have a Temperance Society here, at a time when there were none in this part of the country. I took the constitution recommended by the Parent Society, and spent nearly three weeks, pleading the cause of temperance from house to house. The result was a Temperance Society of 100 members. Hardly had we time to forget the struggle and the victory of temperance, before the Holy Spirit descended, and a revival of six months' continuance rejoiced our souls. The extent of the revival seemed to be measured by the success of the Temperance Reform. There were in town about 100 hopeful conversions. So far as we could ascertain facts, and form an opinion, the number of converts differed little from the number who first broke away from the iron bondage of custom, and adopted the principle of abstinence. Those families where the parents had enlisted on the side of temperance, were more richly blessed with divine influence than others. Indeed, the revival scarcely prevailed, without the influence of the Temperance Reformation.

"The history of other towns in this vicinity, is similar to ours. In B——, the Temperance Reformation has been triumphant. Scarcely was the Temperance Movement begun when an interesting revival of religion commenced, and the two reformations mutually aided and strengthened each other.

"In A——, and H——, and W——, and C——, there are revivals of religion of great interest; bringing into the kingdom, not only children and youth, but the aged, and men of influence. The revivals have followed directly after the commencement of an efficient Temperance Reform.

"The cause of temperance in M—— has also been wonderfully successful. They have a Temperance Society of nearly 1000 members. There, also, a heavenly influence has followed in the track of temperance, and there is now a glorious revival of religion."

A gentleman from Massachusetts writes—"In 1829, a number of young men formed themselves into a Temperance Society. A few days after, the revival of religion began to show itself. Within a

few weeks, most of the young men, who were most active in the Temperance Society, were rejoicing in hope. The revival has added 164 to the church of which I am pastor, and nearly 40 to the Baptist church in this place. 91 of the 164 are males. Our Temperance Society contains nearly 300 members, a large proportion of whom are youth. What connection the temperance efforts in this place sustained to the revival, God only knows; but I cannot but believe that they prepared the way, by removing one of the most powerful barriers against religious impression."

A distinguished civilian from Connecticut writes—"In 1827, there were in —— 20 retailers of spirits; in April, 1831, there were only six, with a prospect that two of them will soon stop the sale, leaving only four in a population of 4000. The diminished consumption of spirits is at least equal to the reduction in the number of retailers. In H—— there is no retailer, and nearly all the farms and the fisheries are carried on without spirit. The church in that place is a Temperance Society; not a member drinks spirit. In Y——s, also, the church is a Temperance Society. Four excommunications have taken place since its formation, and three of them for intemperance. In K—— society, there were, in 1827, seven retailers; there is now only one, with a prospect that he will relinquish the sale of spirit in the course of this year. The number of members in our Temperance Society is about 900. On a large majority of the best farms, no liquor is drunk. The opposers have been, for a year or two, crying out, that a *reaction* would soon come; that the cold water system could not possibly hold out. But never were we so far from a reaction as at the present moment. The cause is daily gaining strength; and new members are obtained almost every week. The reformation has also operated to expel *wine-grogs* (rightly named) almost as entirely as distilled liquors. I think I have not been offered a glass of wine, or spirit, in this region, for two years past—a simple and direct result of the Great Reformation.

"We are hoping that God will visit us in the way of his grace, as he has other places in our land; and we trust that the Temperance Movement will prove a preparatory way for a revival of pure religion; as we rejoice to hear it has been in many places."

Since the above was written, the means of grace in that place have been attended, in a remarkable manner, with the blessings of the Holy Spirit. Numbers are now rejoicing in hope of the glory of God, and many more are anxiously inquiring what they shall do to be saved. This is also the case with many other towns in the vicinity, in which similar efforts had been made for the promotion of temperance.

A gentleman from New Jersey writes, after mentioning the efforts which have been made for the promotion of temperance—"I

have also to communicate to you still more cheering intelligence. I refer to the *fruits*, by which we know the tree to be of God's own right hand planting. Immediately after the celebration of the last anniversary (preceding which we had made renewed efforts to increase the number of our members), the spirit of God was poured upon us in copious effusions. Nearly 100 have been gathered, we trust, into the church of Christ. The patrons of our Society have participated largely in the work; and he who now writes you, and has filled the office of Secretary of the Temperance Society since its organization, was soon made to feel the claims which a God of infinite mercy had upon him, for his love and his service."

From Pennsylvania a gentleman writes—"In February, 1829, a Temperance Society was formed here; and during the spring and summer, the cause made rapid advances. Temperance was the all-engrossing topic. In the ensuing fall, a powerful revival of religion commenced in the Presbyterian churches under my care; which, in the course of the winter, extended to the Baptist churches in the neighborhood. About 300 persons have been added to the communion of the two denominations. Of these a very large proportion had previously become members of the Temperance Society. It is a remarkable fact, that the revival was the most powerful in those neighborhoods in which the temperance cause had been most triumphant; and scarcely perceptible in those where the way had not thus been previously prepared.

"It was also remarked, that those professors of religion who opposed the progress of temperance, and continued to use the drink of drunkards, and the cup of devils, in no instance appeared to share in the reviving influences of the Spirit; while those who had been most active in the cause of temperance seemed to share those influences in the largest measure. I could mention many instances of hopeful conversion, in which the Temperance Society was the first in the chain of means which conducted them to a Savior. Multitudes in this section of country will bless God to all eternity, that such a Society has been established here. A revival of religion has succeeded a temperance movement at M——, in this county; and another at S——, in Virginia. Our Temperance Society has at present about 300 members."

Many similar testimonies might be given, and from various parts of the country

M. (p. 48.)

Illustrations of the Truth, that God visits the Iniquities of the Fathers upon the Children; and that the Way of Transgressors is hard.

FROM A MERCHANT IN NEW YORK.

"DEAR SIR—Without undertaking to answer the specific questions proposed in your letter as Secretary of the City Temperance Society, I will relate some facts that have come under my own observation. I have been engaged in trade and commerce in this city upwards of twenty-two years, and occupied the store I am now in during the whole time. Not an individual originally near me is now to be found, save three flour merchants. In casting my eyes around the neighborhood, and looking back to the period above mentioned, I ask, Where are they now? On my left were a father and his two sons, grocers, in prosperous business. The sons went down to the grave several years since in poverty, confirmed drunkards. On my right was a firm of long and respectable standing, engaged in foreign commerce, the junior partner of which some years since died, confirmed in this habit. Five or six doors above, was one, holding a highly responsible situation under our State Government; at first, he was seen to stop and take a little gin and water; soon he was seen staggering in the street; presently was laid in the grave, a victim to intemperance. On the corner immediately opposite my store was a grocer, doing a moderate business. Being addicted to drink, in a state of intoxication he went into the upper loft of his store at noon-day, put fire to an open keg having powder in it, blew off the roof of his store, and himself into eternity. One door beyond this corner was a father, an officer in one of our churches, a grocer, and his two sons: both sons have long since been numbered with the dead, through the effects of drink; a son-in-law of the above father, pursuing the same business, following the practice of the sons, has come to the same end; a young man, clerk and successor in the same store, has also gone down to the grave from the same cause. On the other side of the Slip, a wealthy grocer died, leaving a family of several young men, three of whom, together with a sister and her husband, have since died in poverty, confirmed drunkards. Next door to this, a junior partner of one of the most respectable grocers in this city has long since followed the above from the same cause, leaving behind him two brothers, comparatively young in years, but old in this vice, now living on the charity of their friends. On looking down the street in front of my store, there were seen three of middle age, grocers, but a few years since in prosperous business, now numbered with the dead from the

same cause. In the same square in which I now am, was an individual at the head of an extensive shipping house, owning several stores, renting from six to ten hundred dollars each a year; owning and occupying a house in Broadway, worth twenty thousand dollars, with a family of several sons and daughters living in affluence. From a moderate drinker, he became a confirmed drunkard: his property is now all gone, his family scattered, and himself a vagabond about our streets. His next door neighbor, a partner in one of our most respectable shipping houses, has gone to his grave, in early life, from the same cause, not having had time to spend the large amount of his previous earnings. Near me was one in the prime of life, and of respectable and pious parentage, liberally educated, engaged extensively in foreign commerce, and a while one of our City Council. In the short space of three years, he was a bankrupt, a drunkard, and in his grave! But my heart sickens at the detail, which I could extend.

"Most of those mentioned were men with whom I have had daily intercourse in the way of business, and, but for this cause, might at this moment, in the ordinary course of Providence, have been useful members of society." (*N. Y. City Report.*)

N. (p. 49.)

"But I pass on to notice one state of the system produced by ardent spirit, too important and interesting to leave unexamined. It is that predisposition to disease and death, which so strongly characterizes the drunkard in every situation in life.

It is unquestionably true, that many of the surrounding objects in nature, are constantly tending to man's destruction. The excess of heat and cold, humidity and dryness, the vicissitudes of the season, noxious exhalations from the earth, the floating atoms in the atmosphere, the poisonous vapors from decomposed animal and vegetable matter, with many other invisible agents, are exerting their deadly influence; and were it not that every part of his system is endowed with a self-preserving power, a principle of excitability, or, in other words, a vital principle, the operations of the economy would cease, and a dissolution of his organic structure take place. But, this principle being implanted in the system, reaction takes place, and thereby a vigorous contest is maintained with the warring elements without, as well as with the principle of decay within.

It is thus that man is enabled to endure, from year to year, the toils and fatigues of life, the variation of heat and cold, and the vicissitudes of the season; that he is enabled to traverse every region of the globe, and to live with almost equal ease under the

equator, and in the frozen regions of the north. It is by this power that all his functions are performed, from the commencement to the close of life.

The principle of excitability exists in the highest degree in the infant, and diminishes at every succeeding period of life; and if man is not cut down by disease or violence, he struggles on, and finally dies a natural death; a death occasioned by the exhaustion of the principle of excitability. In order to prevent the too rapid exhaustion of this principle, nature has especially provided for its restoration by establishing a period of sleep. After being awake for sixteen or eighteen hours, a sensation of fatigue ensues, and all the functions are performed with diminished energy and precision. Locomotion becomes feeble and tottering, the voice harsh, the intellect obtuse and powerless, and all the senses blunted. In this state, the individual anxiously retires from the light, and from the noise and bustle of business, seeks that position which requires the least effort to sustain it, and abandons himself to rest. The will ceases to act, and he loses in succession all the senses. The muscles unbend themselves, and permit the limbs to fall into the most easy and natural position. Digestion, respiration, circulation, secretion, and the other functions, go on with diminished power and activity; and consequently the wasted excitability is gradually restored. After a repose of six or eight hours, this principle becomes accumulated to its full measure, and the individual awakes, and finds himself invigorated and refreshed. His muscular power is augmented; his senses are acute and discriminating; his intellect active and eager for labor; and all his functions move on with renewed energy. But if the stomach be oppressed by food, or the system excited by stimulating drinks, sleep, though it may be profound, is never tranquil and refreshing. The system being raised to a state of feverish excitement, and its healthy balance disturbed, its exhausted excitability is not restored. The individual awakes, but finds himself fatigued rather than invigorated. His muscles are relaxed, his senses obtuse, his intellect impaired, and all his functions disordered; and it is not until he is again under the influence of food and stimulus, that he is fit for the occupations of life. And thus he loses the benefits of this wise provision of repose, designed for his preservation. Nothing, probably, tends more powerfully to produce premature old age, than midnight revels or disturbed and unrefreshing sleep.

It is also true, that artificial stimulus, in whatever way applied, tends constantly to exhaust the principle of excitability of the system, and this in proportion to its intensity, and the freedom with which it is applied.

But there is still another principle on which the use of ardent spirit predisposes the drunkard to disease and death. It acts on the blood, impairs its vitality, deprives it of its red color, and thereby

renders it unfit to stimulate the heart and other organs through which it circulates; unfit, also, to supply materials for the different secretions, and to renovate the different tissues of the body, as well as to sustain the energy of the brain—offices which it can perform only while it retains its vermilion color and other arterial properties. The blood of the drunkard is several shades darker in its color than that of temperate persons, and also coagulates less readily and firmly, and is loaded with serum—appearances which indicate that it has exchanged its arterial properties for those of the venous blood. This is the cause of the livid complexion of the inebriate, which so strongly marks him in the advanced stage of intemperance. Hence, too, all the functions of his body are sluggish, irregular, and the whole system loses its tone and its energy. If ardent spirit, when taken into the system, exhausts the vital principle of the solids, it destroys the vital principle of the blood also; and if taken in large quantities, produces sudden death; in which case the blood, as in death produced by lightning, by opium, or by violent and long-continued exertion, does not coagulate.

The principles laid down are plain, and of easy application to the case before us.

The inebriate having, by the habitual use of ardent spirit, exhausted, to a greater or less extent, the principle of excitability in the solids, the power of reaction, and the blood having become incapable of performing its office also, he is alike predisposed to every disease, and rendered liable to the inroads of every invading foe. So far, therefore, from protecting the system against disease, intemperance ever constitutes one of its strongest predisposing causes.

Superadded to this, whenever disease does lay its grasp upon the drunkard, the powers of life being already enfeebled by the stimulus of ardent spirit, he unexpectedly sinks in the contest, and but too frequently to the mortification of his physician, and the surprise and grief of his friends. Indeed, inebriation so enfeebles the powers of life, so modifies the character of disease, and so changes the operation of medical agents, that, unless the young physician has studied thoroughly the constitution of the drunkard, he has but partially learned his profession, and is not fit for a practitioner of the present age.

These are the true reasons why the drunkard dies so easily, and from such slight causes.

A sudden cold, a pleurisy, a fever, a fractured limb, or a slight wound of the skin, is often more than his shattered powers can endure. Even a little excess of exertion, an exposure to heat or cold, a hearty repast, or a glass of cold water, not unfrequently extinguishes the small remains of the vital principle.

In the season that has just closed upon us, we have had a melancholy exhibition of the effect of intemperance in the tragical death

of some dozens of our fellow citizens; and, had the extreme heat which prevailed for several days continued for as many weeks, we should hardly have had a confirmed drunkard left among us.

Many of those deaths which came under my notice seemed almost spontaneous, and some of them took place in less than one hour from the first symptom of indisposition. Some died apparently from a slight excess of fatigue, some from a few hours' exposure to the sun, and some from a small draught of cold water—causes quite inadequate to the production of such effects in temperate persons." (*Dr. Sewall's Address.*)

"A circular letter, addressed by the New York City Society, to a number of the most respectable physicians of that state, proposing certain interrogatories respecting the effect of ardent spirits upon the human body, has been answered by at least forty of those to whom it was sent; and whose names are given in the Report of that Society.

From those answers it appears, 1st, that the use of distilled liquors, by those in health, is, in no case whatever, beneficial for the preservation of health, or for the endurance of fatigue or hardship.

2d. That disease and death are the inevitable result of the continued use of alcohol upon the healthy human system.

3d. That ardent spirit *never* operates as a *preventive* of epidemic or pestilential diseases; but is *very generally* an exciting cause of such diseases, and *always* aggravates them.

4th. That, the tone of the nervous system being impaired by the use of intoxicating liquors, the constitution thus becomes more susceptible to the impression of all noxious agents.

5th. That nothing has a tendency more immediately and completely to destroy the *moral faculty*, than intemperate drinking.

6th. That the *intellectual* faculties are impaired by alcohol. Every excess is a voluntary insanity, and if often repeated, and carried beyond a certain degree, it often produces the horrible disease called *delirium tremens;* in which, while the animal powers are prostrated, the mind is tortured with the most distressing and fearful imaginations.

7th. That intemperance destroys the susceptibility of the body to the operation of medicine, so far as it injures the tone of the nervous system.

That the disease of an habitual drunkard will generally run its course, uninfluenced by medical treatment; that in the exhaustion so produced by intemperance, medicines are often useless, and the diseases of the *water-drinker* are, comparatively, few in number; in general, readily controlled; and when the malady is removed, the constitution is easily restored to its original health and vigor.

8th. One fifth, and perhaps one fourth, die, directly or indirectly, from intemperance. (This is the answer of the only physician who has undertaken to make an estimate of the proportion of deaths pro-

duced by ardent spirits. The others speak in general terms, and say a *large proportion.*)

9th. That ardent spirits are the most common source of *insanity*, and that they operate by producing inflammation of the brain, as well as other diseases of that organ, and of the nervous system in general.*

10th. That no person who uses distilled liquor can reasonably expect to avoid the contraction of an unnatural thirst for stimulus.

11th. That the specific effects of alcohol are produced by a two-fold process :—

First by its direct effects upon the nervous system; and secondly by being absorbed into the circulation without undergoing digestion.

12th. That ardent spirit is not beneficial in cases of dyspepsy or in chronic debility; but in most cases is prejudicial.

13th. That it is not safe as a family medicine.

14th. Finally, that about one hundred physicians have died in the city of New York within the last thirty years; of whom forty were intemperate; but that the character of the profession, in that respect, is now much improved.

To this testimony may be added, that, according to the accounts published of the sudden deaths during the excessive heat of the past summer, it appears, upon inquiry, that in every instance where the death has been ascribed to the drinking of cold water, or to the direct effect of the heat, the deceased was in the habitual use of ardent spirit; and not one instance is recorded of such a death where the person was in the habit of entire abstinence.†

* Doctor Carter, one of the resident physicians of the Philadelphia almshouse infirmary, in a paper published in the American Journal of the Medical Sciences, calls ardent spirit a *destructive poison*, and speaks of *mania a potu* as the usual penalty of excessive drinking. In the establishment in which he is connected, there were, from November 21st, 1828, to February 1st, 1829, 70 cases of *mania a potu*, and from June 10th to September 10th, 1829, 75 cases; making 145 cases in six months.

† It is stated in a letter from Greenwich (Conn.) to the Editor of the Journal of Humanity, dated July 26, 1830, that, "during the preceding week of excessively hot weather, no man who had been of cold water character for any length of time had given out; that two persons had died suddenly in the vicinity, but that both were of intemperate habits; that others had stopped work, but all of them were given to the use of strong drink."

In the Journal of Humanity of August 19, 1830, is the following article, taken from the Belvedire Apollo:—

"Nine cases of death from drinking cold water have occurred among the laborers engaged in excavating the sections of the Bristol and Morris (New Jersey) canal adjoining this place. We are assured by highly respectable physicians, that, in ninety-nine cases out of a hundred, the victims of cold water drinking are those who have been addicted to the free use of ardent spirits."

"In the last week but one in July last, the deaths in New York were 204; 11 of which were from drinking cold water, and 22 by convulsions. In the same week in Philadelphia, the deaths were 196; of which 11 were from drinking cold water, 6 from heat, 6 from intemperance, and 22 from convulsion.

It is said by Doctor Hosack in his late address, that it appears from the society of Friends, that, in consequence of their habitual temperance, one half of the members of that society live to the age of 47; and that one in ten lives to be 80:* whereas the average of human life is 33 years, and not more than one in 40, of the general population, lives to be 80 years of age. The amount of human life, then, gained by temperance, is more than the difference between 33 and 47—or an average of 14 years gained in every life—which is equal to 42 per cent." (*Judge Cranch's Address.*)

"It appears from our former remarks, that the blood, by its circulation, conveys to every part of the body the nutritious matters of which it is composed, while each organ is endowed with the power of selecting from the common mass, the materials both for its own nourishment, and for the performance of its peculiar functions, and

It will be recollected that about the same time a very considerable alarm took place in the neighboring town of Georgetown (D. C.), in consequence of a great number of sudden deaths among the laborers upon the canal, 20 or 30 having died in the course of a week. An extract from a letter from that town dated July 27th, 1830, was published in the Baltimore Gazette, in which the writer says—'I regret to add that death, in its most appalling form, has made its appearance in this town and vicinity. It seems to be confined to the laboring classes in general, but more especially to the emigrants working upon the canal. Its approach seems to be preceded by a wild delirium, which holds till the body shrinks from exhaustion, and after a few hours' continuance in this condition, the spirit departs from its mortal tenement. Shortly after death the corpse takes a dark hue, and becomes nearly black. In the Roman Catholic grave-yard, I have been informed that as many as 14 were interred in one day. The laborers are chiefly members of that church. The disease is not always fatal. There have been several cases of recovery.—It is represented by the physicians, that, so far as regards the native citizens, the town was never healthier.'

At the time of this alarm, I caused inquiry to be made of the coroner, the undertaker, and the town physician, and was satisfied that, in every case of sudden death, the deceased had been in the habitual use of ardent spirit

In the Journal of Humanity of 2d September, 1830, the Editor says—'A gentleman of the greatest respectability from the south asserted, the other day, in our hearing, that those who fell victims in the southern climes, are almost invariably those who indulge in the free use of ardent spirits So says the New York Journal. The same paper mentions the death of three persons in its vicinity, occasioned by heat and drinking cold water, *all of* whom were intemperate.'

A gentleman of respectability (Mr. Symonton), whose family has an interest in the island of Key West, on the coast of Florida, informed me that the island was very sickly last year, and many died of the fever; but that all who died had been in the habitual use of ardent spirits; that this fact was ascertained by a minute investigation of every case; and that the evidence was so satisfactory, that the inhabitants this year have generally abstained from distilled liquors; so that not more than one gallon has been consumed this year for every barrel used last year. The consequence is, that this year they have been uncommonly healthy.

The fact that nine tenths, if not all, the deaths from drinking cold water, happen among those who are in the habitual use of ardent spirits, is so important, that I have deemed it expedient to state this evidence upon which the assertion is founded."

* This fact is stated also in M'Kinzey's 5000 Receipts.

of returning to it the refuse materials which are no longer of use. The blood is thus a sort of common carrier, conveying from part to part whatever is intrusted to it for the common benefit. When *obliged* to carry spirit (and it carries it so reluctantly that some physicians have doubted whether spirit ever actually enters the blood), it presents it, as it does its other commodities, to the several organs for their selection: but, as we have seen, *they all decline it*. The head says, "My nerves are calmer, my thoughts are clearer, without it,—I beg to be excused;" the heart says, "My motions are more regular, my affections are purer, without it,—I have no occasion for it;" the limbs say, "Our strength is firmer, our vigor is more durable, without it,—we need it not;" all say, "It cannot nourish us, it cannot sustain us,—we will none of it;" and at length, rejected by all, except by those organs whose peculiar office it is to convey out of the blood its refuse and worthless parts, it is taken up by them and thrown out of the body. How happy for mankind, did the reason of man conduct him to the same practical wisdom, which is thus given by his Creator to the instinctive excitabilities of his animal faculties! But, unhappily, these several organs, although they may refuse what is unsuitable to them, cannot escape without suffering. Our carrier, inflamed by his burden, though he received it at first with reluctance, becomes the insolent pedlar, who insults and abuses the customers who decline his wares.

The office of the stomach, as is well known, is to digest the food, and prepare its nutritious parts for absorption into the blood. This it does chiefly by means of the juices which are formed in its coats, to be mixed with, and dissolve the food. When these juices are in a healthy condition, the digestion is well performed; when they are unhealthy, we have flatulence, oppression, and a host of ills. Now the stomach, in common with the other parts of the body, is preserved in health by a proper state both of its nutrition and of its excitability. Whenever it is excited by an unnatural stimulus,—and we have sufficiently shown that ardent spirit is an unnatural stimulus,—although the action may be increased for a short time, debility immediately follows, and the next portion of food is imperfectly digested. If this indigestion is at once met by a temporary abstinence, or judicious diet, it may soon be removed. But the sensations by which it is accompanied, form a temptation to renew them by repeating the stimulus. Indeed the digestion itself may for a time be improved by a daily repetition of the excitement. But, then, every such repetition exhausts a certain portion of the excitability, and this process cannot go on long before the powers of the stomach become so debilitated, that no food is properly digested, and there is an uneasiness which craves relief by some new stimulus. It is this uneasiness, this gnawing sensation, that constitutes one of the greatest obstacles to breaking off the habit of taking spirit, whenever such a habit has been begun.

In consequence of the imperfect manner in which the food is digested, either a sufficient quantity of nutritive matter is not prepared to be absorbed into the blood, or it is absorbed in a crude state, and not well suited to the purposes of nutrition. Thus all the parts of the body suffer from the delinquency of the stomach. It is well known that all the several organs of the body exert an influence upon each other by means that are not fully understood; which physicians call *sympathetic*. The sympathies of the stomach are more extensive than those of any other part; and hence it is that when this organ is disordered, a greater variety and extent of suffering is the consequence, than is produced by an equal extent of injury to any other part.

We come next to speak of the effect of the use of spirit upon the liver. The principal function of this organ is to aid in the process of digestion. As, in the performance of this function, its actions are associated with those of the stomach, so many of the effects of disease are of a similar character. There are, however, one or two particulars in which the effects are so different as to demand a separate though concise consideration. The liver complaint and the jaundice are sufficiently known to be the frequent consequences of intemperance. But it seems not to be so well known that a more moderate use of spirit produces a strong tendency to the same diseases. The liver is easily excited to extraordinary action, not only by what affects the stomach, with which it is so closely associated, but also by whatever powerfully stimulates the general system, and especially by strong emotions of the mind. When the excitement is moderate, such as is produced by a proper diet, or by a rational employment of the mental faculties, then the effect upon this organ is salutary and healthful. But if, from either cause, the excitement becomes too great, it tends to disease; and the tendency is increased with every repetition. This explanation may show how it is that any quantity of ardent spirit, however moderate, has an injurious effect upon the functions of the liver.

I shall notice only one more class of the effects of ardent spirit; and this is its influence upon the brain and nervous system. It is here that we have exhibited the phenomena of that most distressing of diseases, *delirium tremens*. The tremblings,—the watchfulness, which opium itself can scarcely conquer,—the characteristic delirium, so full of fearful apprehensions, that seem like the embodied representations of a guilty conscience,—all are the result of undue excitement of the nervous system by ardent spirit; and all united constitute a measure of distress and anguish, which is none too forcibly expressed by the name given to this disease among the sailors in our naval service, *the horrors*. The miserable victim is deprived of his understanding before he is aware that he is sick, as if to show that the drunkard has outlived his probation; and he sinks into death

without one moment's opportunity to profit by the alarm of his danger.

But you will say, my reader, This is the disease of the drunkard: why speak of its horrors to me? I drink a little, it is true, perhaps daily,—sometimes oftener, and sometimes, it may be, not for several days; surely I am no drunkard; and why talk to me of *delirium tremens?* Be it so, you are no drunkard; are you not in the way to become one? Or concede that you are safe from this danger, still you are not so safe as you imagine from this most appalling disease. Some of the worst cases of it that I have ever seen (and the number that I have seen is so great that my heart shudders at the recollection of them) have been of persons who had rarely or never been known to be intoxicated. Men have been taken down by this delirium, who have regarded themselves, and have been regarded by their neighbors, as temperate men. They were known to drink occasionally, indeed; but they would have resented as much as you do to be told that they were intemperate. Nor is this the only evil. The nervous system is a nicely adjusted structure, which superintends the functions of the whole living body. There are many degrees of derangement, of which it is susceptible; all of which are of more or less importance, although they may not amount to so severe and fatal a disease as this of which we have spoken. Every glass of spirit that you drink does some violence to the delicacy of this complicated and beautiful system; and every repetition of the glass destroys the harmony of one of those thousand strings of which your life is composed.

The conclusion of the whole matter is as follows. We have seen that ardent spirit can be of no possible benefit to the human constitution, and is hurtful, unless in some peculiar and rare cases of disease, in which its administration, so as to do good and not harm, requires the skill of a judicious physician. We have seen, further, that to take spirit only occasionally, and even rarely, incurs a risk, and an imminent one, of being drawn, by a sort of necessity, to taking it again and again, until a habit is formed of taking it, first in moderate and then in larger quantities, until the unhappy individual, with little or no consciousness of his danger, becomes a confirmed, unreclaimed, despairing drunkard. Lastly, we have seen that, should so strange a thing be accomplished, as that a man should persevere in limiting his quantity of spirit to what may be termod, in comparison with that of others, a moderate allowance, still he is by no means exempt from the evil effects upon his health and constitution.

Wherefore, my dear reader, I conclude once more with the advice to DRINK NO SPIRIT. It is not good for your health; but it tends directly to induce disease, and to shorten human life." (*Dr. Hale's Essay.*)

"All the healthy functions are the result of the action of appropriate agents upon the several organs. Thus light is adapted to the eye, air to the lungs, appropriate food to the digestive organs, respectively; giving origin to the functions of vision, respiration, and assimilation.

But where has nature provided a receptacle for ardent spirits? What organ requires their stimulus, to enable it to perform its office? What gland possesses the power of extracting from them the smallest portion of nutriment, or any other ingredient which can be usefully employed in the animal economy?

On every organ they touch they operate as a poison. No where in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried onward from one organ to another, marking their course with irregularity of action and disturbance of function, until at last, as a common nuisance, they are taken up by the emunctories—the scavengers of the system—and unceremoniously excluded. When, through decay of organic vigor, this process ceases, the work of destruction is drawing to a close, and the last glimmerings of life are soon extinguished.

The records of every hospital, and the recollections of every intelligent physician, will furnish multitudes of examples in which mild diseases have been rendered severe, and severe ones fatal, in consequence of the use of spirits. This is more particularly the case during the prevalence of epidemics and in extremely warm weather.

A British surgeon many years ago stated, that in his opinion half the sudden deaths that happen in the community are in a fit of intoxication, softened into some milder name, not to ruffle the feelings of friends in laying them before the public; and there is no doubt that at least an equal proportion of all the sudden accidents requiring the aid of surgery, such as wounds, dislocations, and broken bones, are occasioned in the same manner.

These things physicians tell you from no sinister views, from no lurking principle of selfishness. For they well know that, when distilled and stimulating liquors shall be banished from the community, the fountain of one half of all chronic diseases—a fruitful source of their emolument—will be dried up; that a large proportion of surgical operations will be uncalled for; and that the number and intensity of acute diseases will be materially diminished.

When a person unaccustomed to stimulants is induced for the first time to take a glass of spirits, an instantaneous excitement is produced. The pulse becomes more frequent; the face is flushed; and the functions of the body and the mind are hurried; the eye sparkles; the tongue is unloosed; the imagination is excited; the whole scene assumes the appearance of vivacity, and glee, and happiness.

But, after all, it is unnatural. It is not the glow of health. It is not the vivacity of youth. It is not the buoyancy of innocence.

It is the flush of approaching fever; the excitement of momentary delirium; the hilarity of the incipient maniac; and it cannot endure. Lassitude, weakness and depression are its inevitable results. A shock has been given to the constitution; the laws of health and life have been violated, and the first chastisement inflicted.

Suppose the warning to be disregarded, and habits of daily tippling established. The rosy hue of health is exchanged for a deep scarlet; the eye loses its intelligence; the voice becomes husky; the blood parts with its florid color; the appetite is impaired; the muscles waste; the face is bloated; and in rapid succession the liver, the digestive organs, the lungs, and heart, and brain, lose their vital forces, and but imperfectly perform their functions; and sooner or later the constitution is broken down, organic disease supervenes, and death closes the scene.

Since life is extinct, send now for a surgeon, and let the body be inspected for the benefit of the living.

The *stomach* is enlarged or contracted; often indurated, and always diseased; the intestinal canal, a mass of disease; the mucous membrane through its whole extent, irritated; the *liver*, shrunk, dense, discolored, and its vessels nearly obliterated; the *lungs*, engorged, adhering, often filled with tubercles; the *brain*, hardened, as if it had been immersed for weeks in alcohol.

Every tissue proclaims but too distinctly the injuries it has received. There are no marks of weakness or decrepitude, as the result of natural decay and advancing age; but all the organs, in accents awfully impressive, speak of poison, of madness, of self-immolation. The anatomist turns away in horror; the last funeral rites are performed; the earth closes over the dust; the scene is forgotten.

This is the short history of thousands in our own time and country, and of untold millions of other times and in other lands.

Could I present a picture of all the diseases and death-bed scenes occasioned by spirits, which it has been my painful lot to witness within the last twenty years, every one present would involuntarily start back with horror; the feeling would be universal. If such are the effects of spirits, let them be banished from the world.

If the preceding remarks are well founded, to a man in health there is no such thing as a temperate use of spirits. In any quantity, they are an enemy to the human constitution; their influence upon the physical organs is unfavorable to health and life: they produce weakness, and not strength; sickness, and not health; death, and not life. Is the moderate use, or any use, of such an article as this, to be accounted temperance?

I appeal to every philanthropist, patriot, Christian, to take part in the reform; to avoid the use of spirits as a violation of the laws of

life; to abstain from the unholy traffic as from a traffic in human blood." (*Dr. Alden's Address.*)

"We, the undersigned, do hereby declare our conviction, that ardent spirits are not to be regarded as a nourishing article of diet; that the habitual use of them is a principal cause of disease, poverty, and misery in this place; and that the entire disuse of them, would powerfully contribute to improve the health and comfort of the community."

"This document has received the signatures of four Professors of the Medical Faculty in the University, of eleven Members of the Royal College of Physicians, of the President and twenty-seven Fellows of the Royal College of Surgeons, and of thirty-four other medical practitioners:—77 in all." (*Report Glasgow Temp. Soc.*)

"We, the undersigned, hereby declare that, in our opinion, nothing would tend so much to the improvement of the health of the community as an entire disuse of ardent spirits, which we consider as the most productive cause of the diseases and consequent poverty and wretchedness of the working classes of Dublin:—

Alex. Jackson, M. D., State Physician.
John Crampton, M. D., Prof. Mat. Med.
R. Carmichael.
Fr. L'Estrange.
S. Wilmot, Prof. Surgery.
Philip Crampton, Surgeon General.
R. M. Peile.
Thos. Mills, M. D.
Cusack Roney.
J. Cheyne, M. D., Physician General.
A. Colles, Prof. of Surgery.
Francis Barker, M. D., Prof. Chem. T. C. D.
Thos. H. Orpen, M. D.
S. B. Labatt, M. D.
John O'Brien, M. D., Vice-Presid. K. and Q. Coll.
John Breen, M. D.
Thos. Hewson.
J. W. Cusack.
Hen. Marsh, M. D., Prof. Med. Pract. Coll. Sur.
Eph. M'Dowel.
N. Adams, M. D.
J. Browne, M. D.
John Houston.
John M'Donnell.
J. Harvey, M. D.
R. L. Nunn.
Corn. Daly, M. D.
Will. Auchinleck.
Francis White.
R. M'Namara, Prof. Mat. Med.
Rob. Bell, M. D.
Maurice Collis.
C. E. H. Orpen.
W. Stokes, M. D.
J. A. Crawford, M. D.
W. W. Campbell.
Will. Renny.
J. Kirby.
John Osborne, M. D.
W. J. Morgan, M. D
R. Collins, M. D., Master Lying-in Hosp.
John Mollan, M. D.
G. A. Kennedy, M. D.
Rob. Law, M. D.
Ch. Johnson, M. D.
George Hayden.
C. J. Madden.
J. C. Brennan."

"Being thoroughly convinced, by long and extensive observation amongst the poor and middling classes, that there does not exist a more productive cause of disease, and consequent poverty and wretchedness, than the habitual use of ardent spirits, I cannot therefore hesitate to recommend the *entire* disuse of such a poison, rather than incur the risks necessarily connected with its most moderate use.

"WILLIAM HARTY,
"Physician to the Prisons of Dublin."
(*Glasgow Temperance Society Record.*)

"In Glasgow, according to Dr. Cleland's Tables, there has been a very great increase in the mortality since 1822, the year in which

the duty on distilled spirit was reduced. In 1821, the number of deaths was 3686; in 1822, 3690—being an increase only of 4; but in 1823, the year when the low duties began to operate, the mortality rose to 4627; and in 1824, it amounted to 4670, *being an increase*, in the former year, *of no less than* 937, and in the latter, of 980 deaths, compared with 1822." (*Do.*)

"Let every man who indulges in the use of spirits, ponder well on the declaration of a committee of one of the most enlightened medical societies in our land. 'Beyond comparison, greater is the risk of life undergone in nearly all diseases, of whatever description, when they occur in those unfortunate men who have been previously disordered by those poisons.' Such men too, it may be added, are much more liable to the attacks of disease than those who totally abstain from alcohol. In both these ways, therefore, the use of spirits, even in the greatest moderation, tends to shorten life." (*Prof. Hitchcock's Address.*)

"Of 33 persons found dead in one city, 29 were killed by intemperance.

Of 77 persons found dead in different places, the deaths of 67, according to the coroners' inquests, were occasioned by strong drink.

Of 94 adults, who died in one city, in one year, the deaths of more than one third were, according to the testimony of the Medical Association, caused, or hastened, directly or indirectly, by intemperance.

And in another city, of 67 adults who died in one year, 28 were killed in the same way. Who slew all these? And who will be held responsible at the divine tribunal? Those who were knowingly accessory, by furnishing the liquor, and those who were actively instrumental in producing the result; in violation of the command, '*Thou shalt not kill.*' "I know that the cup is poisoned—I know that it may cause his death—I know that it may cause more than death—that it may lead him to crime—to sin—to the tortures of everlasting remorse. Am I not then a *murderer?* worse than a murderer? as much worse as the soul is better than the body."

"If ardent spirits were nothing worse than a deadly poison—if they did not excite and inflame all the evil passions—if they did not dim that heavenly light, which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage—if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect—it is the ruin of the *soul* which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness and eternal death." (*Judge Cranch's Address.*)

O. (p. 57.)

From authentic documents, collected by the Rev. J. R. Barbour, which are soon to be published, with remarks,—a copy of which ought to be in the hands of every minister of the gospel, and every church member in the United States,—it appears that, from 135 churches, more than 360 persons have been excommunicated for intemperance; and more than 200 others for immoralities to which, it is supposed, the use of ardent spirits led them. In 1634 cases of discipline, more than 800 of them were for intemperance; and more than 400 others, it is believed, from the best information that can be obtained, were for immoralities occasioned by the use of strong drink. More than seven eighths of all the difficulties in churches, have probably resulted from this evil; and so long as members of churches use ardent spirit, or traffic in it, they are instrumental in producing and perpetuating these evils. This is the case with all who are engaged in the traffic, whether members of the church or not. And should they, for the sake of gain, continue this destructive business, they will not, when its effects shall be thoroughly understood, be able to give credible evidence to any one, that they are good men.

The following resolution has already been adopted by the General Convention of New Hampshire, the Pastoral Association, and the General Association of Massachusetts, and the General Association of Connecticut; bodies embracing more than 500 evangelical ministers of the gospel; and it expresses, no doubt, the views of hundreds of thousands of Christians and philanthropic men, in all parts of our land:—

"As the use of ardent spirit, for persons in health, is not only needless, but hurtful;—as it tends to form intemperate appetites and habits; and while it is continued, the evils of intemperance can never be done away;—as it causes a great portion of the pauperism, crimes and wretchedness of the community; increases the number, frequency and violence of diseases; deprives many of reason, and brings down multitudes to an untimely grave;—as it tends to produce in the children of those who use it a predisposition to intemperance, insanity, and various diseases; and to cause a universal deterioration of both body and mind;—as it tends to prevent the efficacy of the gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds,—Therefore,

"*Resolved*, That, in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world.

"And we would express our deep regret, that, after all the light which, in the course of providence, has been thrown on this subject by physicians, jurists, philanthropists and Christians, any sober man, especially any member of a Christian church, should be found engaged in this destructive traffic."

The Methodist Quarterly Conference, at the city of Washington, March 16, 1831, adopted the following, viz:—

"Believing the *manufacture*, *sale* and *use* of ardent spirits to be *unnecessary*, *injurious*, and *inconsistent* with the Christian profession,—therefore, resolved, that we will not manufacture, sell or use ardent spirits, and we will do all in our power to discountenance the manufacture, sale, and use of them by others."

The Baltimore Annual Conference say, "Being deeply convinced that the *manufacture* and *sale*, as well as use, of ardent spirits, are inconsistent with the best interests of the community, and therefore incompatible with the Christian profession and character, we do hereby express our decided disapprobation of our members being concerned in the *distillation and traffic of ardent spirits*; and with these views the members of this Conference invite all our lay brethren to get up petitions and memorials for the next General Conference, praying that respectable body to take such measures as they in their wisdom shall judge best, to prevent the manufacture and sale of ardent spirits, by the members of the Methodist Episcopal church. And we also pledge ourselves to aid such of our lay brethren, in our respective circuits and stations, as may attempt to get up such memorials; and we beg leave to call the attention of the other Annual Conferences, and our lay brethren throughout the connection, to this important subject; and request them to adopt similar measures in relation to it, that the General Conference may have before them a full expression of the sentiments of our people on this subject, throughout the whole connection."

Similar resolutions have been adopted by the Philadelphia Conference, and various other bodies. And no doubt, if temperate men do their duty, this will soon be the conviction of the whole Christian world. What stronger evidence can there be that the traffic in ardent spirit is inconsistent with the Christian religion, than the facts which are exhibited in the foregoing Report!

P. (p. 52.)

The first public meeting of the London Temperance Societ was held on the 29th of June. A letter was read from the Lo Mayor, expressing his regret that official engagements prevented

attendance; whereupon Sir John Webb, Director General of Medical Department of the Ordnance, was called to preside. taking the chair, he mentioned the evils of spirit-drinking in t army and navy, and in the community at large, as they had con before him as a magistrate. Intemperance, in his opinion, was th cause of most of the vices that prevailed.

The Secretary then read a Report, exhibiting the principles o the Society, and the progress of temperance in America, and in Scotland and Ireland. In England, 30 Societies had already been formed, and 100,000 tracts put into circulation.

The meeting was then addressed by W. Allen, Esq., the Solicitor General of Ireland, Rev. Dr. J. P. Smith, Professor Edgar of Belfast, Rev. Dr. Hewit of Connecticut, Rev. Dr. Bennet, Mr. Collins of Glasgow, Mr. Carre, of New Ross, Ireland, the Bishop of Chester, and Rev. G. Clayton.

The *Solicitor General of Ireland*, after alluding to his official connection with another Temperance Society (the Hibernian), and his devotion to the cause, proceeded to give his views at length on three points—the objects of Temperance Societies—the necessity of them—and the adequacy of the measures adopted by them to secure their end.

"The object of Temperance Societies was simple and single; it was but one. The principle was so simple, that it was amazing it had escaped the skill, the ingenuity and the talent of so many centuries, and had remained to be discovered, within the last few years, by a clergyman in one of the Northern States of America. The simple principle was, that the common use of ardent spirits was one of the chief causes of the crimes, the misery, the poverty, and the distress of mankind in the present day; and that there was one efficient remedy for the subjugation of that hostile principle, which had been preying against man's best interests for so long a period of time; namely, that it was the bounden duty of all who loved themselves, who loved their neighbors, and who venerated their God, to abstain from ardent spirits themselves, and by influence, example, and authority, to discountenance the use of them in others. Suppose ardent spirits were altogether unknown—suppose the knowledge of the mode of distilling them was lost—would there not be a gain by the loss? Oh, there would be great losers by it; all the dram-shops would be shut up, the public houses would be closed;—but much of the Sabbath-breaking would be put an end to; much of blasphemy would be stopped; much of perjury, swearing, assault, riot, and even murder, would be banished from the land. Temperance Societies wanted to get rid of these poison shops altogether. That was the object of the present meeting; and was there any man, who had the heart of a man, that would raise his

hand against it? The language was, perhaps, too strong, but he was about to say, Was there any man so cold-blooded, so careless, so indifferent about the interests of his neighbor, as to stand neuter when an intestine war was waging between holy and unholy principles? Yet that was the situation in which these stood who called themselves the temperate drinkers of the present day. The sword was drawn, the war was proclaimed, temperate members of society against ardent spirits; and how could these men answer for it to their conscience, who were quietly standing by? They were traitors to the cause. He would enforce the Athenian intestinal war act against them, that, where two parties were contending, the man who stood neuter should be put to death. He begged permission to give his idea of a temperate man, because he knew that legal subtleties had been set up against these institutions. A temperate man was he whose reason ruled his appetite, and the intemperate man was he whose reason was ruled by his appetite. No man, in his humble judgment, could be considered a temperate man, who, to indulge his appetite, would do an injury either to himself, or, above all, to his neighbor. Now, if he were right in that definition, and if he could show that the man who used ardent spirits, in the most moderate degree, was doing an injury to his neighbor, then he dethroned him from the situation in which he had placed himself as a temperate man; and the individual was, according to the true, logical, and philosophical definition of the word *temperate*, an intemperate man.

Let all persons become subscribers to this institution, and, without adding one shilling to their expenses, they would cut off ten millions of expenditure, which they would have in their pockets to contribute to benevolent societies. The honorable and learned gentleman then proceeded to state, that three fourths of the cases of crime, of premature death, and of lunacy, and other violent and distressing maladies, were occasioned by intemperance. And he would ask, whether, if there were a person present who would refuse to become a subscriber to this institution, that person were not an accessory to the commission of these crimes, and to the procurement of these ills. He would boldly state, that if any person, after examining the documents which he should now present to the meeting, could coldly stand back, and say, "I will not support your Society, and thus give to the public the benefit of my example," *that individual would be chargeable with the guilt of an accessory to the evils which spring from this fruitful source of crime, disease, and death.* The honorable and learned gentleman here read the certificates to which he had referred. The first was that of the Physician-General of Ireland; the second was signed by 77 professional men of Edinburgh; he had others, also, from Manchester, Bradford, and other

respectable and populous towns. They all reprobated, in strong terms, the use of ardent spirits, as dangerous to the health and existence of those who indulged in them, and recommended their entire disuse. These physicians, the honorable and learned gentleman proceeded, had told the meeting, that out of the use of ardent spirits grew the direst maladies to which the human frame is subject.

He had been long in the habit of prosecuting criminals at the bar of justice in Ireland, and he could state positively, that at least three fourths of the criminals tried there, were led on to crime by intemperance. The greater part of the crimes which were committed in Ireland, were the results of intoxication—of the use of ardent spirits. He had the sanction of all the high authorities in Dublin to the statement, that the disuse of ardent spirits would be one of the most effectual means of preventing crime there. And would not the same cause produce similar effects in London?

An individual, who has been in the habit of visiting the cells of the condemned, had told him that a condemned criminal had stated, that the plan adopted in the commission of murder, was, to get hold of some man fond of liquor, and, having taken him to a public house, having there made him high in spirits, to reveal gradually the plan laid for robbery and murder, and then to prevail on him to execute the fatal deed. First, hints would be thrown out, and then more explicit statements would be made; and he who at first shuddered at the very thought of crime, would ultimately yield to the effects of liquor and persuasion, and consent to do the deadly act proposed to him."

Sir Astley Cooper, in a letter which was read, stated, that no person had greater hostility to dram-drinking than himself; inasmuch as he never suffered spirits to be in his house, considering them to be *evil spirits;* and if the poor could see the white livers, the dropsies, and the shattered nervous systems which he had seen as the consequences of drinking, they would be aware that *spirits* and *poisons* are synonymous terms. (*Boston Recorder.*)

Q. (p. 55.)

The following is the form of agreement entered into by the delegates of Virginia, assembled at Williamsburg, August 1, 1774:—

"Art. 3d. Considering the article of *tea* as the *detestable instrument* which laid the foundation of the present sufferings of our distressed friends in the town of Boston, *we view it with horror*, and therefore,

"*Resolved*, That we will not, from this day, import tea, of any kind whatever; nor will we use it, nor suffer such of it as may now be on hand to be used, in any of our families."

And they say, "that, in view of the grievances and distresses inflicted by the hand of power on the people, they recommend their association to merchants, traders, and others, hoping they will accede to it cheerfully." Their hopes were not disappointed. Similar associations were formed throughout the land; and posterity, to all future generations, will experience the benefit.

And says a distinguished civilian, "What have we here? An association on the principle of *total abstinence*. The men of '74, it seems, were no strangers to this wonder-working principle; and they brought it forward in aid of one of the noblest causes that ever attracted the admiration and sympathies of the world. The Virginia delegates looked upon tea, with its slavish appendage, 'with horror.' So do we, I hope, look with equal horror upon *rum*, with the slavery annexed to that. They resolve to abstain from *tea*, and invite all others to do the same. We, in our turn, abstain from *rum*, and entreat all others to do the same. What was the slavery of drinking *tea*, in comparison with the slavery occasioned by *rum*-drinking, with all the abominations unutterable it brings on the bodies and souls of men! Why, then, are not bonds for total abstinence from *rum*, in 1831, as necessary and proper as the same bonds to abstain from *tea*, in 1774? Did the men of '74 and '76 drive too fast, or carry matters to an extreme? We answer, No. We all unitedly commend their wisdom, energy, and self-denial. With these they gained our independence. How is it, then, that Temperance Societies drive too fast? As *tea* was once *detested* because it was the instrument that brought so much distress on our citizens, we would call upon all moderate drinkers to *detest* ardent spirit, and *let it alone*; and would entreat them to have compassion for the distresses of their miserable fellow creatures, who are consuming away in the fires of intemperance."

And if the men, who, in '76, continued to traffic in *tea*, were viewed as traitors, aiding and abetting in the oppression of their country, how ought the men to be viewed who continue, now, to traffic in *rum*? Are they not aiding in the promotion of intemperance and all its abominations? And will they not be held responsible at the divine tribunal? Judge ye, and in such a manner that your judgment will not be reversed in the day of final decision.

R. (p. 55.)

ALBANY, *February* 10, 1831.

CIRCULAR

Of the Executive Committee of the New York State Temperance Society, addressed to the Commissioners and Trustees of Common Schools in this State.

GENTLEMEN,

The Executive Committee, when they accepted their appointment, felt themselves pledged to the public to make every effort in their power to advance the cause of temperance; and also, from time to time, to recommend such measures as appear to them best calculated to promote its success. The attention of the Committee has recently been strongly directed to the importance of impressing the minds of our youth on this important subject, and preserving them, as far as possible, from the dangers of intemperance. By the Report of the Secretary of State, it appears that there are 9,063 district schools in the state, containing 500,000 pupils. If a Temperance Society could be formed in each of these schools, and each pupil become a member as soon as of sufficient age to understand the nature of the obligations, it could not but operate most beneficially; and the Committee do not doubt but there may be found, in every school in the state, sufficient intelligence and proper feeling to induce them to form associations, if their attention could be properly called to the subject, and properly directed in the first instance.

You, gentlemen, as having the charge of common schools in each town of the state, have it in your power to bring about so desirable a result; and we most earnestly and most respectfully commend the subject to your consideration. The Committee would recommend, that the teachers of common schools should be selected from the persons who practise on the principle of total abstinence from strong drink—for without this beginning, we think nothing effectual can be accomplished; that the youth of the schools be addressed on the subject by their teachers or the commissioners, and advised to form an association in each school, on the principle of entire abstinence. The pupils should elect their president, vice-president, secretary, treasurer and executive committee, from their own number; their proceedings to be registered in a book, with the names of the members subscribed, and kept in the school. By a little assistance from the teachers, at the first organization, the Societies would be able to conduct their meetings (which should take place as often as once a month), when the members should deliver addresses or read publications on the subject of intemperance. Should

you think proper to adopt the suggestions of the Committee, they would further recommend, that the anniversaries of the Societies in the common schools should be held on the last Tuesday of October in each year, to enable them to report their proceedings to the Town Societies, who, it is expected, will hold their anniversary on the third Tuesday of November. They should report to the Town Societies the names of their president and secretary, the number of members, and any other interesting information. The State Society would thus be enabled to forward to these Societies their annual reports and other papers, as the Town Societies will report to the County Societies, and the County to the State Society.

REUBEN H. WALWORTH,
President.

EDWARD C. DELAVAN,
JOHN F. BACON,
JOHN T. NORTON,
HENRY TROWBRIDGE,
RICHARD V. DE WITT,
ARCHIBALD CAMPBELL,
JOSHUA A. BURKE,
Executive Committee.

FORM OF A CONSTITUTION

FOR AN

AUXILIARY TEMPERANCE SOCIETY.

ART. 1. This Society shall be called the ———————— Temperance Society, auxiliary to the American Temperance Society.

ART. 2. Any person subscribing this Constitution, shall be a member of this Society.

ART. 3. We, whose names are hereunto annexed, believing that the use of ardent spirits is not only unnecessary, but hurtful to the social, civil, and religious interests of men, agree that we will not use them, or traffic in them; nor will we provide them for the entertainment of friends, or for persons in our employment; and in all suitable ways we will discountenance the use of them throughout the community.

ART. 4. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer, and Auditor, who shall be chosen annually, and shall perform the duties customarily assigned to such officers.

ART. 5. The officers of this Society, and such other members as shall be appointed for that purpose, shall constitute an Executive

Committee, and perform the various duties which are needful in order to promote habits of temperance to the greatest extent; and shall report annually to the Society.

ART. 6. This Society shall meet annually, on the ———— day of ————, and at such other times as the Executive Committee shall appoint.

ART. 7. Any person, by giving a written notice to the Secretary, may, at any annual meeting, withdraw from this Society; and this Constitution may, at any annual meeting, by a recommendation of the Executive Committee, be altered by a vote of two thirds of the members of the Society.

P. S. All facts connected with the promotion of temperance, and which are adapted to be useful to the public, the Secretary is requested to transmit to the Editor of the Journal of Humanity.

The Way to form a Temperance Society on the Plan of the foregoing Constitution.

After the facts concerning the nature and effects of distilled liquors have been made known, and circulated throughout the community, let a few friends of temperance, who have in practice adopted the plan of entire abstinence from the use and the traffic in these liquors, prepare a constitution, and sign it themselves; and let it be signed by as many of both sexes in their own families as wish to belong to the Society. Then let the constitution be shown to all others who wish to see it, and receive the signatures of all, both male and female, who have in practice adopted the plan, and choose to unite in such an association. After all such persons have had an opportunity to sign it, let them, and all others who wish to unite with them, be invited to come together, and appoint their officers, and transact any other business which the cause of temperance requires. In this way they will avoid the error, into which some have fallen, of calling together the enemies of temperance, to decide whether it is expedient for its friends to form a Temperance Society. All collision will be avoided, the Society be formed with kindness and harmony, and great good will be accomplished. With a Temperance Society may, in many cases, be connected a library of useful books. Stated or occasional meetings may be held, to obtain and communicate information; when all who have adopted the plan of abstinence, and are disposed, may have opportunity to join the Society.

In many places, Societies, which, in this way, began with a few individuals, have, from their obvious utility, in a short time increased to hundreds, and have accomplished great good to the community.

The Benefits of a Temperance Society in a Town of about one thousand Inhabitants.

1. The annual expense of ardent spirit lessened more than $9000.
2. The number of retailers reduced from 17 to 0.
3. The number of drunkards lessened 24.
4. More than 20 drunkards completely reformed.—(*Cumberland County Rep.—Maine.*)

Benefits of a Temperance Society in a Town of about two thousand Inhabitants.

1. No person in the place who has become intemperate within the last four years.
2. No drunkard but what has been improved—fits of intoxication less frequent.
3. Sober drinkers greatly improved—drink much less than formerly—and had rather not be seen when they drink—are evidently ashamed of it—and when they purchase, choose to go in the night.
4. Families of the poor rising—are better clothed and fed—the children more generally at school, and their parents much more useful and happy.
5. The prayers of a greater number rising, we trust from the heart, for spiritual blessings on themselves and their children.
6. Open revilers, from amcng whom the ranks of drunkards, thinned by death, were annually supplied, are approximating in their habits towards the habits of those temperate men against whom they reviled.
7. All are more safe;—and let the friends of temperance persevere, and the prospect is, that three fourths, of those who would, had it not been for the Temperance Society, have died drunkards, will now die sober men; and many, there is reason to hope, Christians.
8. A numerous and respectable class, who have not yet united with the Temperance Society, and who were in habits of daily temperate drinking, have ceased to use the drunkard's drink, and throw their influence on to the side of the Temperance Society.
9. Between six hundred and seven hundred abstain entirely, and belong to the Temperance Society.
10. A great saving of time and money.
11. Much less wine, cider, beer, or fermented liquor of any kind, used now than before.

"My own experience (says a member of the above Temperance

Society) on this point is conclusive. On ceasing to furnish my workmen with rum, I expected an increased consumption of fermented liquors. But the reverse, to my surprise, has been the fact. I save the money, the rum, the cost, the trouble, and the cost of the other liquors formerly drank to quench the thirst which rum provoked."

12. A considerable amount has been deposited, by the poor belonging to the Society, in small sums, in the Savings' Bank.*

13. A great increase of intellectual and moral improvement; and a library of more than 600 volumes, and read more in a month than all the libraries in town were before in a year.

14. The tavern is forsaken for the Lyceum room, in which the members of the Temperance Society meet fourteen times in a year. And the time once spent in dissipation is now spent in preparing speeches and addresses on scientific, literary, moral and religious subjects, to be read or delivered at the temperance meetings.

In short, time, money, health, strength, character, intellect, and every thing adapted to make life a blessing, or which tends to lead men to use it for the great end for which life was given, have been saved, and to a great amount by the formation and operations of the Temperance Society.

Those who practise total abstinence are, as a body, most obviously and rapidly going ahead of those who do not, in knowledge, influence, and prosperity.

Their appearance, their farms, their houses, their teams, their families, and every thing, show it, and so plainly, that any one may see and read its cause as he passes.

"We need a spirit of perseverance (says the man above referred to) and the divine blessing, and we need nothing else, to insure complete and triumphant success."

"The laws of nature are not more certain than it is, that the operations of Temperance Societies promote industry, economy, intelligence, and virtue. And for these distinguished blessings, in possession and in prospect, and for the invaluable improvement in our pecuniary, intellectual and moral condition, permit me, my dear sir, to say I feel under great obligation to yourself in the outset, and to the subsequent efforts and success of the American Temperance Society, for our prosperity in this cause.

It is true that I and another gentleman had made the formation of a Temperance Society the subject of conversation for a year or two before the formation of the American Temperance Society; but it was the hearing of your effort in A—— that finally led us to act. Had it not been for that, we might have continued deliberating to this day.

For the continued and increased prosperity of yourself and your

* Let a man, from the age of twenty-one to the age of sixty-one, save but six cents a day, and it will amount, at interest, to $3529 36.

cause, you have, and, I trust, will always have, the ardent prayers and hearty co-operation, as far as he is capable, of your assured friend." (*Communicated by a member of one of the first Temperance Societies, formed on the plan of abstinence from the use of ardent spirits, in the United States, to the Corresponding Secretary of the American Temperance Society.*)

Should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results, viz.—

1. Not an individual would hereafter become a drunkard.

2. Many, who are now drunkards, would reform, and would be saved from the drunkard's grave.

3. As soon as those who would not reform should be dead, which would be but a short time, not a drunkard would be found, and the whole land would be free.

4. More than three fourths of the pauperism of the country might be prevented; and also more than three fourths of the crimes.

5. One of the grand causes of error in principle, and immorality in practice, and of all dissipation, vice and wretchedness, would be removed.

6. The number, frequency and severity of diseases would be greatly lessened; and the number and hopelessness of maniacs in our land, be exceedingly diminished.

7. One of the greatest dangers of our children and youth, and one of the principal causes of bodily, mental and moral deterioration, would be removed.

8. Loss of property, in one generation, to an amount greater than the present value of all the houses and lands in the United States, might be prevented.

9. One of the greatest dangers to our free institutions, to the perpetuity of our government, and to all the blessings of civil and religious liberty, would be removed.

10. The efficacy of the gospel, and all the means which God has appointed for the spiritual and eternal good of men, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.

11. Multitudes of every generation, through all future ages, might be prevented from sinking into an untimely grave, and into endless torment: they might be transformed into the divine image, and prepared, through grace, for the endless joys of heaven.

12. God would be honored, voluntarily and actively, by much greater numbers; and with greater clearness, and to a greater extent, would, through their instrumentality, manifest his glory.

FIFTH REPORT

OF THE

AMERICAN

TEMPERANCE SOCIETY,

PRESENTED AT THE MEETING

IN

BOSTON, MAY, 1832.

☞ This Report is a periodical, and contains five and one quarter sheets.—The postage, under 100 miles, is 8 cents; and over 100 miles, 13½ cents.

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1832.

LIBRARY.

The Committee of the American Temperance Society would suggest, that donations of Books and Pamphlets, for the purpose of forming a Library, for the use of the Committee in the discharge of their appropriate duties, will be highly acceptable. All medical works,—especially those on the nature and effects of stimulants, narcotics, and all other poisons,—and all works on the benefits of temperance, and the best means of extending and perpetuating it, will essentially promote the great and benevolent object in which the Committee are engaged.

The Executive Committee of the American Temperance Society wish to obtain answers to the following inquiries, viz.

1. How many churches, within the bounds of your Association, Presbytery, or Conference, have in them no members who traffic in ardent spirit ?

2. What proportion of the whole population abstain from the use of it ?

3. How many, during the past year, have been admitted to the churches ?

4. How many of them were from that class who had adopted the plan of abstinence from the use of ardent spirit? Clerks of Ecclesiastical bodies, or any other persons, who will give information on the above-mentioned topics, will oblige the Committee, and perform an important service to the community.

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APPENDIX.

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will, in this way, ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a Society, with the following Constitution, namely:—

ARTICLE I. The Society shall be called THE AMERICAN TEMPERANCE SOCIETY.

ART. II. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. III. Any person who pays to the Treasurer of the Society five dollars annually, or who has paid or shall pay thirty dollars, at one time, shall be a member of the Society; provided the donor shall also subscribe to the following:—"I pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician, in case of sickness."

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. V. The Society shall meet annually, at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings, at the request of the Executive Committee.

ART. VIII. It shall be the duty of the Executive Committee, to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all moneys, which shall be expended in this work of love; to inspect annually the state of the treasury; and, in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. IX. The Corresponding Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression, in relation to this subject, on those who are favored with a public and refined education, and are destined in various ways to have a leading influence in society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers, and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them, by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and, in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes, and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure; and to produce such a change of public sentiment, and such a renovation of the habits of individuals, and the customs of the community, that, in the end, *temperance, with all its attendant blessings, may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that, while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance,—the utility of the institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

ANNUAL MEETING.

THE Society held its Fifth Annual Meeting at Park Street Church, May 30, 1832. The meeting was opened at half past 11 o'clock, A. M., the President in the chair. A prayer was offered by the Rev. HEMAN HUMPHREY, President of Amherst College. Parts of the Report were then read by the Corresponding Secretary.

On motion of the Rev. HOWARD MALCOM, Pastor of the Baptist Church, in Federal Street, Boston, seconded by Rev. O. EASTMAN, one of the Secretaries of the American Tract Society,

Resolved, That the Report, extracts of which have now been read, be accepted and printed, under the direction of the Executive Committee.

On motion of the Rev. JOHN W. CHICKERING, Pastor of the Congregational Church in Bolton, seconded by the Rev. G. W BLAGDEN, Pastor of Salem Church, Boston,

Resolved, That should the young men of the United States adopt the principle of abstinence from the use of ardent spirit, and from the traffic in it, and unite in Temperance Societies, they would become the benefactors of our country and the world.

On motion of the Rev. NATHANIEL HEWIT, Pastor of a church in Bridgeport, Conn. seconded by the Rev. JOHN H. CHURCH, Pastor of a church in Pelham, N. H.,

Resolved, That the traffic in ardent spirit is an immorality, and ought to be viewed and treated as such throughout the earth.

Immediately after the public services, the annual business of the Society was transacted. The Reports of the Treasurer and Auditor were read, and accepted; and the following officers were chosen, viz.

Hon. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, Esq. *Vice President.*
Rev. JUSTIN EDWARDS, *Corresponding Secretary.*
ENOCH HALE, M. D. *Recording Secretary.*
Hon. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, Esq. *Auditor.*

JOHN TAPPAN, Esq.
Hon. GEORGE ODIORNE,
Hon. HEMAN LINCOLN,
Rev. JUSTIN EDWARDS,
ENOCH HALE, M. D.
} *Executive Committee.*

Twenty additional members were then elected, and the Society was adjourned, *sine die*.

At a subsequent meeting, holden in Boston, Aug. 24, 1832, the following votes and resolutions were passed, viz.

1. That Presidents, Secretaries, and Chairmen of Executive Committees, or Boards of Direction of all State Temperance Societies in the United States, adopting the plan of abstinence from the use of ardent spirit as a drink, and from the traffic in it, be, *ex officio*, members of the American Temperance Society.

2. That Presidents, Secretaries, and Chairmen of Executive Committees, or Boards of Direction, of all National and State Temperance Societies in foreign countries be, *ex officio*, honorary members of the American Temperance Society.

3. As the use of ardent spirit is found to be one of the most productive causes of cholera, and numerous other fatal diseases, and those who traffic in the article are exerting a powerful influence to increase and perpetuate those evils, Therefore,

Resolved, That the good of the community, especially at this time, indispensably requires that they should discontinue this vicious and destructive employment.

4. As the temperance reformation is immediately connected with the temporal and eternal good of men and the friends of the object are dependent on God for success in all their efforts to promote it, Therefore,

Resolved, That it be recommended to them to devote a portion of each sabbath day morning, as a season of special prayer for the divine guidance and blessing; that all sober men, and especially all members of Christian churches, may be led to renounce the use of ardent spirit as a drink, and also the manufacture and traffic in it; and that no member of the community may continue to encourage, to countenance, or connive at so destructive an evil.

FIFTH REPORT

OF THE

AMERICAN TEMPERANCE SOCIETY.

By the facts presented in the Fourth Report of this Society, the following truths are established, viz.

1. Ardent spirit as a drink is not needful.
2. It is not useful.
3. It is a poison which injures both the body and the mind. And this results not merely from the great and increasing quantity of the liquor which may be taken, but from the kind. It is a liquor which is injurious in its nature, and which cannot be taken without harm.
4. It impairs, and often destroys reason.
5. It lessens the power of motives to do right.
6. It strengthens the power of motives to do wrong.
7. It tends to bring all who use it to a premature grave; and usher those who understand its nature and effects, and yet continue to drink it, or to furnish it as a drink for others, into a miserable eternity.

From these truths, all of which are established by numerous and indubitable facts, it follows that to use ardent spirit as a drink, to manufacture, buy, sell, or in any way furnish it as a drink for others, is a sin; and in magnitude equal to all the evils, temporal and eternal, which it tends to produce. He who has the means of understanding its nature and effects, and yet continues to use it, or to furnish it, will at the divine tribunal, and ought at the bar of public opinion, to be held responsible for its effects. For the pauperism, crime, sickness, insanity, wretchedness and death, which he occasions, he is responsible. "In the vice of drunkenness," says a distinguished member of Congress,* "as indeed in every other, the man who holds out the temptation to it, is the *chief* transgressor. The weak mortal who is sunken by intemperance to the level of the brute, is a victim to the avarice of the man who can calmly look upon him, and continue for cents and sixpences to sell him the dreadful poison." And says an eminent writer, "Words

* Hon. James M. Wayne.

cannot express the guilt of those individuals who are *now* engaged, in any way, in manufacturing or vending ardent spirits." Such ought to be, and as light prevails, such will be, the sentiment of the whole community. The men who furnish the *means*, and present the temptation for the making of drunkards, are partakers in their guilt, and ripening for their awful retribution. They are exerting an influence which is hostile to the holiness and happiness of the community; and which tends strongly to the destruction of man for both worlds.

To illustrate these truths, and impress them on the hearts of all, the Executive Committee of the American Temperance Society have, through the divine kindness, continued their operations during another year. The last Report, which contains the history of this Society, and of its operations from its commencement, and also the reasons why its great principles should be extended through the world, was stereotyped; and ten thousand copies have been printed. They have been circulated in various parts of the United States, and copies have been sent to Canada, New Brunswick, and Nova-Scotia; to Mexico and South America; to England, Ireland, Scotland, Denmark, Sweden, Russia, Germany, Malta, Palestine, Turkey, Bombay, Ceylon, Burmah, China, Liberia, and the Sandwich Islands; and the committee have abundant assurances that it has been productive of great good. It has been received with special approbation, and has produced powerful effects. While reading it, the rum drinker has resolved no longer to use the poison, and the rum seller no longer to poison his fellow men; the man who had renounced the use of it and the traffic in it, and thought that that was enough, has resolved, while reading it, to unite with others in a Temperance Society, and to do good as he has opportunity to all; because he has felt, that to him that knoweth to do good, and doeth it not, to him it is *sin*. Those who had before united with societies have been excited to new and more vigorous exertions, and thus the number and influence of such societies have been greatly increased. The conviction is extending, that all men are under sacred obligations to aid in this cause, and to continue their efforts till intemperance is done away. It is seen that short enlistments will not answer the purpose; and increasing numbers are engaging to serve during the war. An old man of more than fourscore years, afflicted with a bodily infirmity, for which he had been advised by a physician to use ardent spirit as a medicine, was presented with a constitution of a Temperance Society on the plan of abstinence. He read it, and said, "That is the thing to save our country; I will join it." "No," said one, "you must not join it, because ardent spirit is necessary for you, as a medicine." "I know," said he, "that I have used it, but if something is not done, our country will be ruined; and I will not be accessary to the ruin

of my country. I will join the Society." "Then," said another, "you will die." Well," said the old man, in the true spirit of '76, "for my country, I can die;" and signed the constitution; gave up his medicine, and his disease fled away. It was the remedy that kept up the disease; and when he had renounced the one, he was relieved of the other. So it probably would be, in nine cases out of ten where this poison is used as a medicine. It tends to perpetuate and aggravates disease, till it ends in death; and often does it render that which would otherwise be slight and temporary, permanent and fatal. Another old man, once the governor of the State in which he lives, who had long been afflicted with a disease for which ardent spirit had been prescribed as a remedy, at a temperance meeting, said,

"Friends and neighbors: I am now more than seventy years of age. You all know my state of health. I have been trying an experiment for two months past in abstaining from the use of ardent spirits, which affords me much relief from the great distress I at times experience. My suffering has been great, but less than I feared. In the war of the revolution, I commanded a company of militia in this state. At the approach of the enemy to Bennington, I had just recovered from a fever that had confined me to my bed for many days. I had not then left my room. The alarm was given, the militia called out; and I, in opposition to the entreaties and expostulations of my friends, marched at the head of my company for Bennington. In our march we had to ford a river; a sturdy soldier shouldered and carried me over on his back. We met the enemy,—fought—conquered,—and returned in safety to our families. I thus put my life in jeopardy to aid in serving my country, and I am willing to do it again. An enemy more powerful and subtle than the British, is destroying our firesides, and trampling with iron hoofs the fairest portions of our land. I present myself to join your ranks in this war of extermination, and enlist under your banner, bearing the motto "Total Abstinence." This step will no doubt shorten my days. Be it so; I stand ready to sacrifice my life in the cause, and I freely subscribe your pledge, totally and forever to abstain from the use of ardent spirits."

We are happy in the expectation that the life of this venerable patriot, instead of being shortened, as he expected by joining the Temperance Society, will probably be prolonged a number of years. And if it should not. his comfort on the whole, and his usefulness will no doubt be greatly increased, by all his disinterested sacrifices for the good of others.

Some friend, your committee are informed, sent to the first of these men a copy of your last Report; and he has read it through six times; says that he will have it bound, laid up by the side of

his Bible, and keep it till he dies. No book of the size, he thinks, will do greater good to the country.

"This Report, says a judicious writer, contains a detailed and faithful history of one of the greatest changes which was ever effected in the condition of the human race. The Temperance Reformation will form a most important chapter in the history of navigation and commerce, of political economy and morals, of manners and fashions, and of the christian religion. There is reason to believe that a great proportion of the youth and children in the United States, and of the young men under thirty years of age, are acting on the temperance principle. Those who drink, and those who vend or manufacture the poison, are generally over thirty years of age. Their bodies will soon fall in the wilderness where they have tempted God and their fellow men; a new generation who have not been slaves in Egypt, will rise up and enter a land flowing with what is better than milk and honey. A vision of glory and beauty, such as the dying legislator of Israel did not see from the top of Pisgah, opens to the eye of the philanthropist and christian of this country. We would recommend the Report of the Temperance Society, with all the earnestness in our power. We wish it could be circulated by hundreds of thousands. It contains facts and reasonings which are absolutely irresistible. It is precisely the pamphlet which was wanted. Why will not every temperance society in the land supply all their members with a copy?" *

A distinguished gentleman from the city of Washington, writes, "The Fourth Report of the American Temperance Society seems to receive the universal approbation of all sects and parties, as a paper most able and judicious. It seems to me that the supply of a copy to each family in the United States, would do very much toward accomplishing the great object for which it is designed, the removal of intemperance from the country." After saying that a copy had been presented to each member of congress, and that its good effects had been manifested in the great temperance meeting which had been held in the capitol, he adds, "The strong and steady march of the temperance cause in this region, and at the South, and West, is obvious and unequivocal. That the great principles of the Reformation are every where gaining ground, and that public sentiment is every day rising in its demands, and that the manufacture, sale, and use of ardent spirits are daily becoming more and more disgraceful, is most unquestionably true. And if all christians and sober men will do their duty, fearlessly and perseveringly, I am sure our country will be purified." This sentiment deserves to be written in letters of gold. It is the

* Journal of Education, Vol. iv. No. 2. p. 143.

hinge on which the Temperance Reformation, with all its inestimable benefits, now turns. "*If christians and sober men will do their duty, fearlessly and perseveringly, our country will be purified.*" How momentous then is their duty; and, how overwhelming will be their guilt, if they do not perform it. "The meeting at the capitol," the writer adds, "will do great good, and in a thousand ways. Temperance publications have been working their way, and hardly a day passes but brings new evidence of the progress of the cause in this city and neighborhood."

Similar testimonies have been received from various other parts of the country. Friends of temperance, in many places, have put a copy of the Report into every family. In other cases benevolent individuals have visited various towns in a county, delivered addresses, or read extracts from the Report, and at the close of meetings proposed a subscription, and thus procured for it a general circulation. Parents have often taken copies for their children; and could each child in the United States, have one for his own, and become acquainted with its principles and facts, your committee cannot but think, with the writer above referred to, that it would do very much for the salvation of the country. Those facts are so various and strong, so numerous and decisive, that it appears to be hardly possible for any one, not abandoned to hardness of heart and blindness of mind, to become acquainted with them, in their various bearings, connexions, and consequences, and not be deeply and permanently affected by them. Many a man who, by reformation, has been saved from the drunkard's grave, may say, "Had I known when I was young what I know now, I might always have been a sober man; have been saved from wretchedness unspeakable, and my family been saved from ruin." And many a man, now in the drunkard's grave and in the drunkard's eternity, had he known in youth, what every child in the United States may know now, and acted accordingly, might have been in glory, singing the song of Moses, and the song of the Lamb. Had the facts contained in that Report been known to every child in our land fifty years ago, and duly regarded, more than half a million of men had been saved from the drunkard's grave; more than five millions from the living death of drunken relatives and friends; and one of the sorest, foulest calamities which has ever afflicted humanity had been prevented. And as the Report is adapted to be a permanent document, and till drunkenness has ceased, its principles, facts, and reasonings will be as important as they are now,—the committee cannot but unite in the desires expressed by many in this and other countries, that it may have a universal circulation. They rejoice to learn that an abstract of it, in an edition of ten thousand copies, has been published in the state of North Carolina, and that the whole Report

has been republished in Great Britain, and large portions of it in numerous publications, in this, and other countries. It is spoken of, in the English papers, as "one of the most cheering and extraordinary documents which has ever appeared, in any age or country." "It would seem, they say, as if Great Britain were following, in some humble measure, the noble example of our transatlantic brethren—and the provinces are rising up, en masse, in favor of Temperance Societies."

The editor of the English Temperance Magazine and Review says, "We have before us the Fourth Report of the American Temperance Society; and certainly, it has seldom fallen to our lot to peruse a more important and deeply interesting publication. We look at the facts which it adduces, and the results which it exhibits of exertions made in the cause of Temperance, and we are compelled, on a careful examination, to come to the conclusion that the enemy of Temperance Societies is the enemy of man. He may be so ignorantly; he may be so unwittingly; he may be so under the impression that Temperance Societies are the fruit of enthusiasm, and that there is no harm in drinking a little; still we repeat it, he is the enemy of man; and he is an opponent of one of the grandest practical schemes which has ever been devised for the promotion of human comfort and happiness."

"The Lord Chancellor from his place on the wool-sack denounced gin-drinking as an evil so extensive that if any thing could prevail on him to abandon his principles of free trade, it would be the desire to put down the free trade in ardent spirit. We cannot help thinking that the old world is under deep obligation to America for the developement of the principles of Temperance Societies; and now that they have been introduced and with success into Great Britain, we trust that we shall not be slack, as Englishmen, in acknowledging our obligations. We know that there has been a feeling in this country against every thing American, but we trust and believe that that day has gone by, never to return. Let us emulate them in this good work, and may the alacrity with which we follow in their footsteps excite them to persevere till the cope-stone of the building is brought forth with joy. We warmly recommend this Report to any individual who wishes to be correctly informed on the subject on which it treats. To Temperance Societies and the friends of temperance it cannot fail of proving highly interesting; and if they peruse it with the same feelings which we have done, they will rise from the perusal more firmly determined than ever, to go on with the work which they have begun, and in the strength of God, not to give in, till death sounds the retreat."

The Temperance Society Record, printed at Glasgow in Scotland, says, "It is a work which will be read with deep interest by

those who rejoice in seeing suffering humanity delivered from such a desolating scourge; and its numerous facts and solemn appeals cannot fail to produce in the minds of those who give it an attentive perusal sentiments favorable to Temperance Societies."

A gentleman writes from the island of Malta, "The Fourth Report of the American Temperance Society is doing great good here. One of the Judges to whom I lent it is delighted with it." Another gentleman says, "Give to that Report a universal circulation, and it will accomplish the object. The facts and reasoning cannot be resisted."

In June last, through the distinguished liberality of a friend of this cause, our late agent the Rev. Dr. Hewit visited England. He was received with great kindness, and his labors were crowned with signal success. A meeting in London, of the friends of Temperance, was appointed previous to his arrival, for the purpose of forming a London Temperance Society. That meeting he was enabled to attend; and his communications added greatly to the interest of the occasion. Persons were present not only from the metropolis, but from various parts of England, Ireland, and Scotland, and a London Temperance Society was formed. The impression was so strong, the need and practicability of a Temperance Reform so obvious,* and the benefits, which, should it become universal, it would confer on the world, were so numerous and important, that at a subsequent meeting, by the desire of Dr. Hewit and others† they enlarged the object of the society and also its name. "The London Temperance Society" was changed to the "British and Foreign Temperance Society"‡ for the purpose of extending its blessings throughout the kingdom and throughout the world. Should they continue to act in accordance with their high privileges, their great responsibility and their distinguished name, and with the success, which, through the divine kindness, may be expected in that case to attend their exertions, this event will form an era in the history of the Temperance Reformation. In addition to other efficient measures, the friends of the object have established in London two monthly periodicals, viz. The British and Foreign Temperance Herald, 27,000 copies of which have been published, and the Temperance Magazine and Review. One is a dudecimo, and the other an octavo, and both are to be devoted to this great cause: there are also two monthly publications, viz. The Temperance Society Record, published in Scotland; and the Temperance Advocate, published in Ireland, besides various other publications of different forms, devoted to this object in different parts of the kingdom. The number of

* Appendix A. † Appendix B. ‡ Appendix C.

copies which have been published during the year amounts to more than a million.

Mr. Carr, of Ireland, and Mr. Cruikshank, of Scotland, have been employed as agents; more than two hundred metings have been held, and numerous Temperance Societies formed in various parts of the kingdom. More than a hundred thousand are now embodied in Great Britain, on the plan of abstinence from the use of ardent spirit; and among them are 400 veteran British seamen, inmates of Greenwich Hospital, under the auspices of the distinguished naval officers who govern that institution.

Dr. Hewit also visited France, and would have gone to Ireland and Scotland had not providential afflictions in his family hastened his return.* But although his stay was shorter than was desired by the friends of Temperance, both in this country and in England, we would gratefully acknowledge the kindness of Providence in his preservation, and in the good which he was enabled to accomplish; and indulge the hope that the benefits will be felt to all future time.

We view it as a great favor, and hail it as a token for good, that a system of effort to abolish the use of ardent spirit, and the traffic in it, was devised and adopted previously to the appearance in Europe of that direful malady the Cholera, nine tenths of whose victims are those who indulge in strong drink. And we hope that it will be borne in mind, that the men who use ardent spirit, and especially the men who furnish it for the use of others, are inviting the ravages, and preparing the victims of that fatal disease. Nor will they be guiltless, should it never visit the places in which they live; for other diseases in great numbers, and with multitudes equally fatal, are infallibly produced by it. In one of our cities, half the men over 18 years of age, who died in 1828, according to the testimony of the physicians, were killed by it.† And those physicians, remark, "When we recollect that even the *temperate* use, as it is called, of ardent spirits lays the foundation of a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued, the number of deaths among the male adults would be diminished in our city at least one half." What would be thought of the men who, for the sake of money, should directly sell disease? would it not be viewed as an immorality of a high and aggravated character; as a sin, continuance in which would be utterly inconsistent with christian character? and is it not as really immoral, as really a crime, to sell the known cause of disease, as it would be to sell disease itself? What would be thought

* Rebecca Hewit, daughter of Rev. Nathaniel Hewit, D. D., died at New Haven, Conn., July 30th, 1831.

† Appendix D.

of the man who should knowingly and deliberately sell death; and in such quantity as to double the tenants of the grave-yard? What ought to be thought of him? And is it not as really wicked for men to sell the known cause of death; and when survivors raise in loud and solemn tone, the note of remonstrance, are they to be put off, with the supremely contemptible reply, If we should not sell this, we could not sell so many other things?—or, we must change our business?—or, we could not support our families?—or, if we do not do it, somebody else will? Suppose somebody would import plague, if you should not; and in that case could sell more of some kinds of goods, which he had on hand, than if he did not; and should give this as the reason why he *must* do it; would that screen you from the indignation of a suffering community, or the retributions of a righteous God, if for a similar reason *you* should do it? What would be thought of an apothecary who should import pestilence, or wake up fever, because if he did not do it, he could not sell so many medicines, and perhaps must change his business? What would be thought of the merchant who should do this in order to sell a greater quantity of mourning apparel. Suppose an apothecary, instead of being confined to one branch of business, sells both drugs and cloths; and also sells indiscriminately, to all who will buy arsenic or opium; though he knows that it kills men by thousands. And when an injured community rise up and remonstrate, array against him the tears of widows, and the groans of orphans, he says, "If I should not sell arsenic I could not sell so many grave-clothes; and as my family depend upon my business for a living, I *must* destroy other families, to support my own." And suppose it were told in heaven, that such a man professed to be a friend of the Lord Jesus Christ, and that he cried daily, "Glory to God in the highest, *good will* to men," would they not quake in view of the indignation, and wrath, and tribulation, and anguish which would fasten upon him, when the earth discloses her blood, and no more covers her slain; but the God of the widow, and the father of the fatherless proclaims in actions, "Vengeance is mine; I will repay, saith Jehovah?"

When the nature of this business is duly considered and its invariable effects; when its consequences are viewed in the light of eternity, we cannot but think that every man who has the spirit of Jesus Christ will renounce it, as a business at war with Jehovah, and with the temporal and eternal interests of men. The idea of making property by a business so destructive, is revolting even to humanity, and will ere long be reprobated as a high-handed offence throughout the world. Says an eminent European writer,* "The abolition of the slave trade is deservedly considered

* Professor Edgar.

the glory of modern times; yet neither in the evils to be removed, in the opposition of difficulties to be encountered, or in the amount of good done, is the abolition of the slave trade to be once named in comparison of the Temperance Reformation."

And, says another distinguished writer,* "Hard must be the heart that bleeds not, cruel indeed the nature that weeps not, while surveying the emaciation of body, the bloated ghastliness of countenance, the paralization of nerve, the poverty, and consequent meanness, that slowly, it may be, yet surely creeps on their constant customers; and their consciences must be callous indeed if they permit them without loud, tormenting, and reiterated accusation, without awful forebodings of future retribution, and fearful lookings for of fiery indignation, daily to observe, and hourly to promote in their victims, the gradual prostration of intellect, the destruction of honor, the obliteration of shame, the forgetfulness of religious obligation and even of common honesty, the loss of delicate feeling, the withering of reputation, the insensibility to character: in a word, the destruction of the men, and their transformation, first into brutes, and then into fiends, which is the constant and palpable effect produced in their hell-assisting manufactories.

"Every man, as a patriot, is bound to employ himself in a manner that will promote the welfare of his country; but I assert, without fear of successful contradiction, that the spirit trade is the greatest bane to our country, but especially to its poor, that at present does, or probably ever did exist: it kills more people than any war in which we ever were engaged: it destroys more of the industry and consequent wealth of our country than all the other evils under which we labour; and as it respects crime, it may be called Legion, for it either embodies in itself, or drags in its haggard and desolating train, every abomination which is tarnishing the fair page of our history, and blasting our yet lofty national character; in the dens of intemperance almost every crime is devised; by the brutifying stimulus of intoxicating liquor almost every crime is perpetrated; and, oh! you who are employed in spreading liquid madness, with its attendants, misery, blasphemy and iniquity tremble while you hear it,—by your agency our age and nation groans under the shameful burden of such cruel monstrosities, of such heartless and mercenary murders, as have been perpetrated by a Burke, a Hare, a Bishop, a Williams, a Stewart, the Gilmerton carters, and others of infamous memory; while, through the preparation of liquid fire, some of you are exalted to roll along in your carriages, and by your boastful mottos insul-

* Cruikshank's Address on the spirit trade, British Temperance Magazine and Review, p. 108.

your dupes by telling, that 'Gin hath bought it: who could have thought it?' By spreading the fiery stream, and heaping fuel on the destructive conflagration, many more are wallowing in almost princely affluence; while the victims of your trade, their wives, and children, are covered with rags and drenched in misery. I would affectionately beseech such to examine the source whence their riches flow. I would beg of them to consult their consciences, which will inform them that their ornaments are purchased at the expense of misery to their customers, their superfluous finery deprives the others of necessary clothing, their ease, voluptuousness, and splendour are supported by inflicting acute pains, wasting diseases, excruciating torments, madness, despair, and death; on whom? on the enemies of their country? on strangers or foreigners?—even this would be cruel; but no! their victims are their friends, relations, neighbors, and fellow countrymen. I would conjure them, therefore, by the latent spark of manly feeling that yet warms their breast, by the strugglings of that feeling against sordid interest, by their yet remaining patriotism, to abandon the accursed trade, and attend to their interest for time and for eternity, by turning to the Lord's side."

And says a distinguished civilian in our own country,* "It is of the utmost importance to the temporal and eternal interests of our citizens, that a stop should be put to the sale of ardent spirits as speedily as possible."—"Convince the men who make shrines for the goddess Diana that they are partakers in the guilt of those who worship the idol, and most of them will abandon the unhallowed pursuit. Satisfy the unreflecting vender of ardent spirits that he is morally responsible for all the crime and misery which his maddening potations naturally produce, and he will relinquish the demoralizing traffic. Point the christian to the sacred page where the pen of inspiration hath written, 'he who hath the love of God in his heart, worketh no ill to his neighbor,' and he will not, for the sake of a few dollars, destroy the temporal and eternal happiness of those around him. Convince the retailer who makes the drunkard, and sends him staggering home to abuse, and perhaps to murder his wretched wife and starving children, that the curse of Heaven is denounced against him who holdeth the cup to his neighbor's lips, and surely he will forbear. Let the attention of the fond parent who seeks to provide for his beloved offspring, by the manufacture or sale of ardent spirits, be directed to this withering curse which may soon be resting upon his own head, when he may be compelled to rescue his own broken-hearted daughter from the indescribable wretchedness of a drunkard's hovel, or to follow his last son to that hopeless depository, a drunkard's grave; and

* Reuben H. Walworth, Chancellor of the State of New York.

certainly coercion cannot be necessary to induce him to forsake this dangerous pursuit. And let all emulate the precept, and endeavor to live up to the requirements of that law, which commands us to love our neighbors as ourselves, and to consider and treat all mankind as our brethren.

> "High on a scroll, inscribed on Nature's shrine,
> Live, in bright characters, the words divine—
> 'In all life's changing scenes, to others do
> 'What you would wish by others done to you.'
> Winds, wide o'er earth this sacred law convey;
> Ye nations hear it, and let all obey."

In September the Temperance Society of Baltimore applied to our secretary for an agent to labor under their direction and at their expense, in that city and state. He engaged for that service the Rev. John Marsh, of Haddam, Connecticut, Secretary of the Connecticut Temperance Society. In addition to the visiting of different parts of that state, he visited also, during his agency, the city of Washington; and was instrumental in procuring the meeting in the capitol which has been referred to, and which has been so extensively useful throughout the country. The Hon. Lewis Cass, secretary of war, presided, and Walter Lowry, Esq. clerk of the senate of the United States, was secretary of the meeting. The Rev. Reuben Post, of Washington City, chaplain of the House of Representatives, opened the meeting with prayer. The Rev. Mr. Marsh stated that the object of it was, the promotion of the cause of Temperance in the United States, and throughout the world. The meeting was then addressed by the Hon. Felix Grundy, United States Senator from the State of Tennessee; the Hon. Theodore Frelinghuysen, United States Senator from the state of New Jersey; the Hon. Isaac C. Bates, member of the House of Representatives from the State of Massachusetts; the Hon. James M. Wayne, member of the House of Representatives from the State of Georgia, and the Hon. Daniel Webster, United States Senator, from the State of Massachusetts. A vote of thanks was then presented to the secretary of war for presiding on the occasion, and the meeting was closed with prayer by the Rev. Professor Durbin, of Kentucky, chaplain of the Senate of the United States.

Those who addressed the meeting spoke in high terms of the social, civil, and religious benefits which have resulted to our country, from the formation and operations of Temperance Societies, and expressed their conviction that the influence of them will be felt through the world. The speeches have since been published in various parts of the country, have passed through several editions, and are now receiving a very extensive circulation.

Another important testimony to the benefits of temperance

societies, and to the importance of their universal extension, was given by the Hon. William Wirt, late attorney general of the United States. In a communication which he made to a meeting of the Baltimore city Temperance Society he said, "I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery in any shape, in this country, which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half naked, vicious children, ought never to be presented in a country like this, where the demand for labor is constant, the field unlimited, the sources of supply inexhaustible, and where there are none to make us afraid; and it never would be presented, or very rarely indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyses the arm, the brain, the heart. All the best affections, all the energies of the mind, wither under its influence. The man becomes a maniac, and is locked up in a hospital, or imbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself, and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parent; husbands, wives, daughters, and sons, all drunkards and furies: sometimes wives murdering their husbands; at others husbands their wives; and worst of all, if worse can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery, throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague, of a contagious character, were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigor-

ous measures at once adopted to repress and extinguish it: but what are the most fearful plagues that ever carried death and havoc in their train through the eastern countries, compared with this? They are only occasional; this is perennial. They are confined by climate or place; this malady is of all climates, and all times and places. They kill the body at once; this consumes both body and soul by a lingering and dreadful death, involving the dearest connections in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while the living fountain of poison is within his reach? God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief, would it be to turn from the awful and horrid past, to the pure, peaceful, and happy future! to see the springs of life, and feeling, and intelligence, renewed on every hand; health, industry, and prosperity, glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

"The progress already made by our temperance societies, in advancing this golden age, proves them to be of a divine origin. May the Almighty crown his own work with full and speedy success. I remain, dear sir, respectfully and truly yours,

"WILLIAM WIRT."

So numerous and striking have been the benefits of societies formed on the plan of abstinence from the use of ardent spirit, that increased efforts have been made during the past year to extend them through the country.* The friends of temperance in the State of New York have set an example on this subject, which, if followed, would do much towards banishing intemperance from the earth. They have entered, with systematic vigor, and with great success, on the plan of forming a temperance society in every town, and in every school district in the State. A circular has been issued and sent to every family, inviting all the members who have come to years of understanding, to abstain from the use of ardent spirit; and to unite with a temperance society. More than 50,000 have been added to their temperance societies during the past year. And the secretary of that society states, that the members which are added to their societies will average a thousand a day. "The circulars," he says, "have produced and are producing wonders. All that our State needs is information, and the work will be onward Pennsylvania has sent for a partial supply of the circulars, and we have sent enough to the Secretary of the navy for the supply of our national ships.

To engage in this benevolent work all classes of people, and to

* Appendix E.

extend the same efficient system throughout the country, the Committee of the American Temperance Society, at their meeting in Boston, January 16, 1832, adopted the following resolutions, viz.

"1. That the social, civil, and religious interests of our country, and of the world, would be greatly promoted, should each individual abstain entirely from the use of ardent spirit, as a drink; from the manufacture of it, and the traffic in it; and from the furnishing of it, in any way, as drink for others.

"2. That each individual in our country, as soon as practicable, be particularly invited thus to abstain, and in all suitable ways to exert his influence, to lead all others to do the same.

"3. That, as information is important, a Circular, containing a brief view of the prominent facts on this subject, be prepared, and, as means can be obtained, be sent to every family in the United States, respectfully and earnestly requesting each individual, who has come to years of understanding, to adopt the above plan; and, for the sake of doing good, to unite with others in a Temperance Society.

"4. That, to promote the formation of Temperance Societies, to invite all to join them, and to carry the above plan into practical effect throughout our country, it is needful that one or more wise and efficient Agents should be employed by each State; and that some General Agents should visit all parts of our land.

"5. That application be made to benevolent individuals and known friends of temperance, for means to accomplish the above-mentioned objects; and to enable the American Temperance Society to prosecute its great and benevolent work, till the use of ardent spirit as a drink, the manufacture of it, and the traffic in it, shall be done away throughout our country, and throughout the world."

In pursuance of the above resolutions, the following letter has been published, and sent to a number of gentlemen in different parts of the United States:—

"The American Temperance Society is engaged in the great and benevolent work of extending the principle of abstinence from the use of ardent spirit, till it shall become universal. By means of the press and of living agents, a strong impression has already been made, and a great change effected with regard to this subject. More than a million of persons in the United States now abstain from the use of ardent spirit. Among them are those of all ages, and in all kinds of lawful business. Many, who for years used it habitually, and thought it needful, have found by experience that they were mistaken, and that they are in all respects better without it. And should the experiment be fairly made, this would be found to be the case with all.

"More than a thousand distilleries have been stopped; more than three thousand merchants have ceased to traffic in the poison,

and more than three thousand drunkards ceased to use intoxicating drinks. More than ten thousand persons, as appears from numerous facts, have, by the change in the sentiments and practices of the community, already been saved from becoming drunkards. The quantity of ardent spirit used over extensive districts of country, has been greatly diminished; and pauperism, crime, sickness, insanity, and premature deaths have been diminished in proportion.

"And when persons have ceased to use intoxicating drinks, they have not only become more sober, healthy, diligent and economical, and their condition for this life been greatly improved; but they have, in much greater numbers, become hopefully pious, and experienced an entire change of character and of prospects for the life to come. And could appropriate means be used, over our whole country, a change, with the divine blessing, might be effected, which would save, annually, millions of property, and thousands and tens of thousands of lives; a change which would remove one of the greatest dangers to our social, civil, and religious institutions, one of the greatest obstructions to the efficacy of the gospel, and all the means of grace; and one of the chief causes, throughout our land, of human wretchedness and wo.

But for ability to employ these means, and accomplish these objects, the American Temperance Society is dependent upon what the friends of temperance are disposed to furnish. Its whole permanent income is not six hundred dollars a year; a sum insufficient to print and circulate, as extensively as is desirable, even its Annual Report. Numerous and pressing applications, from all parts of the country, are made for publications, and for agents; but the Society has not the means of complying with these requests. And without assistance, its labors, which, in time past have been so greatly blessed, and which are so intimately connected with the welfare of the present and all future generations of men, for both worlds, must in a great measure cease. Whether they shall be continued, or not, now depends upon this, whether the friends of the object will furnish the means.

The Committee, therefore, in reliance on Him who has all hearts in his hands, have resolved to make application to as many as practicable, of the known friends of temperance, who are blessed with property, and respectfully and earnestly request them to furnish the necessary means. Should one hundred individuals give one hundred dollars a year, or could a sum equal to that be obtained, abstinence from the use of ardent spirit might, it is believed, be extended throughout our country, and throughout the Christian world. The next generation, and all future generations of men might come forward into life without the habit of using it, without any appetite for it, or expectation of any benefit to be de-

rived from the use of it. Then the gospel and all the means of grace may be expected to produce more than double their past effects; and all efforts for the intellectual, moral and spiritual benefit of man be crowned with greatly augmented success. And in no way, probably, could the same amount of property do greater good to mankind.

The Committee, therefore, in fulfilment of the high trust assigned to them, and for the purpose of promoting the great interests of our country and the world, respectfully and earnestly request the friends of temperance to assist them in this great and momentous work. And although they have no desire to dictate as to the manner, or the amount, yet as it is very desirable that they should know what means they can obtain in order to lay out their plans, and direct their operations accordingly, they take the liberty to present the following form of subscription, viz.—To enable the American Temperance Society, by means of the press, and of living agents, to extend the principle of abstinence from the use of ardent spirit, throughout our country,—we the subscribers agree to pay annually to said society, so long as it shall appear to us to be proper, the sums annexed to our names.

GEORGE ODIORNE,
JOHN TAPPAN,
HEMAN LINCOLN, } *Committee.*
JUSTIN EDWARDS,
ENOCH HALE, JR.

Boston, Jan. 16, 1832.

P. S.—Although, for the reasons above mentioned, and also on account of the greater ease and diminished expense of collecting it, an annual subscription is viewed by the Committee as more desirable than a donation, yet if any person prefer to assist by a donation, he is requested to write *donation* against his name. And any amount, furnished in either way, and sent to the Treasurer, 97 Milk street, Boston, will be thankfully received, and faithfully appropriated to the great object of the society."

The Circular referred to in the 3d resolution has been prepared. It is a pamphlet of twelve pages, and has been stereotyped. It is sold by A. Russell, No. 5, Cornhill, Boston, at $10 per thousand, and is adapted to universal circulation.*

Should one hundred individuals give one hundred dollars a year, or could a sum equal to that be obtained, a copy of it might be put into every family in the United States: millions be added to Temperance Societies, and their operations be continued till the use of ardent spirit as a drink, and the traffic in it, shall be done away

* Appendix F.

More than 100,000 copies of the pamphlet referred to, have already been printed; and all who are disposed to promote the good of mankind, are requested to aid in furnishing means, and in giving to it a universal circulation.

The Corresponding Secretary has continued to devote his whole time to the concerns of the Society. He superintended the stereotyping and printing of the Fourth Report, and assisted in its circulation. He also prepared the circulars which have been referred to; has traveled more than 1700 miles, and addressed public bodies more than 150 times. He has prepared numerous articles which have been circulated extensively through the medium of periodicals, and public papers; has published forty letters on the immorality of the traffic in ardent spirit; conducted the correspondence, and superintended the general concerns of the Society. An abstract of the letters on the immorality of the traffic in ardent spirit, have, at the request of friends of the cause, been published in a pamphlet, and are found in the Appendix to this Report.*

Means have been furnished for the employment of an agent six months in the city of New York, who was appointed by, and labored under the direction of the Committee of the New York City Temperance Society. An agent also of the Baptist denomination has been employed for eight months, in the State of Illinois. Other agents have been employed by State and County societies; numerous individuals have performed voluntary agencies; addresses have been delivered by clergymen, attorneys, physicians and others; the press, with its powerful and all-pervading voice, has continued to speak, and the conviction to deepen and extend, that the use of ardent spirit as a drink, the manufacture of it, and the traffic in it, is an immorality of a high and aggravated character; wholly opposed in its nature and influence to the spirit and requirements of the Christian religion; at war with the honor and government of Jehovah, and hostile to the holiness and happiness of mankind. The conviction is becoming general, that the men who understand the nature and effects of ardent spirit, and yet continue to traffic in it, are accessories to the evils, and accomplices in all the crimes which it occasions; that they give fearful evidence that they regard money more than God, and are willing, for the sake of it, to destroy, for both worlds, their fellow-men. Sober men of all classes, who have examined this subject, are moving onward to the settled and permanent conclusion, that such men cannot, while they continue to do this, give that credible evidence of being good men, which would justify an impartial community, in receiving and treating them as such.

Multitudes, during the past year, have spoken out on this subject,

* Appendix G.

and with great clearness and strength, corroborated what others had said before.

Rev. Henry Ware, jr. professor of pulpit eloquence and the pastoral care in Harvard University, says, "No proposition seems to me susceptible of more satisfactory demonstration than this,—and I am sure that no person can give it one hour's serious thought without assenting to it,—that, in the present state of information on this subject, no man can think to act on Christian principles, or do a patriot's duty to his country, and at the same time make or sell the instrument of intoxication." And shall men continue to be received as giving credible evidence of being Christians, who knowingly carry on an employment, in which they cannot think to act on Christian principle? and which is utterly inconsistent, even with a patriot's duty? which, in the language of this writer, is "no less than employing his time, capital and industry to prepare for use, and offer for use, that which has been proved to be the principal source of misery and crime in modern society? providing for men the convenient and tempting means of ruining their health, and their business; beggaring their families, becoming vagabonds, and a nuisance while alive, and sinking prematurely to a dishonorable grave?" and when "the nature of his calling renders this inevitable, and he cannot be a dealer in spirits without becoming accessory to all this vice and ruin?" Is he who, for the sake of money, perseveringly continues to do this, to be received and treated as giving credible evidence that he is a good man? An injured and suffering community, by the voice of accumulating millions, answers—No.

The Rev. Francis Wayland, D. D. President of Brown Univerty in Providence, Rhode Island, in an address lately delivered, after stating that it has been shown that more than $90,000,000 are annually lost to the country by the use of ardent spirit, in addition to all the other evils which flow from it, puts to the conscience of each one who continues, whether by wholesale or retail, to be engaged in the traffic, or in any way to furnish ardent spirit for the use of his fellow men, the following questions, viz.

"First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds, and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery, or madness; or from the sale of obscene books which ex

cited the passions, and brutalized the minds, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship, considered a pirate?

If these things be so, and that they are so, who can dispute, I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why, then, should we not altogether abandon it?

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, your wife, and your little ones; look upward to Him who judgeth righteously, and ask yourself, my brother, Is THIS RIGHT?"

The Hon. Reuben H. Walworth, Chancellor of the State of New York and President of the New York State Temperance Society, in an address lately delivered, says, "Though my public duties have not allowed me to participate in this great work in the manner I could have desired, I have witnessed with delight its rapid progress, and shall ever esteem it the highest honor I could

have received from my fellow citizens, to have been permitted to connect my name with this institution, and to use the little personal influence I possessed in aiding its operations.

"In reviewing the progress of temperance for a few years past, the changes which have been produced in public opinion on this important subject are astonishing, even to its most sanguine friends. And it furnishes to us all the highest encouragement to continne our exertions, until the common use of ardent spirits shall be considered as disgraceful as open opposition to such use was once deemed unpopular; until reflecting men will no more think of making and vending ardent spirits, or of erecting and renting grog-shops as a means of gain, than they would now think of poisoning the well from which a neighbor obtains water for his family, or of arming a maniac to destroy his own life, or the lives of those around him."

Such are becoming the views of good men of all descriptions, who are acquainted with this subject, throughout the country. They view it as a sin of high and awful aggravation; and believe that a man is as really guilty who kills himself, or is accessory to the death of his fellow men, by means of ardent spirit, as by means of opium, a knife, or a pistol; and that the hope of greater bodily gratification, or worldly gain, is no more really a justification in one case, than in the other. And they believe that the commands of God, "abstain from fleshly lusts, (bodily gratifications) which war against the soul;" "as ye would that others should do to you, do ye to them;" and "thou shalt not kill," and many others, as really forbid a man's being the occasion of death in one case, as in the other.

Says a distinguished writer,* "I challenge any man who understands the nature of ardent spirit, and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder." The money that is accumulated in this way is now viewed as the price of blood, and when left to the children, and scattered by them to the four winds of heaven, will be spoken of as the inheritance which the Lord hath cursed.

Another writer,† declares, "They who keep these fountains of pollution and crime open, are sharers, to no small extent, in the guilt which flows from them. They may be temperate men themselves, but they contribute to make others intemperate. They stand at the very source of the evil. They command the gateway of that mighty flood which is spreading desolation through the land; and are chargeable with all the present and everlasting con sequences, no less than the infatuated victim who throws himself

* Lyman Beecher, D. D. † Rev. Samuel Spring.

upon the bosom of the burning torrent, and is borne by it into the gulf of wo."

The Rev. Wilbur Fiske, D. D. President of the Wesleyan University, Middletown, Conn. in an address to members of churches on the immorality of the traffic, says, "It is not enough that a majority of the church keep themselves from evil; if they hold the sacred and protecting banner of the church over those who cause others to sin, they are verily guilty themselves. *The same train of means and causes that have produced the intemperate of the past and the present generations are still in operation to produce an equal or greater proportion in the next generation, and so on forever!* And what is still worse, *the church is aiding and abetting this diabolical conspiracy against the bodies and souls of men!* We had indeed hoped for better things of Christians; but we are obliged to acknowledge the fact. And I appeal to the church herself, and ask her in the name of sincerity if she can clear herself of the charge? Do not many of her members use ardent spirits? Do they not traffic in the accursed thing? Do they not hold out on their signs invitations to all that pass by, to come and purchase of them the deadly poison? Then indeed is the church a partner in this conspiracy; for it cannot be denied that *all the drunkenness in the land is produced by what is called the temperate use of ardent spirits.*

"The conclusion, then, is irresistible, and every candid mind must feel it, every Christian will feel it, he who by use and traffic countenances the practice of drinking ardent spirits, is throwing his influence into the work of recruiting the ranks of the intemperate, and renders himself personally responsible for the woes that follow. I say, then, *on all* the moderate drinkers in our land, on all that traffic in the accursed thing, rests the wo that God himself hath denounced on him *that putteth the cup to his neighbor's mouth, and maketh him drunken.*

"My Christian brother, if you saw this trade as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your ear? It is doubtless a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ear of the Christian! How offensive to the ear of Deity! Why, the dram shop is the recruiting rendezvous of hell! (If the term shocks you I cannot help it, for we all know it is the truth.) And shall a Christian consent to be the recruiting officer? It is here the drunkard is made, and you pander to his appetite until you have kindled up in his bosom a raging fire that can never be quenched—and all this for a little money!—And when you have helped make him a drunkard, and he becomes troublesome, you drive him, perhaps, from your

house or your shop, declare you mean to keep an orderly house! express your abhorrence of drunkards! and imagine you are innocent of their blood! But it is too late to talk about denying him now. *The man is ruined, and you have been the instrument.* Say not, if you do not sell, others will. Must you be an ally of Satan, and a destroyer of your race, because others are? If you leave off selling, you will weaken the ranks of sin, and strengthen the hands of the righteous. Say not, if you do not sell, it will injure your business, and prevent your supporting your family. It was said by one, that 'such a statement is a libel upon the Divine government.' Must you, indeed, deal out ruin to your fellow men, or starve? Then starve! It would be a glorious martyrdom contrasted with the other alternative. Do not say, I sell by the large quantity—I have no tipplers about me—and therefore I am not guilty! You are the chief man in this business—the others are only subalterns. You are the 'poisoners general,' of, whom Mr. Wesley speaks, who murder your fellow citizens by the wholesale. But for the retailers to do your drudgery, you would have nothing to do. While you stand at the bulk head, and open the flood gates, they from this river of fire draw off the small rivulets, and direct them all over the land, to blight every hope, and burn up every green thing. The greater your share in the traffic, the greater is your guilt. There is no avoiding this conclusion. The same reasoning will also apply to the manufacturer. If any man has priority of claim to a share in this work of death, it is the manufacturer. The church must free herself from this whole business. It is all a sinful work, with which Christians should have nothing to do, only to drive it from the sacred enclosures of the church, and if possible from the earth."

The Rev. Austin Dickinson, editor of the National Preacher, in addressing makers and venders of ardent spirit, says, "You are creating and sending out the materials of disorder, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires which you have kindled are all put out.—Without a prophet's vision, I foresee the day when the manufacture of intoxicating drink for common distribution, will be classed with the arts of counterfeiting and forgery, and the maintenance of houses of midnight revelry and pollution.—Upon the dwellings you occupy, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit, then, this vile business, and spare your name, spare your family, spare your children's children such insupportable shame and reproach."

And he might have added, spare yourself too the insupportable

anguish of meeting, at the tribunal of God, those whom you have polluted, debased, and ruined. All, who, by the fiery poison which you have furnished, have ripened for the fire that never can be quenched, will meet you at the judgment day, and pour out upon you, as accessories to their ruin, their deep and awful execrations! Nor do they always delay till the light of eternity awakes them. A man who had been furnished by his neighbor with the means of destruction, and been brought by it to the verge of the grave, was visited, in his last moments, by the author of his ruin; who asked him, whether he remembered him. The dying man, forgetting his struggle with the king of terrors, said, "Yes, I remember you, and I remember your store, where I formed the habit which has ruined me for this world and the next. And when I am dead and gone, and you come and take from my widow and fatherless children the shattered remains of my property to pay my rum debts, they too will remember you." And he added, as they were both members of the same church, "Yes, brother, we shall all remember you, to all eternity." And it might be added, he too, will remember them, and will remember what he did, for the sake of money to bring their husband and father and his own brother in the church, to the drunkard's grave; and to take from the widow and fatherless not merely property but that which no wealth can purchase; and which when taken, no power on earth can restore. And he may remember himself too, as the author, the guilty, polluted, execrable author of mischief which eternity cannot repair; and which may teach him, in deeper and deeper wailings, that it profits a man nothing to gain the world, and lose his soul; or be accessory to the loss of the souls of others.

The Rev. Dr. Beecher, in addressing the young men of Boston, said, "The dealers in this liquid poison of ardent spirit may be compared to men who should advertise for sale, consumptions, and fevers, and rheumatisms, and palsies, and apoplexies. But would our public authorities permit such a traffic? No—The public voice would be heard at once, for the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by law; and they talk about their constitutional rights, and plead that they are pursuing their *lawful callings*. But does the law of God, or the good of society admit of an employment to decoy the unwary, and murder the innocent? yet these traffickers in the blood of men, tell us that this work of death is their *living*, their means of supporting their families; and that others will prosecute the buisness if they decline it. But can they imagine that God will prosper such a course for the destruction of their fellow beings? or that he has so constituted

things as to render the transgression of his laws the necessary means of family subsistence? Should a class of persons attempt to dig pit-falls in our public streets, to insnare the passengers; or should they make use of blood-hounds to tear and devour our peaceful citizens, or should they hire a company of cut-throats to drag out our young men from their peaceful homes, and murder them in our streets; how long may we suppose the authorities of our city would endure such ravagers and spoilers? But where lies the difference in criminality between the dram-seller who administers the slow, but certain death, and the public murderer? The former is licensed in his wickedness, by law, the other must be hanged." Over every grog-shop, says Judge Daggett, should be written, in great capitals, "*The way to hell, going down to the chambers of death.*" Nor have such appeals, which, during the past year have been multiplied from all parts of the country, been in vain. Hundreds of distilleries have been stopped, and thousands of merchants have given up the traffic. And those who have not, are becoming daily more and more criminal, often in their own view, and more often in the view of others. A distinguished gentleman from one of our principal cities writes, "Distillers, retailers, and drunkards are culprits here in the eyes of all sober men." The remark is now common, that it is as wicked to kill a man, by one kind of poison, as by another. And the conviction is settling down upon the public mind, that he who continues knowingly to do it in any way, is, in the sight of God a murderer, and as such will be held responsible at his tribunal. The opinion of Judge Cranch, with regard to the criminality of furnishing ardent spirit, as a drink, is, with conscientious and enlightened men, fast becoming common. "I know, that the cup is poisoned—I know that it may cause death—that it may cause more than death—that it may lead to crime, to sin—to the tortures of everlasting remorse. Am I not then a *murderer*? worse than a murderer? as much worse as the soul is better than the body?"—"If ardent spirits, were nothing worse than a deadly poison—if they did not excite and inflame all the evil passions—if they did not dim that heavenly light which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage—if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect—it is the ruin of the *soul* which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness, and eternal death." Multitudes, increasing rapidly, now say, with the gentlemen who compose the committee of the New York State Temperance Society, "Disguise that business as they will, it is still, in its true character, the business of de-

stroying the bodies and the souls of men. The vender and the maker of spirit, in the whole range of them from the pettiest grocer to the most extensive distiller, are fairly chargeable not only with supplying the appetite for spirit, but with *creating* that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with *making* the drunkard." * And they are fairly chargeable too with being accessories to all the mischief, and accomplices in all the guilt which flows from it. Nor is the community any longer to be blinded, and put off by the stale plea, that they do not know that they produce such effects, and do not intend to kill men, by their employment. The fact is, they do know; or if they did not hate the light, and shut their eyes against it, would know. The evidence is before the public, and accessible to any man. It is now proved by facts which no impartial man can gainsay or resist, that ardent spirit as a drink is not necessary, not useful, not harmless, and not safe; that it is a poison both to the body and the mind; that it causes a great portion of all the crimes and wretchedness in our land; that it hinders the efficacy of the gospel, and often ushers men, in a state of drunkenness and not unfrequently with blasphemy on their tongues, into a boundless eternity. Providence has exhibited facts on this subject, which are decisive; as well might a man continue to discharge grape-shot among multitudes of people, or poison their wells of water, and say that he does not know that he shall kill; or to circulate among them atheistical and immoral books, and say that he does not intend to destroy, and expect therefore to be excused,—as to expect it, while he continues to furnish them as a drink with ardent spirit. The community will look at the results of his actions, and fasten upon him their odiousness and guilt. Nor are they any longer to be misled by the sophistical declaration applied to this subject, that the abuse of a thing is no argument against its use; for all use of ardent spirit as a drink, is now known to be an *abuse*. It is now known to be mischievous as a drink, under all circumstances. It is now known, on every organ it touches to operate as a *poison;* nowhere in the human body is it allowed even a lodgement till the vital powers are so far prostrated that it cannot be removed: "It produces weakness, not strength; sickness, not health; death, not life." The use of it therefore is branded as a *sin;* and the furnishing of it, for the use of others, as a still greater sin.

There is another view of this subject which is becoming common, viz. That the traffic in ardent spirit is a business which is unjust toward the community. Here, for instance, is a county which has in it a thousand drunkards; a great portion of them paupers, of course; and are, or soon will be, with their children,

* Second Report of the New York State Temperance Society, p. 90.

thrown as a burden upon the public. The profit of making these paupers is enjoyed by a few grocers, but the burden of supporting them comes on the whole community. By what theory of political economy, or what principle of correct legislation, can it be shown that there is not, in this, horrible injustice. Do the men who carry on the business say, that they pay a bonus to the government, and by it increase the revenue of the State, and thus in some measure compensate the community for the mischief which they do to it? Let us examine this plea. Here is a town of a thousand people. In it is a retailer who sells ardent spirit to all who will buy; and thus causes a great portion of all the pauperism and wretchedness in the place. And what does he pay for thus burdening the community with taxes, and bringing upon it a host of other evils? The paltry sum of four dollars.* And are the community to be told that therefore this business is not unjust? that as he pays four dollars, it is just that he should increase more than four-fold their paupers and their criminals; augment greatly their diseases, expose their children to drunkenness and ruin? On what principle of righteousness can it be shown to be just for him, for four dollars, to burden that community with ten times that sum, and bring upon it evils, for which no money can compensate. In one town, through which our Secretary passed, there was but one man who sold ardent spirit, and he was a member of the church. There were one fourth as many drunkards in that place as their were families; and he supplied them all. He supplied, also, all moderate drinkers with that which is adapted to make them drunkards, to ruin their children, and to perpetuate a drunkard to every four families to all future generations. At one time his own son, in the house and business of his father, was dealing out this poison, and partaking of it himself, till he became so poisoned that he could not stand; and was carried home to his heart-broken wife and children, in a state of intoxication. This you say is horrible—horrible. It is, indeed. Yet it is the very business in which are many church members, even in New England. Some of this character have, the last year, been admitted to the churches, who are as really accessory to the making of drunkards, as was this man. If they do not make drunkards of their own children, they do of the children of others. And the committee cannot but deeply regret that in Boston, the metropolis of the pilgrims, exalted by blessings to heaven, and which ought to be a light and a glory to all lands, should have churches in which there are members, who make it a business to stand at these poisonous fountains, and pour out streams of death over the community; thus teaching by business, the

* The sum paid by a retailer, in the State of Massachusetts, for a license to sel. ardent spirits.

most impressive way, that for men to buy and use ardent spirit, is right; a doctrine that has probably, during the past century, polluted more hearts, beggared more families, destroyed more lives, and ruined more souls, than any other heresy or crime whatever. And so long as the churches shall connive at such deadly evils in their members, may they expect to be visited with the withering curse of the Almighty. They cannot hold the protecting banner of the cross over such enormities, and escape the blasting indignation of Him who bled upon it, to redeem unto himself a peculiar people, zealous only of *good* works. Not only are they ruining men by thousands for the next world, but most unjustly and cruelly loading the community with tremendous burdens in this.

In the city of Washington, 225 venders of spirit paid for the privilege of selling it, about $6000, annually. The pecuniary loss to the citizens from the use of it, Judge Cranch has estimated at not less than $60,000. And were all the losses which result from it taken into the account, he says that the amount would probably be doubled. Here then, supposing this estimate to be correct, is a community suffering a loss of $120,000 annually, to obtain the paltry revenue of $6000.

And are those who receive no profits from the sale of ardent spirit to be told that it is just that they should endure these evils, and bear these burdens? This will not be believed. Thousands who have no wish for such a law, still ask, "Was a law ever enacted more perfectly righteous, than one which should require that the men who alone have the profits of making drunkards, should alone bear the burden of supporting them." And so long as this is not the case, the business will be reprobated, by an enlightened community, as palpably unjust, and as highly criminal. And even should those who traffic in ardent spirit support all the paupers they make, still the law of God would condemn the employment; because it is injurious, in all its connections, to the spiritual good of men. And they cannot continue to prosecute it, without fastening upon the public mind the conviction that they are notoriously wicked men; men who, for their own pecuniary profit, will knowingly and perseveringly curse the community.

As certainly as the nature of man continues the same, and light on this subject continues to increase, this conviction will extend, till it shall become universal. It fastens, even now, upon the seared conscience of many a retailer himself. Said one, who during the past year renounced this traffic, laying his hand on his heart, "You can't think what a load I have got off here." He had been the whole round of excuses, for continuing the business; had persevered in the contest between covetousness and conscience, until he had fought every inch of ground; but, "I have lain awake," said he, "night after night, and night after

night, thinking of it." Thinking of what? That he was engaged in a work of death; that for the wretchedness, temporal and eternal, which he was occasioning, he must answer at the tribunal of God—thinking that it would profit him nothing to gain the world, and lose his soul; or be instrumental in destroying the souls of others. Yes, he lay awake night after night, thinking of it. It is the determination of God, that men shall *think* of it. His providence is pressing it upon their minds. Light has penetrated even the thick darkness which surrounds the distiller's conscience and the wholesale dealer's. While furnishing by hogsheads and cargoes, what Robert Hall called "distilled death, and liquid damnation," a dreadful sound has been in their ears, crying, "although sentence against an evil work is not executed speedily, yet judgment of a long time lingereth not, and damnation slumbereth not." The Holy Ghost, in many cases, has convinced them of sin, of righteousness, and of judgment. And where the heart of the father has not been touched, his children often have prayed and wept over his approaching ruin. "Father," said a son, with tearful emotion, "are you going to sell any more rum? I should not think you would.—Oh, I hope you will not." He trembled lest he should witness his own father, stained with the guilt of blood. He abhorred the thought of his providing, by such an employment, even bread for his children. While eating it, they might feel, as if they were living upon the tears and groans of other children. Nor are such feelings with regard to this business, without good reasons. In the State of New York alone, in the course of a few weeks, not less than four men, under the influence of ardent spirits murdered their wives, and with their own hands made their children orphans. And shall other children wish to live on the gains of such a business? or parents by it to provide bread for their children? Can their children desire that they should lay up money, or even support them, by that which leaves other children, who need support as much as they, without parents? One of these men put to death not only his wife, but six of his children. With his own hand, under the influence of this poison, which some man for a trifle had sold him, he could butcher his offspring, and place one of them to broil to death on the fire of his own hearth. And shall other children wish their parents to sell it? Shall any of those, who, under the light of the Bible, are rising through sabbath schools, into life, ever think for a moment, of engaging in such an employment, or wish to have their parents continue in it? Is it strange that they beseech their fathers with tears, as they value the favor of God, and would escape his righteous indignation, to renounce it?

The Judge, in passing sentence upon one of the unhappy men whose children had by his own hand been rendered motherless,

said, "By one fatal act your wife was sent to the cold and silent mansions of the dead; your children were deprived of all the endearments and fostering care of their mother, and you are fated to expiate your offence upon a gallows. Upon a review of this shocking transaction, the question naturally presents itself, what could so have perverted your nature? what could so have steeled your heart? The answer is,—spirituous liquor. It has had the effect to estrange you from the most endearing relation, from the ties of blood, from your obligations to your fellow beings and to your Creator. If any further evidence were wanting to manifest the desolating effects of ardent spirits which have moved like a destroying angel over our land, we have it in the astounding fact, that within the last two months, three men have been arraigned before me, on charges of murdering their wives: each of these offences was committed by intemperate men."*

As another Judge was passing sentence of death upon another of these unhappy men, a spectator remarks, "When the allusion was made to the tender and thrilling circumstance of his victim, being not only a defenceless woman, but his own confiding wife, the mother of his own children, who was, at the moment of receiving the fatal blow from his hand, giving sustenance to his smiling infant, folded in her arms; and of her being found by the neighbors, after the murderer had fled, literally weltering in her own blood, and in the very agonies of death, still folding the clinging babe to her bosom, with a maternal fondness that neither cruelty nor death could overcome; I say, when these circumstances were alluded to, a shock passed over his system too heavy for concealment.

"A sudden flash and rapid roll of the eye showed a living sensibility in him, which even drunkenness and crime had not the power to extinguish. But it was momentary. He soon recovered himself, and heard again, like one who has been accustomed to master compunctions of conscience, until he was referred to the awful retributions of eternity, and reminded that his only hope was in speedy repentance and humbling himself before God, when another shudder came over him, too powerful not to be noticed. A strong emotion, in spite of resistance, rose in his soul, at the thought of eternity, and its retribution to the murderer. But, except in these two instances, it was not seen that Holt felt more than others. He stood there, at once a living victim to his ruling vice, intemperance; and a living demonstration of its hardening, petrifying influence upon all that is dignified and lovely in our being, and of its certain tendency to obliterate the last trace of humanity and

* Judge Edwards' sentence of death upon James Ransom.

of kindly feeling from our nature, and to transform a man, a husband, a father, into the veriest monster in the universe.

"Holt was the keeper of a tippling shop, and himself a tippler. Ah! this tells the story! let those, then, who are so far following in his steps be warned, and beware lest they overtake him in his end!"

"Paul B. Torrey, of Naples, N. Y. in a fit of intoxication on Sunday, the 17th inst. after cruelly beating his own son, took him by the legs and dashed his head against the side of the house with such violence, as to break the wall, and then with a boot-jack beat the poor child's head literally to a jelly. The dead body was discovered on Monday afternoon. The murderer is in jail at Canandaigua. Torrey was addicted to intemperance. His wife was driven from his house some time since. He was a merchant, as we learn from a house in this city, with whom he dealt, in good standing. All this unutterable anguish comes from the destestable habit of drinking."—*Albany paper.*

A gentleman from Portsea, England, writes, "I was called yesterday to a house in the neighborhood, where a man had just murdered his wife; the purple gore was yet flowing, and life was not extinct, when I arrived. The husband was in a state of intoxication, and his wife speedily expired, from a wound inflicted by him, with a shoe-maker's knife. They were both drunkards. I attended the inquest: the verdict returned, was, 'wilful murder.' The day before, a child was burnt to death by its clothes taking fire. The father and mother, at the time it took place, were both so drunk that they could not assist the little sufferer."

In view of such facts, which might be recounted for hours, the community will apply the principle maintained by the distinguished legislator referred to, that "the man who holds out the temptation, is the chief transgressor." For cents and sixpences, he will thus knowingly sport with the lives and souls of his fellow men.

On a certain day, during the past year, one of these men sold his neighbor, who, with his wife and son about 22 years old, had been intemperate, some New England rum. The next day an altercation took place betwen the son and his mother. He told her if she would furnish him with a rope he would hang himself. The rope was procured, and a few rods from the house, he suspended himself from a tree. In that situation a neighbor discovered him, and informed his mother that her son was dead. She said she was glad of it, and hoped he was in hell. While the man was gone to call others, she made her way to the spot, where her son hung, a lifeless corpse, took a bottle from his coat pocket, and drank herself to intoxication. Not many months after, her husband was found on the floor of his house, in which state it is supposed he had

been 24 hours, dead. And what did that man get probably for the rum which he sold them? Perhaps thirty cents. And for that paltry sum, he is to be held eternally responsible for its effects. "Such painful effects," says a writer on the spot, who conversed with this woman on the death of her son, "speak loudly and impressively; and I hope will excite all the friends of temperance to increased devotedness in a cause, which so directly involves the present and eternal welfare of mankind."

In another case, a man sold to a man and woman a pint of ardent spirit. They drank a part of it, and made their way toward a pond, in which they were both shortly after found dead, with their clothes and their bottle lying together on the shore. And how much did that man get for thus being accessory to the death of two of his fellow men? perhaps six cents. So true is it, that men who call themselves sober, humane, and who sometimes even profess religion, for cents and sixpences will destroy the bodies and souls of their fellow men.

To one individual was committed at one time on board a steam-boat the care of a hundred and twenty persons. Some one, for a mere pittance, sold him some ardent spirit; under its influence he was called to encounter a storm. Night approached, danger became imminent, and being near the port the passengers besought him to return. "No, said he, if we go back we shall have no profit." And for three hours he held those passengers in danger of death; and when entreated to make signals of distress, he utterly refused; and would not even hang out a light; although by doing it, the prospect was that all might be saved; and by not doing it, that all would be lost. The vessel struck upon a rock, and fifty persons were plunged into the sea. And, as if in judgment, the first among them, was the captain himself. And there, amidst the foaming billows, more than a hundred persons found a watery grave,—all apparently occasioned by ardent spirit. Says a passenger who was saved, "the captain was intoxicated all the way." And what did the person who sold him the liquor get for thus being accessory to the loss of more than a hundred lives? And what will it avail him in the day when he must answer for the influence of his business upon the world? Will it screen him from the accusation of the slain, the stings of an accusing conscience, and the burning indignation of an incensed God, to say, If he had not done it, somebody else would?

From a similar cause, thousands of lives are wantonly sacrificed, and property to an almost incredible amount, buried in the ocean, every year. And shall the men who are knowingly accessory, think to escape the execrations of earth, or heaven?

A merchant from one of our principal sea-ports remarks, "I sent out a vessel under an express agreement that no ardent spirit

should be taken on board. I had suffered so many losses from it, that I resolved never to permit it to be taken on board again. The captain, in violation of his agreement, when about to return took on board four gallons of brandy, which lasted him about four weeks; and that four gallons of brandy cost me $4000. A great proportion of all the shipwrecks on the ocean are occasioned by it. I hardly ever suffered a loss at sea, or had vessels meet with disasters, where this was not the cause; and I am resolved never to send out another vessel under the command of a man, who will either use, or furnish it."

So strongly marked are the facts, that such are now becoming the sentiments of respectable merchants throughout the country. More than five hundred vessels are afloat, which do not carry ardent spirit; and they will outride storms which will shipwreck a great portion of the vessels that do. Insurance offices, have, in some cases on such vessels, diminished the rate of insurance five per cent. And the time, it is hoped, is not distant when the use of ardent spirit by officers or crews, in case of the loss of vessels, shall be a forfeiture of the insurance.

Nor is the change more striking or beneficial, in the merchant service than in the Navy. An order was issued by the Secretary of the Navy, directing that each man on board the United States vessels, who should relinquish his grog ration, should receive as an equivalent six cents a day. An officer on board the sloop of war John Adams, in a letter dated Syracuse, Jan. 1st, 1832, writes, "Since the Secretary's letter respecting grog rations has been read to the men, we have not had more than forty on board who drew their grog, and to-day they all stopped it, except two."

Commodore Biddle, who commands the Mediterranean squadron, in a letter to the Secretary of the Navy, states that the whole number of persons in the squadron, exclusive of commissioned and warrant officers, is 1107; and that 819 have stopped their allowance of spirits; and that on board the sloop of war John Adams, not a man draws his grog. And a gentleman from Syracuse writes that not an officer on board draws his rations of spirits; and that there is much zeal among them, in the temperance cause. Similar changes have taken place on board other ships. One is now fitting out at Washington, and every man, before he goes aboard of her, voluntarily pledges himself to abstain from the use of ardent spirit, and receives in lieu of his rations of grog, an equivalent in cash. No man not disposed thus to pledge himself, is received. And there can be no doubt that the practice of furnishing ardent spirit by the government, and thus without benefit, and at a great expense exciting the men to violate the commands of their officers, tempting them to form intemperate habits, and ren-

dering them unfit for the public service; corrupting their morals, increasing their diseases, shortening their lives, and ruining their souls, will ere long in the Navy, as well as the Army, be done away. Millions now unite with that member of Congress, who, in addressing the head of the War Department on the subject of Temperance, said, "It may be quickened by what I trust will be its next great step, the relinquishment, through enlightened and patriotic feelings, of ardent spirit by our gallant army and navy.

"Those who have had experience in both, have officially declared that the greatest difficulties they had to encounter, have arisen from the daily rations of spirit to the soldier or sailor. The physician says that it is not promotive of health, but that it weakens the energies, engenders diseases, and destroys life. Why then should it be given at all to the gallant men who bear our banner upon the land and the wave, and who have the glories of their fathers past achievements in keeping? The small quantity of ardent spirit allowed creates an appetite for more, and it often happens, in both army and navy, that a month's pay of the men is spent for the means of intoxication. In our little army of 5642 men, there have been, it is stated, 5832 courts martial, within five years; of which five sixths are chargeable to intemperance; and also 4049 desertions of which almost all are chargeable to intemperance. Desertion alone has cost the United States $336,616 in five years. Add to this the declension of moral feeling, the disease and premature deaths produced, and what a hideous aggregate does it give of the ravages of intemperance.—What has been done, it was right and best to do gradually. But now strike boldly in unison with the public tone; fulfil its expectation; recommend the entire disuse of spirits, and receive from your countrymen the praise of not being statesmen alone, but statesmen and benefactors. Give us your aid to bring upon men almost the brightness of the world's first morning."

A distinguished officer of the army, in a letter to our Secretary, says, "I am under great obligations to you for the Fourth Report of the American Temperance Society; and I feel myself highly honored in having been made a member of that truly benevolent institution. When I arrived here, I question whether there were three men who abstained wholly from the use of ardent spirits—now, more than three fourths of our whole number are members of a Temperance Society, on the principle of entire abstinence. They hold regular meetings once a fortnight, at which, one of their number reads an essay or tract on intemperance. The effect has been just what I anticipated—a manifest improvement in the appearance, spirits, and conduct of the soldiers. Instead of the stu-

* Hon. James M. Wayne.

pid and bloated visage, is now seen the cheerful and healthy countenance—where was wrangling and strife is good humor and playfulness—and insubordination and negligence have given place to cheerful obedience and prompt attention to duty. Not a member of the society, which is of six weeks' standing, has been confined in the guard-house, and such has been its influence even upon others, that but two men of the whole command have been confined since the society was established. I hardly need to add that the offence, in both cases, was intoxication—while, before the society was formed, the average number of men confined was three in twenty-four hours; so that there were as many men confined before in one day, as are now confined in six weeks.—Since the formation of the society no desertion has occurred; while during the month preceding its formation, five men deserted—I must believe that the difference is mainly to be attributed to the temperance reformation.—I am more than ever convinced that were a judicious friend of temperance to visit the various military posts, and exert himself in this truly benevolent cause, his efforts would save the government thousands, and the members of the army from incalculable evils."

And who can doubt, after reading the above statement, that this would be the case; when as many men were confined in the guard-house in one day before the temperance society was formed, as were afterwards in six weeks; and when the number of desertions was diminished in a still greater proportion? Thus indicating that the officers have more than forty times as much trouble with men who use ardent spirit, as with men who do not. On what principle, then, of prudence or economy, patriotism, or even humanity, can the government continue to furnish it, or license men to sell it to the soldier or the seaman? Just views on this subject, the committee are sure, must cause a practice productive of no benefit, and fraught with such numerous and alarming evils, to be abolished; and they rejoice to find that a change has taken place in other countries on this subject similar to what has been effected in our own. The British government has ceased to furnish ardent spirit for their armies throughout their provinces; and to a great extent it is relinquished on board many vessels in the British navy. And if the friends of God and man do their duty, the practice of furnishing it in any case will ere long cease throughout the earth.

Manufactories of every description are now carried on, canals and rail-roads are constructed, and lawful business of every sort, and by constantly increasing numbers, is conducted, and with greatly increased advantage, without the use of ardent spirit. In the erection of the Massachusetts Lunatic Asylum, the state commissioners say, that more than eleven hundred thousand brick have been

laid during the past year; that not an accident has happened; that not an hour's time has been lost by the indisposition of any of the workmen; and *that not a drop of ardent spirit has been consumed in the performance.* Such facts are becoming common in the greatest and most difficult works, and the conviction is extending, that should this course be adopted by all, and in all kinds of business, on the land and on the water, the benefits would be unspeakable to our country and the world.

Another point on which great advance has been made during the past year in the public sentiment, is, the *immorality* of the use of ardent spirit, and also the traffic in it, arising from its destructive influence on the *soul.* Facts have been developed which are adapted to impress strongly on the mind, the conviction that the use of ardent spirit, and especially the traffic in it, tends in a peculiar manner to blind the understanding, to sear the conscience, to harden the heart, and corrupt and ruin the whole character. Those cold-blooded, long continued, and often repeated murders which have been committed for the purpose of obtaining money by the sale of the bodies of the murdered for anatomical dissection, have uniformly been committed in connection with the use and sale of ardent spirit.

And, says an energetic writer,* "The evil effects of ardent spirits are not exhibited alone on those who *drink* them. The very *traffic* stands unrivalled, for its hardening and debasing influence, on those engaged in its operations. Who that has been conversant with the pollutions of the petty grog-shop, grocery, or tavern, does not recollect the cold-blooded barbarity and cupidity which has been exhibited by its keeper, who doles to his drunken revelers, with a calculating air—and whose sole care is, the profit of his establishment? Many of us have witnessed its effects on a higher order of dealers. It is, even in this vicinity, not unfrequently the case, that the bread-stuffs, which are worse, infinitely worse than annihilated, by their conversion into whiskey, will command a price on account of scarcity, nearly equal to what can be realized by distillation, and yet, the accursed machinery must be kept in motion, if by the process, one copper is to be gained—although the hungering and helpless poor are pining for the very dregs, which the distiller flings to his swine. And how often has this same distiller furnished the means of drunkenness to the worthless master of a family, and refused his suffering wife and children the very amount of bread, which, in the form of whiskey, has served only to make a brutal husband more brutish—and which might have gladdened the hearts of a whole family.

"Who does not shudder at the appalling disclosures, in relation to

* John L. Chandler, M. D.

the deeds perpetrated in the grog-shops and groceries of Edinburgh? *Burke* and his associates, if I mistake not, were one or more of them the keepers of these establishments. They had been long practised in the arts by which the lower classes are entrapped in such resorts—and thus successfully plundered of their last shilling. After the wretched victim had ceased to be a profitable customer, he was plied with liquor—perhaps gratuitously, until he became stupified and insensible—and then, in darkness and privacy—was suffocated. And for what purpose? That his body might be sold to the schools of anatomy or surgery—for the sum of *ten*—perhaps of *twenty dollars!* I challenge the annals of the world to furnish a parallel to this monstrous combination of avarice and blood; and I charge it, fearlessly, upon the traffic in ardent spirits."

The British and Foreign Temperance Society, in their last Report, say, "We cannot in this place, adduce the numerous and affecting proofs of the necessity of a reformation. It may be sufficient to mention the affecting loss of the Rothsay Castle;* and the discovery of murders of so horrible a character, that no word had been found in the English language to describe their atrocity; and it should be remembered that the *indispensable* instrument for brutalizing the perpetrators, and for preparing their victims, was intoxicating liquor." And here it should not be forgotten that these fiends in human shape did not drink to intoxication; but only to such an extent, as they thought needful to fit them for their business; on the same principle as to quantity, which governs other moderate drinkers, viz. to take only as much as is adapted, in their estimation, to fit them for their work. And can the use and the traffic in ardent spirit stand thus connected with such deeds of darkness, and tend to fit men to perpetrate them, and not be adapted to destroy their souls?

In February, our Secretary issued the following circular, viz.

"It is known to all persons who are acquainted with the churches of Christ in the United States, that an unusual number of persons have been admitted to many of them during the past year. The American Temperance Society is desirous of ascertaining concerning those churches, the following particulars, viz.

1. Are there any persons in them who traffic in ardent spirit? If so, how many?

2. What proportion of the persons who have been admitted to those churches, during the past year, do not use it?

3. What proportion of the whole population to whom the gospel is preached in the town or parish abstain from the use of it?

* In which more than one hundred persons lost their lives, through the influence of liquor on one man.

If the ministers of those churches, when they make their returns to the various ecclesiastical bodies with which they are connected, will answer the above questions; or the friends of Temperance will answer them with regard to any particular county, or any number of parishes, in the public papers, or by letter to the subscriber, they will promote the cause of Temperance, and perform an important service to the community.

JUSTIN EDWARDS,
Cor. Sec. Am. Temp. Society."

In consequence of the above, one man writes, that the number of inhabitants in the town in which he lives is about thirty-six hundred; the number over twelve years of age who abstain from the use of ardent spirit, about sixteen hundred; and the number who belong to the Temperance Society, about twelve hundred. Of the sixty persons who, at the close of 1830, were members of the Temperance Society, but not hopefully pious, more than half have since become so.

Another man states, that of about fifteen hundred souls in his parish, he should think that three fourths abstain from the use of ardent spirit; that from those three fourths more than seventy made a profession of religion, and were admitted to the church in one day, while from the other fourth there were only three; and that as many, lacking two, have been admitted to the church during the past year, as for twenty years before.

Another man writes, that in his parish, about two fifths of the population abstain from the use of ardent spirit; that during the past year more than one hundred and fifty have become hopefully devoted to God; and, although as well acquainted with them as any man in the place, he knows of but two, who had not previously given up the use of ardent spirit. As a general thing, he says, all who appeared to experience the power of the gospel were from the ranks of Temperance. Others, in some cases, appeared to become almost christians, who were in the habit of using a little ardent spirit, but they have gone back; and the impression among those who understand their case is, this habit was the cause of their failing of the grace of life. Within a year and a half there have been admitted to the church, or are now on probation for admission one hundred and thirty; being a greater number than had been added to it for twenty years before; and nearly all were from the two fifths who had renounced the use of strong drink.

Another man states, that in his parish about two thirds of the people use no ardent spirit; that during the past year about thirty have become hopefully pious, and all from those who had adopted the plan of abstinence from the use of spirituous liquors. Others had their attention arrested, and for a time inquired with deep

anxiety what they should do to be saved. But they have all again become careless, and are now stupid in sin.

Another man states, that of more than forty, and another that of more than four hundred, who have apparently passed from death unto life, there was not one who was not a friend to the Temperance cause.

Another man, who, since October 1830, has visited three hundred towns in which special efforts have been made for the promotion of temperance, states, that of those, who, in September, 1830, were not hopefully pious, but belonged to temperance societies, six-tenths profess, since that time, to have devoted themselves to God; and that of those who did not belong to such societies, and have since become hopefully pious, eight-tenths have immediately united with them. He also states, that of those three hundred towns, two hundred and seventy-five have been visited with the special influences of the Holy Spirit; that he has witnessed cases, not a few, in which persons who had been swearers, sabbath-breakers, &c. have joined a Temperance Society, and soon have, for the first time in their lives, been heard inquiring what they should do to be saved; and that he has himself known of more than one hundred persons, who had been drunkards, who have been reclaimed, and are now consistent members of christian churches.

He also mentions two other facts which deserve to be recorded, viz. that he has seen but few professors of religion who opposed temperance societies, but who either made, sold or drank ardent spirit; and that he has never known an intemperate man who gave up the use of ardent spirit, but who continued to drink wine, beer, or cider, who did not perpetuate his intemperance, and ultimately turn back to his former habits of using ardent spirit. These facts deserve to be remembered, and especially the last. The disease of drunkenness, if not fed with intoxicating drink, will sleep, and not afflict him who has contracted it—but if fed, even with fermented drinks, will continue to rage, will ordinarily increase, and its deluded victim may expect to die a drunkard. And this will be the case, if he begins, though it may have been years since he ceased to use it. There is no safety but in entire and perpetual abstinence from the use of every thing which intoxicates. Those friends, therefore, and all who urge such persons to use in any degree either fermented liquor, or distilled, take the course to destroy them. And numerous are the cases where the result has been speedy death. A drunkard ceased to use intoxicating drink, and was, as every drunkard, should he take a similar course, will be, a sober man. He continued so, for years, till urged by a pretended friend to take a tea-spoon full a day in some restorative bitters. He did, and was soon again a drunkard, raging in all the madness of the delirium tremens. Another, by abstaining

in a similar manner, was a sober man, till his mother urged him to take a little porter; and told him, when he refused, that it would not hurt him, and pressed him, till he complied; and from that day she was doomed, as if in righteous judgment, to see her son a confirmed sot. Can a man take coals into his bosom, and his clothes not be burnt? as well might a man put a match to gunpowder, and not expect an explosion, as to throw alcohol into the stomach of a drunkard, or one that has been such, and not expect that it will take fire. Water, pure, cool water, and unstimulating food and drinks, are the only safeguard against his being consumed.

With such facts, and numerous others of a similar kind which are now before the community, can any one doubt as to the course of duty and of safety? or whether the use of ardent spirit as a drink, and the traffic in it, is an immorality of a high and aggravated character; altogether inconsistent with a profession of the christian religion; at war alike with the spiritual good of man and with the glory of his Maker? Suppose that in the towns above referred to, the proportion of the people who do not use ardent spirit is as stated by the writers of the letters, who lived among them, and had as good an opportunity as any others to judge correctly on the subject—how shall we account for the fact, that, in one case, from one quarter of the people, but three professed the religion of Jesus Christ, while from the other three quarters there were more than seventy; being more than twenty to one? and in another case where two-fifths of the people abstained from the use of ardent spirit, how shall we account for the fact that among the three-fifths who did not abstain, not five appeared to become pious, while among the two-fifths that did abstain, there appeared to be more than a hundred? How shall we account for the facts of thirty becoming hopefully pious in one district, and forty in another, and four hundred in another, who had espoused the temperance cause, and not one who had not, without drawing the conclusion, that ardent spirit, in all its influences, is hostile to the interests of the soul, and tends strongly to ruin it forever? The facts are so numerous, and so striking by which this is illustrated, as to force the conviction upon every attentive observer. And the number is rapidly increasing, who cannot be persuaded that men who understand the nature of the traffic in ardent spirit and its effects, and yet continue in it, can, while they do this, give credible evidence that they are good men. And nothing now hinders this conviction from becoming universal, so much as the fact that there are some church members who still continue in the traffic. Yet so great is the light, that notwithstanding their connection with the church, the conviction is pervading the whole community, that they, in violation not

only of the divine law, but of their profession, regard money more than God.

Certain it is, whether they know it or not, that few men in the community are doing so much for the destruction of souls as those professors of religion who continue in the traffic in ardent spirit. A young man, who had been awakened to a deep conviction of his guilt as a sinner, who was in great distress, and anxiously inquiring what he should do to be saved, recollected that he had before banished such feelings, by the use of spirituous liquor. In his agony, he made his way to the place where it was sold—procured it, and drank it. His distress abated. His eyes seemed to be so enlightened that he could see that his former distress was delusion. A scoffer came in, and began to ridicule him for having, as he had heard, been serious. The young man denied it, ridiculed the idea; and has apparently been in a state of moral death ever since.

Another young man, who was in the habit of freely using ardent spirit, was at one time tormented with the idea, that his wife, who was anxious for her salvation, was in danger of becoming pious. He opposed her, and opposed all her efforts to secure eternal life. He strove, by all means in his power, to banish serious impressions from her mind. He succeeded; and was permitted again to hear her, like himself, cry Peace, peace, when Jehovah said, "There is no peace." He was induced, not long after, to give up the use of ardent spirit. His mind soon became solemn, and he was deeply anxious for his own salvation. His wife opposed him; but he was too much in earnest to be hindered. He sought the Lord while he was to be found—called upon him while he was near—forsook, as he believes, every false way, and turned heartily unto the Lord, who had mercy upon him, and abundantly pardoned. He is now rejoicing in hope, and is exceedingly anxious that his wife too, may become partaker of the same great salvation. She, however, remains as he once wished to have her; and whether the separation, which appears to have been begun, is to continue and increase, till a great gulph opens between them, and is eternal, remains yet to be determined. A strong and permanent conviction, however, rests upon his mind, made apparently by the Holy Ghost, that had he not ceased to use the drunkard's poison, which once excited him to violent hostility to the truth, and unceasing opposition to those who embraced it, he never had experienced its illuminating and purifying power. Nor is the connection between abstinence and the use of strong drink confined to this country. The British and Foreign Temperance Society, with the Bishop of London at its head, and composed of men whom no one can justly accuse of enthusiasm, say in their Report, "We need not dwell upon the effects of obviously exces-

sive drinking. The habitual use of such portions of liquor as have no apparent effect upon the capability for ordinary occupations, maintains, in multitudes of our fellow countrymen, a continued excitement, which sets them free from effectual consciousness of responsibility for *every* action, and renders impressions of uneasiness, regarding their spiritual state, transient and inoperative.

"But, in many instances, to which the Committee refer with peculiar satisfaction, persons unaccustomed to any observance of the duties of religion, having been induced to join temperance societies, have at first become thoughtful hearers, and ultimately joyful and sincere receivers of Christian truth.

"Your Committee indulge, indeed, the highest hope that this Institution will be the honored instrument in removing from the human mind a general and fatal delusion, which most powerfully opposes the reception, and obstructs the progress of the Gospel of Salvation."

Even wicked men now understand, and confess, that between the traffic in ardent spirit, and a profession of the christian religion, there is a total hostility. They quote the fact of church members continuing in the traffic, and thus being accessory to the pauperism, crimes, and wretchedness of the community, as conclusive proof that they are no better than others: they state that they will ruin men, (and on their own principles,) for *both* worlds, for money. And does not the excuse which such men often make, "that if they did not sell rum, they would not sell so many other things," countenance the idea? What is their excuse, but an acknowledgment that their object of supreme regard is money? Your church member, says one, is making more paupers and more criminals than any other man in the town: and the great difficulty, in many cases with this assertion, is, it is true. For his own profit he is making paupers, says another, and I have to support them. He is exciting men to commit crimes, and I have to pay for the prosecution of them. He is taking from the very father, whose children come from day to day to my door and beg for bread. He is covering that amiable woman, and her lovely children, with gloom and wretchedness, more desolating and more relentless than the grave. For twelve and a half cents, he will doom that more than widowed mother to the more than death-like agony of seeing her husband, not laid motionless by the hand of her heavenly Father, but staggering homeward under a living death, inflicted by the hand of a brother in the church, of which she is herself a member; and who, before heaven and earth, has covenanted to do her husband good, and good only, as he has opportunity. And he will doom her more than fatherless children, not to stand and weep over their father's corpse, but to flee for their lives, lest, by their father's hand, they should be made

corpses; and to leave their mother, their last earthly hope, to be, they fear, as mothers often have been, murdered by the hands of her husband. Are such men, it is asked, Christians? Are these the men who give up all for Jesus Christ? And yet such men there are in American churches—who, if they do not sell their Master for thirty pieces of silver, do sell his disciples, to more than the agonies of crucifixion, for *one;* and without manifesting even as much compunction as did Judas, when he went away and hanged himself. Are these men the friends of him who said, "Inasmuch as ye have done it, unto one of the least of these my disciples, ye have done it unto me?" For a piece of money will they thus agonize the Saviour in the person of his disciples, and yet profess to be his friends? Are these the men whose grand object is "Glory to God in the highest, good will to men?" Who can believe it? Nor are such feelings, in view of these abominations confined to men who make no profession of religion. The consistent Christian beholds them, and from the heart, cries, "Father, forgive them, for they know not what they do." But as he prays, his voice is choked by the recollection that they do know; or if they do not shut their eyes, would know; and if they do not, it is because "he that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." And as voluntary ignorance will not for a moment screen them from the righteous indignation of the father of the fatherless, and the judge of the widows, they are ready to say, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Nor is their grief assuaged, or their righteous indignation abated, by the cold, heartless plea, "If I should not do it, somebody else would"—a plea that might fit a slave-dealer or an assassin, but not a disciple of him who said, "If a man love me let him keep my commands.—He that loveth houses or land, gold or silver, more than me, is not worthy of me—and he that forsaketh not all that he hath, cannot be my disciple.—He that findeth his life shall lose it, and he that loseth his life for my sake and the gospel's, shall keep it unto life eternal."

The Committee know of no principle of the gospel that will justify churches of Jesus Christ in permitting their members, who have opportunity to understand this subject, to continue this work of death. From all parts of the country the lamentation now comes, and often with tears, that the greatest difficulties in the way of the Temperance Reformation—of the success of the Gospel, and the salvation of men—are those members of the church, who still sell ardent spirit.* And if the church shall continue to

* Appendix H.

admit persons who are engaged in this traffic, as members, or connive at it, by suffering those who are already in the church to continue it, she will herself assume the responsibility, and be loaded with the guilt of perpetuating intemperance and its abominations to the end of the world.

If the principles of revelation and the facts which God, in his providence and by his grace is developing, as those who abstain from all connection with ardent spirit, as a drink, in greater and greater numbers become devoted to his service, and others, amidst all the triumphs of his grace, are almost uniformly passed by; and if the knowledge of the fact that ten times as many in proportion to the number of one class are apparently renewed in the temper of their minds as of the other, do not awaken and move the members of the church to do their duty,—they would not be persuaded though one should rise from the dead. And should the temperance reformation cease to move onward, and the burning tide of desolation again roll back upon us, let them not forget that they are the cause. Should their own members, in greater numbers apostatize, become abandoned, and the Holy Ghost depart, and their children die drunkards, let them not forget they are themselves the cause. Should the dragon, that old serpent, again renew his vigor, and pour out in greater abundance his poison—party spirit in our land continue to rage, and become a thousand fold more malignant, and burning—let them not forget that they are furnishing the materials, and kindling the flames. Should they rise even into fury, and burn with increasing fierceness, till the bands of social order burst asunder and the foundations of society dissolve, let them not forget that they are the cause. And should death on his pale horse pass through every place, and destruction follow, the universe would pronounce it just. They that sow the wind shall reap the whirlwind; and they that sow death shall reap also death.

These views, wherever the means are used, are extending through the country. Many churches utterly refuse to admit any persons as members who continue to traffic in ardent spirit; or to allow this in any of their members. They do not believe that they can allow it, without violating the known will of God.* Nor is this, as some have supposed, adopting a new rule of discipline: it is only applying the rule laid down in the Bible, correctly to this case, viz. that those shall not be admitted to the church, or suffered to continue in it, who continue perseveringly in the practice of open immorality. That being accessory to the production of the pauperism, crime, sickness, insanity, death and destruction, which are occasioned by the sale of ardent spirit, is an immorality, is by the Bible forever settled. And when this subject is presented, in the

* Appendix I.

spirit of the Bible, and illustrated by the manifestations of providence, it is felt to be an immorality of a high and aggravated character, by every impartial, candid and sober man. The truth on this subject commends itself to the conscience, and moves strongly on the heart. During the past year this subject has been presented, by our secretary, to fourteen of the churches in Boston; and eight of those churches have now in them, no members who are engaged in this traffic; viz. Bowdoin Street, Green Street, Pine Street, and Salem Churches; the first and second Baptist Churches, the Mariner's Church, and the Congregational Church in South Boston. Several churches in Salem, Beverly, and various other places, making in all more than two hundred, are now free. And when the church as a body shall treat the traffic in its true character, it will be stamped as a gross immorality throughout the christian world. Zion will then arise and shine, her light being come, and the glory of the Lord beaming upon her.

A city society has also been formed in Boston, during the past year; and societies formed or enlarged in fourteen different congregations, embracing more than three thousand members. A society of young men has also been formed on the plan of entire abstinence from the use of ardent spirit and the traffic in it, embracing more than 500 members.* Three State societies have also been formed, during the past year, viz. in Maine, Rhode-Island, and Illinois. There is now a State society in each of the United States, except Alabama, Louisiana and Missouri; and it is hoped that, before the close of another year, there will be one in every State in the Union.

In the State of New York there has been added to temperance societies, during the year, more than 50,000 members. In several counties the increase has been more than 200 per cent. They have printed 350,000 circulars, and sent them to every family in the State, inviting each member, who has come to years of understanding, to abstain from the use of ardent spirit, and to unite with a temperance society. They have also printed and sent to all parts of the State, 100,000 constitutions for family temperance societies, in the following form, viz.

"This society shall be composed of the heads of this family, and such other members as shall hereunto subscribe their names. In subscribing the constitution we pledge ourselves to the following rules, viz.

1. We will use no ardent spirits ourselves, nor suffer the use of them in our families, nor present them to our friends, or those in our employment, unless in cases of extreme necessity, for medical purposes.

* Constant additions are also made to the Society.

2. Those of us who are, or shall hereafter become heads of families, solemnly agree to teach our household the principles of entire abstinence, and use our best endeavors to obtain their signatures to this constitution.

3. A copy of this constitution, shall be pasted in our family Bible, to which our children, if any, shall be often pointed as the act of their parents; and we solemnly enjoin it on them, as they revere our memories, sacredly to regard these our sentiments."

They have expended in this benevolent work, during the year, about $4,500.

The following facts, mentioned in their last Report, deserve here to be recorded. In the town of Gates, there are sixty-nine groceries, and twenty-six taverns, where ardent spirits are sold. A single magistrate in Rochester, during the past year has committed to the common jail one hundred sixty-two persons, and a hundred and twenty-five of them were habitual drunkards, or committed their crimes in a state of intoxication.

Within the bounds of Ira and Cato Temperance Society, there are seventy-five drunkards, and twelve have apparently been reformed.

In the state prison of Auburn, are six hundred seventeen convicts, who, with reference to their former habits, may be classed as follows, namely: intemperate persons five hundred sixty-six; moderate drinkers one hundred thirty-two; under the influence of spirits when their crimes were committed, three hundred forty-six; discharged during the past year one hundred thirty-three, of whom ninety-five had been drunkards.

Before the formation of the Hector Temperance Society, more than 8,500 gallons of ardent spirit were annually consumed in the town. Eleven distilleries were in operation. Since that time the consumption of ardent spirit has diminished nine-tenths. Nine of the distilleries, have been stopped, and two are now struggling for a doubtful existence. At the commencement of the temperance reformation there was scarcely grain enough raised in the town for the supply of its inhabitants; and the last year it is supposed that 60,000 bushels were sold for foreign consumption. Such has been the effect of abstinence from ardent spirit, in only a part of the people.

In West Lansing there were 11,000 gallons of spirits consumed in 1831; seventy-one drunkards; $600 paid for the support of paupers, and seven-eighths caused by intemperance. There are now five hundred and twenty-six members of Temperance Societies, and nine drunkards have been reformed.

In Lockport nine merchants have abandoned the sale of spirits; one of whom formerly sold 20,000 gallons in a year.

In Fishkill Landing, the Mattewan Factory store formerly sold

two hundred barrels of beer in a year; that factory, and the one at Glenham, employing a capital of $250,000, now carry on their business without either spirit or beer.

In Clintonville, the iron forge where seventeen and a half tons of iron are manufactured in a week, the extensive rolling mill, chain and nail factories are all carried on without spirits. In Clintonville twenty-five persons, most of them husbands and fathers, who were intemperate, have renounced the use of strong drink; and three-fourths of the harvest the past year was gathered without the use of spirit. Cases of assault and battery, and petty lawsuits, which before were of almost daily occurrence, are now seldom known.

In Cherry Valley, before the Temperance Society was formed 30,000 gallons of spirits were sold in a year; in 1831, 8000; and to the inhabitants of the town only 6000. Of that, 4000 gallons were retailed in small measure, at the rate, it is supposed, of $2 per gallon, making $8000; to which add 2000 gallons at 31¼ cents per gallon, and we have $8,625 paid out the last year for ardent spirit, notwithstanding the use of it had been diminished more than fourfold. For common schools, they paid the last year $1310. Four districts were not able to have any school. Their town and county taxes were $2177; their ardent spirit tax, notwithstanding its diminution, $8,625.

The Secretary of the Clarksville Temperance Society says, there are in town three distilleries, manufacturing annually 60,000 gallons; and for the greater accommodation of the people, eleven taverns and eight grog-shops are licensed to vend it, making one to every thirty-two voters in the town.

In Buffalo, as ascertained by the Young Men's Temperance Society, there are more than one hundred places where ardent spirit is sold, and more than six hundred intemperate persons. Nineteen twentieths of the pauperism and crimes appear to spring from intemperance; and a great majority of the male adults who have died, in the last ten years, were intemperate men.

In Hamburg, with about 3500 inhabitants, three hundred barrels of whiskey are drunk in a year; and there are one hundred drunkards.

In Penn-yan, with a population of about 1500, there are fourteen stores in which no ardent spirit is sold. Two hardware merchants, three saddle and harness makers, one hatter, eight lawyers, five physicians, fifteen master mechanics, and one hundred and twelve heads of families are members of temperance societies. Of one hundred and seven, who have united with the church, eighty-three had previously to their hopeful conversion abstained entirely from the use of ardent spirit. Nevertheless, three stores, four taverns, and eleven groceries sell ardent spirit;

and there are in the village two hundred and twelve daily moderate drinkers, and one hundred and eighty-seven immoderate; fifty of the latter are employed on the canal; one hundred thirty-seven are permanent residents, and sixty of them habitual drunkards; thirty-five are fathers, and four are mothers; and seventy-seven are occasional drunkards.

In Starkey, out of forty-two deaths of all persons both old and young, eight, nearly one-fifth of the whole, were occasioned by drinking. The tax for pauperism occasioned directly by intemperance was, in 1830, $260 96; and as an equivalent for the privilege of making these paupers, they received by way of excise from the grocers $70, less than one-third enough to support the paupers which they made. The other two-thirds was a burden upon the public. Is this fair? is it just, that grocers, for their own profit, should tax the whole community? In that county it is supposed there are eight hundred drunkards, and eleven hundred persons who do not use the drunkard's drink. The profit of making these drunkards is enjoyed by the grocers; and is it right that others, in this land of liberty and equal rights, should be taxed for the support of them?

In Henderson, with three hundred and fifty-seven voters, $17,104 have within three years been received by grocers and others for ardent spirit; sixty-two persons are drunkards, and nine-tenths of the poor tax is occasioned by intemperance. Would it not be just that those who have the profits of making these drunkards should have also the burden of supporting them? And should they, and their families have to endure all the wretchedness which they occasion to other families, would they find it a profitable business? or be ready to complain, if they could not be licensed to pursue it?

In Lewis, no person has a license to sell ardent spirit; and drunkards, if they will purchase the deadly drink, are obliged to go from ten to twenty miles to obtain it. How would the fountains of sorrow be dried up, and ten thousand hearts leap for joy, were this the case throughout our country. And were there none in the land wicked enough to sell it as a drink, how many would be saved from the drunkard's grave, and from the fire which no man can quench.

And is it not criminal—exceedingly criminal, for the sake of money to be knowingly and actively instrumental in preventing the salvation of such men? In raising up others like them, and in perpetuating their guilt and their anguish to endless ages?

The traffic in ardent spirit seems to be marked, even in this life, with decisive indications of divine abhorrence; and with premonitions of sure and awful retribution in the life to come. In a great proportion of all the families that have been accustomed to

deal out this poison to others, one or more of the members, often the head, and in many cases a majority of the members, have died drunkards.

In Stephentown, N. Y. there have been fifty-four tavern-keepers who sold ardent spirit; thirty-seven did not succeed in business; sixteen are living, intemperate; and four have died drunkards.

In Petersburgh there have been fifty-four inn-keepers; five succeeded in their business, and of the forty-nine who did not, eleven died drunkards.

In Sandlake there have been, in twenty years, twenty-nine inn-keepers; seven made money, and five became drunkards.

In Brunswick there have been forty tavern-keepers, twenty-two of them became intemperate, and four died drunkards.

In Wynants Kill and Albia there have been twenty-two; and nine of them failed by intemperance.

In Lansingburgh, of eighteen tavern-keepers, twelve are intemperate, or have died drunkards. Ten deaths have been occasioned in the town by ardent spirit, during the past year. Here then, in a single county, of 207 tavern-keepers who sold ardent spirit, seventy-nine, more than one-third the whole number, became drunkards themselves. And could we ascertain the number of their children who also became drunkards, and the number of the children of those who, notwithstanding their business, remained sober; and how many became drunkards to whom they sold, and how many of their children, and how many will through their instrumentality; and could we catch a glimpse of the prospects of these persons in the future world, we should want no further evidence that the sale of ardent spirit, as a drink, is a business which the Lord hath cursed. Not only does it tend to destroy others, but it increases more than four-fold the prospect that it will bring upon those who pursue it, and their children, the horrors of the second death.*

We rejoice therefore to find that there are now more than fifty taverns in the State of New York, in which ardent spirit is not sold; and that there are more than 200,000 members of temperance societies; that more than 1000 merchants have ceased to traffic in the poison; and that more than 2000 drunkards have ceased to use intoxicating drink.

And here the Committee would present distinctly to the consideration of all sober men, the subject of temperance taverns, and temperance groceries; establishments conducted by men who will not consent, for the sake of money, to poison and destroy their fellow men. Could houses for the accommodation of the public, be opened in Boston, Worcester, Northampton, Pittsfield, and other

* Appendix J.

principal places, on all great roads, and especially in seaports, in which the drunkard's drink is not sold, and no one doomed to the torment of witnessing the evils which invariably attend the use of it, and could such houses be patronized by all friends of temperance, the comfort of travelers would be greatly promoted, thousands be highly gratified, and a most important service rendered to the community. It is indeed humilitating, and to many distressing, that they cannot stop at a public house, without inhaling, on the threshold, the stench of the drink of drunkards; and that those places which ought to be, and which might be so respectable, pleasant, and useful, should be to multitudes the gate-way of death.

And as to temperance groceries, the Committee would suggest whether it is not the duty of all friends of temperance to patronize them, in preference to those whose owners are aiding in perpetuating intemperance and in demoralizing and burdening the community. Even if those men, in consequence of the profit which they make on ardent spirit could afford to sell other things at a lower rate, those who should purchase, and thus, in their estimation, save something by trading at rum stores, would be aiding, to the amount of what they save, in perpetuating drinking and drunkenness, with all their evils, throughout the community. And as it is a sin to make, so it is a sin to save property in a way that is adapted to perpetuate, and does in fact tend to perpetuate intemperance. And if none who submit to the guilty degradation of aiding the drunkard in destroying himself, or assisting others to become like him, should be patronized by any, who do not use his poison, a mighty obstruction to the Temperance Reformation would be removed, and a much greater number saved from temporal and eternal ruin. The friends of temperance must come out, and be separate from this iniquity. They must not by their influence aid in perpetuating this mischief, but in causing it to cease. In no other way can they escape the guilt of being accessory to the making of drunkards, and the danger, in the day of retribution, of being partakers in their plagues.

Nor would this in the least interfere with the rights of others. It would merely be to abstain from conniving at iniquity, and from aiding in perpetuating its evils; which is not only the right, but the duty of every man in the community. Abstinence, entire abstinence from all known influence which is adapted in its nature, and is found by experiment to aid in perpetuating intemperance is the duty of all. It is merely ceasing to do evil; and just in proportion as men take this course, will intemperance forever cease. Facts, as well as the character of the divine government, warrant this conclusion, and afford the greatest encouragement to all friends of the cause to persevere with increasing activity and

diligence till this foe of God and man is banished from the earth.

From the best information which the Committee have been able to obtain, they are led to conclude that more than 1,500,000 people in the United States now abstain from the use of ardent spirit, and from the furnishing of it for the use of others; that there are more than 4000 temperance societies, embracing more than 500,000 members; that more than 1500 distilleries have been stopped, more than 4000 merchants ceased to traffic in the poison, and more than 4,500 drunkards ceased to use intoxicating drinks. There is also reason to believe that more than 20,000 persons are now sober, who, had it not been for the temperance reformation would have been sots; and that 20,000 families are now in ease and comfort, with not a drunkard in them, or one who is becoming a drunkard, who would otherwise have been in poverty, or cursed with a drunken inmate; that 50,000 children are saved from the blasting influence of drunken parents, and 200,000 from that parental influence, which tended to make them drunkards. There is also reason to believe that thousands and tens of thousands are members of christian churches, and rejoicing in hope of the glory of God, who, had they continued to drink, had now been without hope and without God in the world. There is reason to believe also, that thousands and tens of thousands are now impenitent, unbelieving, and on their way to the second death, who, had it not been for the sale and use of ardent spirit, had been ripening for glory, and honor, and immortality, and eternal life; and that tens of thousands more have passed the boundaries of hope, and are weeping and wailing, who, had it not been for this, might have been in heaven. And in view of such things, shall we be told, that temperance is only a secular concern? that it affects only the bodies of men, not their souls, and is a concern which relates to time only, not to eternity? that it ought not to be discussed from the pulpit, on the sabbath? Should Satan cause this to be believed, he would perpetuate intemperance to the end of the world. Shall the fires which make this poison, burn on the sabbath, and the use of it tend to counteract all the merciful designs of Jehovah, in establishing that holy day? Shall Jehovah be insulted by the appearance in the sanctuary of men who use it on the sabbath, and yet the sabbath not be occupied, by light and love, to abolish the use of it? Shall it cause the word of the Lord, even from the pulpit, to fall as upon a rock, instead of being as the rain and the snow that come down from heaven and water the earth; and thousands who might be trees of righteousness in the garden of the Lord, to stand like the heath in the desert, not seeing good when good comes, and yet the pulpit be dumb? or speak only on week days, when those who traf-

fic in it, have so much to do in furnishing the poison, that they have no time, and less inclination to hear? If Satan can cause this to be believed, and those who manufacture, sell, and use the weapons of his warfare, and multiply the trophies of his victory not hear of their sin on the sabbath, when God speaks to the conscience; or be entreated from the pulpit, his mercy's seat, by the tears and blood of a Saviour, to flee from coming damnation, the adversary will keep possession of his strong hold. Church members will garrison it, and provision it, and fight for him. From the communion table, he will muster recruits, and find officers, in those who distribute the elements, to fight his battles, perpetuate his warfare, and people with increasing numbers his dark domain, to the end of time. If we may not, in this warfare fight, on the Lord's day, when he himself goes forth to the battle, and commands on the field—if we may not use his weapons, forged in heaven; and from the high place of his erection, pour them down thick, heavy, and hot upon the enemy, we may fight till we die, and he will esteem our iron as straw, and our brass as rotten wood; our darts he will count as stubble, and laugh at the glittering of our spear. Leviathan is not so tamed. There is no coping with him, but with weapons of heavenly temper from the armory of Jehovah, on the day when he goes forth, and creation, at his command, stands still to witness the conflict. Then it is, as conscience kindled from above, blazes, and thunders in the heart of the enemy, that he is consumed by the breath of the Almighty, and destroyed by the brightness of his coming.

Never was an idea farther from the truth, than that which represents the Temperance Reformation as only a secular concern, affecting principally the body; or confined in its influence to this world, or to time; to be discussed only on the week day, and that as a matter of convenience, expediency, or domestic comfort, pecuniary profit, or reputation, and respectability. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity; according to the sentiments of the learned judge referred to—As much as the soul is worth more than the body, as much as eternity is longer than time, so much more important is its influence on the soul than on the body, and with regard to eternity than with regard to time. And till its influence on the character, prospect, and destiny of the soul for eternity shall be exhibited on the sabbath, from the pulpit, by the ministers of Christ, to every distiller, and trafficker, and user of the drunkard's poison in the land, who does not, on account of doing evil, so hate the light as to refuse to come to it, this engine of death eternal will not cease to operate, nor this citadel of Satan be demolished. Ministers may think that they could not be supported without the avails of the distillery, and the

dram-shop, or the countenance of those who furnish or support them; and churches may think that it is not ecclesiastical for them to move, or for their members to act on the subject; and both may hope that others, temperance agents, or societies will do the work, and accomplish the object without their assistance, and that they had better say nothing, and do nothing, but mourn in secret and pray; though church members continue to carry on the traffic, and cause thousands eternally to die; yet it is not so. No minister of Christ, in doing the work of Christ, needs the gains of ungodliness; and no church of Christ is strengthened, or sanctified by having rum-makers, and rum-sellers, and rum-drinkers for members. None such formed the family of the Saviour, the company of his apostles, or any of that bright constellation, who, in their day, through faith and patience, entered in, and took possession of the promises. They were men of another sort. They could not look up to God, and pray, "Lead us not into temptation," and then, go away and tempt their fellow men to ruin, and yet hope for his favor. They felt bound to do to others, as they would that God should do to them. And if they did not strive to use their influence, not to corrupt and destroy, but to save others, they knew that God would not save them. Nor will he save any, who are not, in this respect, like them. In vain will they plead their connection with the church, in arrest of condemnation, for destroying their fellow men. And if they continue that work of death, and the church continues to hold them within its sacred enclosure, and spread over them the protecting banner of the cross, she will be judged as accessory, and held responsible for the mighty ruin. And when the overflowing scourge shall pass through, judgment will begin, where, had reformation begun and continued, it had wrought out salvation, at the house of God. And whether the rainbow of mercy which has begun to appear, shall extend, and encircle the world, or earth be enveloped in blackness of darkness, now, under Christ, hangs on the decision of the church which he hath purchased with his own precious blood. Let her members extract from the bounties of his kindness, the material for burning out the consciences of their fellow men,—let them set it on fire, apply it, and make it a business, to spread it through the community, and the smoke of their torment will cover the whole earth, and spread through all its dwellings darkness, lamentation, and mourning, and wo. A fire in God's anger will burn continued perpetrators of such wickedness, even to the lowest hell. They would pluck the jewels from the crown of his Son, and murder the souls for whom he died.

But let ministers and churches do their duty, free themselves from all participation in, or connivance at iniquity, and let them,

by light and love, poured out kindly and perpetually, labor to persuade all, from supreme regard to God, and good will to men, to do the same, and the night and wo of ages will pass away, and the Sun of Righteousness, rising in his glory, will pour round the globe the life and the bliss of universal and unceasing day.

Already, in different parts of Africa, are there Temperance Societies; and African newspapers state, that of all the reforms in this reforming age, this is the greatest. The way is preparing to exclude the scourge of the white man from the whole continent which he has cursed.

The Emperor of China* has forbidden it to be sold to the nominal Christian, because it makes him demoralize the heathen, and sinks him too low even to associate with them.

In the Sandwich Islands, a thousand in a day covenanted not to make, sell, or use it. The manufacture and sale of it are prohibited by law, and a man was fined two hundred dollars, for selling a bottle of it.† A Temperance Society has also been formed, designed to embrace the nation. "This society," says one who was present, "it is hoped will be a permanent institution, a happy safeguard to the present, and a lasting blessing to future generations—an institution which may yet claim kindred with the nobler National Temperance Society of the United States, which now waves the banner of deliverance to our drowning country, and gives her high-born pledge to stay the glory that was departing from her. The striking fact of a southern dealer in the United States emptying his casks on the ground, because he could not conscientiously sell so dangerous and destructive an article, strikes our serious natives, as it does me, as one of the best efforts that has been known for exhausting that fountain of death which is desolating the earth. Let every dealer in that kind of merchandize follow so noble, so safe an example, and 'joy to the world,' would be the song of the rising generation. I am told that our young king has ordered a cask of spirits on board one of his brigs, to be poured into the sea—that, the British consul applied to the Governor for permission to buy up rum for his Britannic Majesty's ships when they touch here, and was denied,—that others applied for the privilege of selling to foreigners only, not to natives, and the reply of the Governor was, '*To horses, cattle, and hogs you may sell rum, but to real men you must not on these shores.*'"

Such is the language of a ruler, lately in pagan darkness, among a nation of drunkards. A single owner of rum in the United States, who sinks it in the earth, rather than poison and destroy his fellow men, may exert influence in the promotion of

* Appendix K. † Appendix I.

salvation over the whole earth; while he, who, from the paltry love of gain, continues to sell it, tends to perpetuate sin and death throughout the human family, forever. Both exert influence which may be felt after earth is dissolved, and told, the one in strains of glory rising higher and higher, the other in tones of anguish sinking deeper and deeper, to endless being.

And when Ethiopia is rising and stretching out her hands, and the isles of the sea are receiving, and obeying God's law; when China is struggling to keep off death from her people—Iceland in supplication for deliverance is melting; and the whole creation groaneth and travaileth in pain—when the Saviour, with a voice which pervades creation, is proclaiming, Who is on the Lord's side?—Who?—and the universe look with intense gaze to witness the result;—and when a single individual, by coming out openly and decidedly on the Lord's side, and sacrificing, in a single instance, money to duty, may roll a wave of salvation on the other side of the globe; shall professed members of that church which Christ has bought with his blood, take part with the devil? and, if he will pay them, assist in perpetuating his dark and dismal reign over souls, to endless ages?—If they do, God will write, for the universe to look at, *To whom they yield themselves servants to obey, his servants they are.* And the Register, in blazing capitals, will be eternal. And though he who continues knowingly to do evil, and hates the light, may refuse to come to it; and when it approaches him may flee away, there, it will blaze upon him in one unclouded vision of infinite brightness, showing his heart, to be more black than darkness itself forever.

Dr. AMERICAN TEMPERANCE SOCIETY *in Account with* GEORGE ODIORNE, TREASURER. Cr.

1831. May.	To amount paid Dr. Edwards, to balance his account to this date	$ 923 27	
	Flagg and Gould for printing	136 00	
	Rent of Office for Journal of Humanity	49 00	
	Ira Tracy for services	7 50	
	E. S. Ellis's bill for binding	22 37	
	Dr L. Woods for expenses	4 50	
	For use of Park Street Church	10 00	
	Nathan Hale, for printing the Fourth Annual Report	855 52	
	Boston Stereotype Foundry, for stereotyping Annual Report	156 61	
	For promotion of the cause in the State of New York, under direction of the N Y. Temperance Society	300 00	
1832	Peirce and Parker for printing	10 44	
	For use of Bowdoin Street Church	5 00	
	Incidental expenses	10 12	
	Dr. Edwards's salary, from May 17, 1831, to May 17, 1832	1200 00	
	Traveling expenses, postage, collection of moneys, Temperance publications, printing and distribution of notices, &c. &c.	182 83	
	Fund given by individuals for support of a permanent agent	10000 00	
	Balance for current use on hand	729 26	
1831. March.	By balance of old account, a part of the Fund		$ 9684 51
	Subscription by Josiah Bumstead		20 00
	Jonathan Newcomb		30 00
	Calvin Haven		20 00
	Collections by Dr Edwards		1717 00
	Subscription by Charles Brown		5 00
	J. Richardson		50
	Ladies of the 1st Parish in Middleboro', to constitute Rev. W. Eaton a life member		30 00
	Wm. P. Greene		100 00
	Daniel Noyes		20 00
	Jonathan Carleton		5 00
	Heman Lincoln		10 00
	Julius Maltby		50 00
	Eliphalet Kimball		10 00
	Edmund Munroe		50 00
	New Bedford Temperance Society		10 00
	Daniel Waldo		100 00
	E. Wicke		50 00
	Van Wicke Wicks		20 00
	Individuals in Hopkinton		5 00
	John Damon		5 00
	B F. Trask		3 71
	Geo. J Homer		20 00
	Edwards and Stoddard		50 00
	Daniel Safford		200 00
	Andrew T. Hall		10 00
	Charles Scudder		25 00
	Lowell Mason		10 00
	Gilman Prichard		50 00
	S. and M Allen		100 00
	Michael H Simpson		25 00
	Samuel Hubbard		100 00
	Female Temperance Society of Newburyport		5 00
	N. R Cobb		25 00
	W. B. Reynolds		25 00
	George W. Thayer.		25 00
	Paul Whitney		10 00
	Crocker and Brewster		10 00
	Joseph Lovell		5 00
	James Blake		5 00

Donation by	John B. Jones	5 00
	Alvah Kittridge	5 00
	Thomas Vose	5 00
	A Friend	3 00
	Moses Grant	10 00
	Daniel Noyes	25 00
	E. Palmer	5 00
	George E. Head	2 00
	James Butler	5 00
	Moses L. Hale	5 00
	Thomas Kendall	5 00
	Jacob Bancroft	10 00
	William T. Eustis	10 00
	William R. Lovejoy	3 00
	Sullivan and Barbour	10 00
	M. Newell	10 00
	L. T. Cragin	2 00
	George Denny	25 00
	Ann Ward	10 00
	Benjamin Tilton	5 00
	H. J. How	2 00
	Joan Dane	2 00
	John Doggett	20 00
	W. G. Lambert	20 00
	Benjamin Howard	5 00
	James How	20 00
	Mark Weare	10 00
	John Tappan	150 00
	William A. Hallock	30 00
	Henry Jones	5 00
	William Jay	10 00
	William Jackson	5 00
	Temperance Association of the Union and Religious Society of Braintree and Weymouth	132 00
	William W. Stone	20 00
	James Leach	5 00
	Jonathan Kilham	5 00
	From individuals in New York, collected by G. Shipman, Esq.	300 00
	Reports sold	522 [illegible]
	Interest	340 13
	Collected by Dr. Edwards	130 00
		$14592 62

Boston, May 27, 1832. GEORGE OSBORNE, Treasurer.

$14592 62

Boston, May 29, 1832. I have examined the foregoing account, which I find correctly cast and properly vouched.

HENRY HILL, Auditor.

HONORARY VICE-PRESIDENTS,

BY THE PAYMENT OF TWO HUNDRED AND FIFTY DOLLARS AND UPWARDS.

Wm. Bartlet, *Newburyp., Mass.*
Wm. P. Green, *Norwich, Conn.*
Henry Homes, *Boston, Mass.*
Hon. Samuel Hubbard, " "
Edmund Munroe, " "
John C. Proctor, " "
Wm. Ropes, *Boston, Mass.*
Daniel Safford, " "
John Tappan, " "
Arthur Tappan, *New York city*
S. V. S. Wilder, *Brooklyn, N. Y.*
Rev. L. Woods, *Andover, Ms.*

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Samuel T. Armstrong, *Boston.*
Cornelius Baker. *New York.*
Hon. Wm. B. Banister, *Newburyport.*
Rev. Edward Beecher, *Illinois.*
J. Boorman, *New York.*
* Joseph Brewster, *New York city.*
Daniel D. Broadhead, *Boston.*
John Brooks, *Salem.*
* Rev. M. Bruen, *New York city.*
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David I. Burr, *Richmond, Va.*
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Rev. S. H. Cox, *New York city.*
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John Hanson, *Canandaigua, N. Y.*
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B. H. Lee, do.
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William Parker, *Boston.*
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Rev. William Patton, *New York city.*
Anson G. Phelps, do.
Rev. W. W. Phillips, D. D., do.
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Rev. Ebenezer Porter, *Andover.*
Gilman Prichard, *Boston.*
Hon. William Reed, *Marblehead, Ms.*

ichardson, *Boston.*
ward Rutledge, *Philadelphia.*
ary Rutgers, *New York city.*
afford, *Boston.*
h, *New York city.*
k Sheldon, *New York.*
hen, do.
r Shillaber, *Danvers.*
Sigourney, *Hartford, Con.*
Van Sinderin, *Brooklyn, L. I.*
H. Skinner, *Philadelphia, Pa.*
mer, *New York.*
rdiner Spring, do.
Stoddard, *Boston.*
l Stowell, *Worcester.*
George Sutherland, *Boston.*
Wm. W. Stone, *Boston.*
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Eliphalet Williams, *Northampton.*
E. Wickes, *Jamaica, L. I.*
His Honor T. L. Winthrop, *Boston.*

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In addition to the above, Presidents, Secretaries, and Chairmen of Executive Committees, or Boards of Direction, of all State Temperance Societies, in the United States, adopting the plan of abstinence from the use of ardent spirit as a drink, and from the traffic in it, are, *ex officio*, members of the American Temperance Society.

And Presidents, Secretaries and Chairmen of Executive Committees, or Boards of Direction of all National and State Temperance Societies in Foreign countries, are, *ex officio*, Honorary Members of this Society.

APPENDIX.

A. (P. 7.)

It is acknowledged, that three-fourths of all the pauperism in our country, four-fifths of all aggravated crime, one half of all madness, one half of all sudden deaths, and one-fourth of all deaths in persons above twenty years of age, are caused by spirituous liquors. Shall benevolence and patriotism sleep on with such exterminating ruin around them? If an epidemic disease appears in a street of one of our large towns, or aboard a single vessel; if a single case of hydrophobia is recorded by any of our public journals,—what trepidation throughout the land, what horror of the evil, what multiplied proposals of remedy! And yet, what is one, or what are both these scourges, in their wildest and most unsparing havoc, in comparison with intemperance? In one week distilled spirits fill more graves, than all the cases of hydrophobia in the history of the disease. In the midst of this cruel destruction, the friends of Temperance have looked in vain for some prospect of deliverance. The devouring flood has burst over all the barriers which the pulpit, the press, and the voice of warning, have raised in its way, and the year 1829 shows the abounding increase of four millions of gallons of ardent spirits above the preceding year. Something must be done, then, more than has been done already; for it is notoriously evident, that the exertions which have been hitherto employed for the suppression of intemperance, have been, to a melancholy extent, unvailing.

Temperance Societies offer to public consideration no Utopian project, but a simple, easily comprehended, and easily applied system, which has been in operation with such unparalleled success for three years in the United States of America, that though it commenced on a population, drinking, on an average, eight gallons a man annually, the consumption of ardent spirits has been diminished three-fourths even in some of the largest towns, and 3000 drunkards have been reformed. I have before me private letters from different parts of the United States, describing, in the strongest terms, the reformation which Temperance Societies have produced. I have before me, also, Reports of the American Sunday School Union, Home Mission Society, Seaman's Friend Society, with the minutes of the General Assembly of the Presbyterian Church, and a number of sermons and other publications; and, in every one of these, Temperance So-

cieties are spoken of as deservedly ranking among the best blessings which a kind Providence ever conferred upon the new world. Though little inclined to place implicit confidence in any man, or body of men, I should find it hard to believe, that the General Assembly of the United States, consisting of 1600 ministers, were blinded by Antichristian delusion, when at their meetings, in two successive years, they recommended to all the people under their charge, entire abstinence from distilled spirit, and pledged themselves to set the example; and I should find it still harder to believe that God would so bless a work of the devil, as to make Temperance Societies, for three years, productive of a reformation, which, in many respects, stands unparalleled in the history of the world. The abolition of the slave-trade, is deservedly considered the glory of modern times; yet neither in the evils to be removed, in the opposition of difficulties to be encountered, nor in the amount of good done, is the abolition of the slave-trade to be once named in comparison with the Temperance reformation. I ask, then, in the name of common sense, is there any thing in the disposition or constitution of Englishmen, to prevent their following the noble example of their sons and brethren across the Atlantic, in shaking off the vilest slavery that ever degraded body and soul? I was in company, not long since, with a gentleman, who, a few weeks previous, had dined on board an American steam-boat with eighty passengers, (a fit representation of the American population,) and not an individual of all these used one drop of spirituous liquors. Why should it not be so in England too? What *ought* to be done, *can* be done, in England as well as in America." (*Prof. Edgar's Address.*)

Thames Police.—Several persons were convicted in various penalties by Mr. Ballantine for assaults, committed while they were in a state of intoxication. Fagan, the inspector of K division stated, that more than 300 persons had been brought to the station-house "dead drunk" during the last five nights, and many of them would have been suffocated had he not employed several police-men in applying restoratives, bathing their heads with cloths soaked in cold water and vinegar, and using other means to restore animation. A young woman, while in a helpless state of intoxication, on Saturday night last, fell down in Shadwell High-street, and cut her head open. A police-man brought her to the station-house, where she was attended by Mr. Belson, a surgeon, and subsequently removed to the hospital. On Tuesday night she died from the effects of the wound; thus adding *another* to the *many victims of gin-drinking.* (*Morning Herald, Dec.* 29, 1831.)

Wealthy Drunkards.—During the last four weeks no less than 4070 drunken persons have been taken to the different Metropolitan Police Stations, and the several sums of money found upon them when taken into custody amounted, together, to £627.

(*London Morning Chronicle, Jan.* 23, 1832.)

CORRESPONDENCE.—From the British and Foreign Temperance Herald.

"*Dover*, *Dec.* 15, 1831.

"Sir,—Having for several years resided on the Continent, I never heard of the existence of Temperance Societies until within the present year, and the occasional notice of them in the journals was not such as to impress on my mind a conviction of their practicability. That alone was wanting to satisfy me of the great advantages to be derived from them; for, on the importance of their object, I hope there are but few dissentient opinions, and most assuredly mine has never been numbered among them; however, a very ordinary circumstance soon removed the only doubt I had.

"I happened to be present when a Custom House Officer of this port mentioned that he had been on board the *Factor*, of Boston, United States, from the Havanna to Antwerp, driven into Dover to repair damages met at sea, when having taken stock, he was surprised to observe that spirits of any kind were not included in the list. Supposing some error, he questioned the master, Capt. Urann, on the subject, who replied, 'that in truth there were none on board, neither were any ever permitted; that he, and all his crew, fifteen in number, belonged to Temperance Societies in Boston, and not only was the introduction of spirits prohibited on board his vessel, but even on shore the men never used them.'

"My curiosity was piqued, but my interest was still more excited by an anecdote which opened to my view the first dawn of hope, that I might one day see that curse of civilization, the use of ardent spirit as a drink, banished from society.

"I soon made Capt. Urann's acquaintance. He confirmed the preceding statement. I questioned him on the health of his crew, their activity and readiness in the performance of their duties; how they bore the severity of weather, and changes of climate; to all which he replied, almost in the following words:—'Never, Sir, have I known men enjoy better health than mine have, since we left the Havanna; our passage has been rough and stormy, as you may see by the state of my ship, and although my men have been exposed at all hours of the day and night to the most tempestuous weather, never have they received, nor required, either rum, brandy, or other spirituous liquor to stimulate them; and so perfectly satisfied are they now of their inutility, and of their poisonous effects, that I am convinced nothing would induce them to resume a habit, which I am rejoiced to say, will be soon abandoned to the most degraded class of society.' I received the observations of the Captain with a satisfaction that I cannot express.—Surely, thought I, what Americans have so nobly achieved, will not be above the energies of Englishmen;

if the former have acquired a victory over a base and grovelling appetite, (and what triumph so great?) may I not anticipate a similar result among my own countrymen?

"I have the honor to be, Sir, your very obedient Servant,

"ALEX. B. HIGGINS."

"*St. Helier, Jersey, Dec.* 21, 1831.

"GENTLEMEN,—The accompanying Rules and Resolutions form the Constitution of the Jersey Auxiliary Temperance Society, and were adopted at a General Meeting held for that purpose on the 8th instant, (the day after that appointed by the local authorities for a public Fast) of which the newspaper herewith transmitted will give you a more particular account.

"Before the establishment and progress of this Society can be duly appreciated, it will be necessary to state the peculiar circumstances and difficulties which it has to encounter.

"The public revenue of this island is derived from the impôt on wines and spirits, of which the former yields a very trifling proportion in comparison with the latter. Hence as there are no customs and taxes on any other commodities, no deficiency in the revenue can be compensated as in England, by a greater consumption of other exciseable articles. Notwithstanding the productive nature of the impôt, the price of spirits is so low that a bottle of good brandy is sold for 9d. and one of an inferior quality may be had for 7d. The number of public houses and of retailers of spirits is in consequence so great, that it is calculated one-eighth part of the inhabitants of St. Helier (amounting to about 15,000) are engaged in the traffic. From these data the extent of intemperance, and of the evils resulting from it may readily be believed to be very great. To counteract these, it has been resolved to try the experiment which has been attended with such success in America, though it will be observed that it cannot produce corresponding results in this place without the destruction of existing interests, public and private, in proportion to its progress. This threatened danger has not, as will be perceived, deprived the Society of the patronage of the three head authorities of the island, military, civil, and ecclesiastical. The large room, also, in which the meeting was held, was crowded beyond precedent; and although only fifty came forward to sign, yet considering the opposition which might be expected from the above causes, the number may be viewed as highly encouraging. The number has now increased to about 120, and there is every prospect of its steady advance. The two weekly meetings which have been held, in accordance with our Rules, were very numerously attended, and a *very high degree of interest* was manifested in the proceedings of the evening, which have tended greatly to further the objects of the institution.

"We have the honor to be, gentlemen, your most obedient servants,

T. W. HARRISON,
H. GEARY,
JOHN LE BER,
"Secretaries of the British and Foreign Temperance Society."

Licenses.

Nothing can exhibit in a stronger point of view the necessity of a reform in the habits of the people, than the fact, as stated by Dr. Cleland in his "Statistics of Glasgow," lately published. "The number of persons," he says, "licensed to sell spirituous liquors in the ten parishes of the city, being 1393, (in 1830,) and the number of families 19,467, gives one licensed person, or public-house, to 13 $\frac{97}{100}$ famlies. If the number of persons who retail spirituous liquors, without being able to obtain a license, were taken into account on the one hand, and the number of temperate families, who never use a public-house on the other, it may be said, that in this city there is at least one place where spirits are retailed for every *twelve families!!!*"—After such a statement, it will not be denied that the evil with which your Committee have to contend, is of the most fearful description; and they feel justified in calling upon all the sober and temperate portion of the community, to patronize establishments such as the Temperate Coffee-rooms, where intoxicating liquors are banished upon principle. There can be no excuse for friends of Temperance continuing to frequent public-houses, when other places are open for them; and if the places at present open become insufficient, the increasing demand will soon open others.

The comparative statement of the licenses, for last year and the present, is as follows:—

1830.	City and Royalty,	1393 licenses.	
	Lower Ward of Lanarkshire,	1072 "	2465
1831.	City and Royalty,	1360 licenses.	
	Lower Ward of Lanarkshire,	1010 "	2370
Being a decrease of Licenses in the present year, of			95

Extent of Intemperance.

It may not be an uninteresting document, to contrast the number of persons in the city of Glasgow and suburbs, who are employed in the production of malt and distilled liquors, with those who are occupied in the sale of nutritive articles of food. From he same source, we are informed that, in the city and suburbs, there are 2913 persons employed as brewers, distillers, and wholesale and retail dealers, to which may be added a proportion of 716 persons who are designated as "waiters in taverns, postboys, ostlers, and grooms."

There are engaged as bakers, confectioners, &c.	1063
fleshers, fishmongers, and poulterers, .	426
grocers and victuallers, ...	1127
gardeners, fruiterers, &c.	409
Making a total of	3025

So that we have the humiliating spectacle of an equal number of persons employed in brewing, and distilling, and retailing liquors, as are occupied in all the other trades for the supply of nutritive food!

Surely the simple statement of facts such as these, is sufficient to exhibit the dreadful infatuation of the people of this country, who are wasting their energies, and expending their hard-earned profits, in the production and consumption of an article, which, viewed even in the most favorable light, is a useless luxury, and which ought rather to be branded as a pernicious indulgence and the very bane of our people's happiness and prosperity. (*Glas. Temperance Society Record*, vol. iii. p. 10.)

Into a single liquor shop in London, between the hours of eight and nine o'clock on Saturday night, there went for spirit 663 persons. This would make, in one hour, on each Saturday night in the year, 34,476; at three half-pence each, it would make £215. 9s. 6d. spent for liquor in fifty-two hours. What then would be expended in all the other hours of a year, in a single shop, and that by no means the largest or most frequented in the city of London?

B. (P. 7.)

The title of "London Temperance Society" had been adopted, not as the most proper designation, but in deference to Societies which had been much earlier established, especially in America, Ireland, and Scotland. The Meeting at Exeter Hall had, however, brought together individuals who had taken a distinguished part in the formation of the important Temperance Societies of all these countries; and the Committee, at length, yielded to their combined solicitations; and, with the concurrence of the Patron and Vice Presidents of the Society, the name of "BRITISH AND FOREIGN TEMPERANCE SOCIETY" was adopted.

The Committee had conceived that the claim to a title implying priority and universality might justly be disputed by the philanthropists of America, who intrepidly forced the ranks of general and inveterate prejudice, and first raised to the world the standard of Temperance Societies; and to the honor of these

pioneers of our cause it should be recorded, that the change of name was pressed with pertinacity, at once the most courteous and constant, by one of the earliest advocates of the American Temperance Society—the Rev. Dr. Nathaniel Hewit, of Bridgeport, Connecticut—who had crossed the Atlantic, at the instance of some of the most liberal supporters of the American Temperance Society, for the simple purpose of promoting the establishment of a *British* and *Foreign* Temperance Society. He reached London only just in time to meet upon the platform of the General Meeting the friends of this Society, the existence of which was not known in the United States.

He had no sooner accomplished the peculiar object of his visit than he resolved to return to his pastoral charge in his own country; notwithstanding various invitations to enter into engagements peculiarly adapted to his inclination, and to his powerful talents of persuasion. (*Annual Report Br. and For. Temp. Soc.*)

C. (P. 7.)

Officers of the British and Foreign Temperance Society.

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Rev. Justin Edwards, D. D., Andover, Massachusetts.
Rev. Nathaniel Hewit, D. D., Bridgeport, Connecticut.
John Tappan, Esq., Boston, Massachusetts.

From the station in which they are placed, the Committee of the British and Foreign Temperance Society see a vast field for useful labor spread around, and extending before them. They have the enlivening hope, founded on successful experiment, of increasing the comforts of their fellow-countrymen,—of essentially assisting, upon a wide scale, the great manufacturing and commercial interests of this nation,—of giving an animating impulse to the prosperity of our vast colonies throughout the world,—and of promoting human happiness among all civilized nations.

In the Excise district, which comprehends Belfast, the consumption of whiskey, during the six months ending July 5, 1831, was less than that of the corresponding six months of last year by forty-five thousand gallons; being a diminution of more than one-third of the whole. The consumption of whiskey, in all Ireland, during the six months ending July 5, 1831, was less than that of the same six months of 1830 by 721,564 gallons.

In Scotland, the consumption of British spirits has uniformly increased till the present year. The Temperance Societies of that country comprise 43,000 members, and the consumption of British spirits for the six months ending July 5, 1831, fall short of that for the same six months of 1830, by 513,697 gallons.

(*British and Foreign Temperance Herald.*)

D. (P. 8.)

Facts, condensed from the first Annual Report of the Maryland State Temperance Society, March, 1832.

The Warden of the Baltimore jail states that there were 2,322 persons committed to jail in the year ending November, 1831. Of these, 424 were in a state of actual intoxication when received, and in his opinion eight out of ten of the whole number were intemperate.

In Prince George's county (Md.) 144 persons, who have made themselves paupers and pensioners by intemperance, are supported by a direct tax upon the people, of $2,943.

In Annapolis, the capital of the State, $6,770 is paid by the people to support paupers and pensioners, made such by intemperance. This is about sixty per cent. more than is paid for the support of primary schools in the county.

In Hartford county the annual expense of the poor is $2,343, at least three-fourths of which is caused by intemperance. One hundred thousand gallons of distilled liquors, averaging 6¼ gallons to each inhabitant, are consumed yearly in that county.

In the city of Annapolis, in the year 1828, the number of deaths among the males over 18 years of age was 18. Of these, nine died from intemperance; precisely one half.—In 1829, out of 32 deaths of the same class, eight, or one fourth of the whole, died from intemperance. In 1830, nearly one-fifth of the deaths among this class of persons were from the same cause. The average proportion of deaths from this cause is at the rate of one in every 329 of the whole population.

In Hartford county, the pensioners have increased since the year 1800 from 25 in number to 80, and the licenses to sell liquors from 31 to 96, although during this period the population has remained almost stationary.

In Anne Arundel county, the paupers have increased since April, 1828, twenty times more than the population. The increased demands for and consumption of intoxicating drinks are twenty times greater than the increase of population.

Out of 992 adults, admitted in one year into the Baltimore alms-house, 944 were known to be drunkards. The expense of supporting drunkard paupers costs the city an annual tax of $21,709 28. The retailers pay $8,438 99 for the privilege of making these drunkards; in addition to which, the county pay $13,438 99 for the support of them.

E. (P. 14.)

Nor is the conviction of the utility of Temperance Societies, and that it is the duty of all to unite in them, confined to the great and good merely in this country, where they originated. At the second Anniversary of the British and Foreign Temperance Society, held in London, May 22, 1832, the Bishop of London (the Patron of the Society) addressed the Meeting to the following effect:—"Ladies and Gentlemen, I have found it impossible to decline complying with the request made to me to take the chair on the present occasion, on account of my regard for the high interests of humanity, morality, and religion, which I feel are greatly promoted by the object which this Society has in view. The only objection in the semblance of reason that I have heard made against the Society, is, that it is inconsistent with man's obligations, to bind himself down by a declaration that he will do that which he is already bound to do by his Christian belief. But I own that I cannot see the force of that objection;—those who are actuated by Christian motives can have no objection to do that to which Christian motives already

dispose them. But if they are not so disposed, and if they can be induced to enter into an association of this kind, so much good will be achieved. For if you can bring a man to do that which in itself is good, even from a sense of his own temporal advantage, he may, after he has been some time in the practice of that good, be induced to act from higher motives. A man who is a member of this Society will forbear the use of ardent spirits from the motives which induced him to become a member; but in the course of time, as he becomes impressed with regular habits, as he perceives the pure sources from which those habits flow in others, he will learn to draw his motives from the same sources, and, from being temperate in one respect, he will gradually acquire a power over his inclinations, which will lead him to become temperate in all things. Any one who has observed the state of society must have remarked the great deterioration which, during the last twenty years, has taken place in the moral condition of the poor in this country. I do not say that the poor are to be blamed so much as those who have had opportunities of urging them to a different course by the influence of their advice and example. Now, whatever may be the cause of the evil which we have to lament, prevention will be a much more effectual mode of rooting it out than punishment. That is the principle on which this Society acts, and I own, considering that most humane and charitable object, it is with feelings of no ordinary satisfaction that I see before me so many persons of all ranks, classes, and, I may add opinions, united for the purpose of setting this great and useful example to the poor, by which one of their worst vices may be prevented. To myself, and I may add, to all those around me, the becoming members of this Society is no sacrifice, but its utility to the poor is no less on that account; they will see by it the interest which their richer neighbors take in their welfare, and that alone will have a powerful effect upon their conduct. It would be idle of me to point out to such a Meeting as that I now address, what the general effects of intoxication are, and how, in almost every case, it is the fruitful parent of other crimes. The only thing which such a Meeting as this may require to know is, not the nature nor evil effects of the vice, but the frightful extent to which it prevails. It appears from official statements, that there were taken before the magistrate, within a year, more than 30,000 persons, for being in a state of intoxication; and when we consider that this is in the metropolis alone, and that we may fairly say that it includes a part only, and not the whole of those who indulge in this disgusting vice, what a frightful picture does it draw of the extent to which that vice is carried! But this is not all. We have it, on the authority of the magistrates in the different districts of the country, that most, if not all of the offences, for which

committals have taken place, have had their origin in drunkenness. It appears, that there were, last year, 95,000 committals in England and Wales, for various offences, and from estimates which have been made of the extent of crime, and its causes, four-fifths of the amount of crime may be traced to habits of drinking to excess; and from similar calculations which have been made, it has, and I think not unfairly, been inferred, that three-fourths of the beggary, and pauperism in the kingdom, may be traced to the same source. It has also been ascertained with tolerable accuracy, that that most terrible of all visitations, insanity, may, in half the cases in which it prevails, be ascribed to the effect of drunkenness. Of 490 patients that were confined in the Lunatic Hospital at Liverpool, it has been shown that 257 had brought that fearful malady upon themselves by drinking. I need not say, that a voluntary intemperance, carried to the excess we sometimes see it, is a temporary insanity. Can it then be surprising, that a habit of excess should bring about a total privation of reason? We have it stated, on the authority of one of the papers, that more than 300 persons were brought, in five nights, to the Thames police-office, in a state of gross intoxication: and in another we find, that, in four weeks, more than 4,000 persons were brought to the different police-stations drunk; and it is a fact which we should not lose sight of, and which ought to show that all classes are interested in forwarding the objects of this Society, that the whole of those parties found in that disgraceful state, were not persons in the lower ranks of society, but, on the contrary, many of them were persons apparently moving in respectable stations. This is further proved by the fact, that the money found upon those persons, amounted, in the whole, to £627. Now this state of things being admitted, and deplored, as it must be by every good and humane man, and true lover of his country, is it not the duty of all such to endeavor to stem the tide of iniquity? We do not say that this may be done by the work of man, but it is not above us, if the Spirit of God be with us. We have seen the good effects with which such a Society may be attended, from what has taken place on the continent of America. The great effort to which I have alluded, was made; Temperance Societies were established, and extended rapidly through the country, and that it has pleased Almighty God to bless their labors may be seen from the statement which I now hold in my hand, containing an account of the quantity of distilled spirit imported into that country in the years 1824 to 1830, inclusive.

In the year	1824	it amounted to	5,285,000 gallo s.
. . . . .	1825	. . . . .	4,114,046.
. . . . .	1826	. . . . .	3,422,380.
. . . . .	1827	it was nearly the same.	
. . . . .	1828	. . . . .	4,466,980.
. . . . .	1829	. . . . .	2,462,000.
And in . .	1830	. . it was .	1,195,000.

"This statement was taken from the *Journal of Commerce* (New York paper), and the American journalist remarked, that this extraordinary diminution was not to be accounted for by the increased manufacture of spirits in America, for that by the domestic returns, it appeared that there had been a falling off in the amount of the quantity of the latter within the last four years. Now, surely, what they do in America we may do in England by the same means. We have thus an encouragement to make the attempt, and the hope that, with God's blessing, we may be the means of putting an end to this horrid vice. It was not my intention, Ladies and Gentlemen, when I rose, to occupy your time at so much length; but I feel so strong an interest (and indeed it must be so felt by every man of Christian feeling), that I have without intending it, been led beyond what I had proposed to address to you. The object of the Society is most important in every point of view: its means are simple. Indeed, that very simplicity has been a cause why many affect to treat the Society with disdain; but let them, before they condemn it, make the trial. Let them enrol themselves as members; let them act together with one impulse. The stone will gather as it rolls; the tide will flow on, carrying health and fertility as it spreads, until the whole land shall be cultivated, and produce a general and fruitful harvest. Another subject connected with excessive drinking is, the fearful desecration of the Lord's day, of which it is, in many cases, the parent and the offspring. It is not necessary for me to point out to this Meeting the increased number of those places where deleterious liquors are sold, or the various inducements which are held out to make them the resort of thousands; these are, unfortunately, matters too well known to all. How far it may be necessary to call on the legislature for increased powers to the civil magistrate, in order to restrain this evil, this is not the place for us to consider. Whatever may be the duties imposed upon others elsewhere, our duties, as members of this Society, are plain and simple. We here go forth upon the highway, and call upon all to come and enrol themselves amongst our numbers: we court the aid of every individual, of every rank, and of every class in society, because the more general the example which we propose to set, the more powerful will be its influence.

"I trust, Ladies and Gentlemen, that I have said enough to persuade you, if indeed persuasion could be necessary; and if I have not, others who will follow me will urge with much greater force upon you that it is your duty, as men and as Christians, to do all in your power to forward the objects of a Society which, whether viewed in the moral, social, or religious effects likely to result from it, has so many powerful claims on your support. There may be some, perhaps, who think that a Society of this kind is intended to trench upon the comforts or restrict the innocent indulgences of the poor. It has no such object. It ad-

dresses the poor man in language understood by all. It invites him to join us, and points out how, in so doing, he may promote his own personal comfort and temporal interest, and how, if he join us from purer and higher motives, he may also advance his spiritual improvement. I may also be told, perhaps, that this is work of supererogation—that it costs us nothing to do that which may be a sacrifice to others—but to these I say, in the language of the Apostle, 'If meat make my brother to offend I will eat no meat while the world standeth, lest I make my brother to offend.' Another reason which induces me to give my humble support to the Society is, that it will be the means of inducing us to pay greater attention to the wants of the poor. While we are negatively charitable, let us also be actively benevolent; and while we endeavor to rescue them from the influence of their factitious wants, let it be our duty to rescue them from those that are real. In this way shall we make the Society what it ought to be; and shall we not extend its influence through the country? I have to apologize for the lengthened trespass on the attention of the Meeting, and have now to beg its attention to the Report about to be read by the Secretary."

On thanks being returned to the Chairman, he said it was his duty to take an active, and he hoped he took a zealous part, in an Institution which bore so much upon the spiritual interest, as well as the temporal welfare of those committed to his charge. From the best consideration which he had given the subject, it was his firm conviction that a human institution had never been devised which tended more, in its results, to promote religion than Temperance Societies. The clergy, therefore, looked with confidence to the co-operation of these societies in aiding them in Christian instruction; for where a Temperance Society led the way, the Christian instructer might hope to follow with success. He thought that this Institution was one of which the Church of Christ in all its branches ought to be most anxious to avail itself. The Right Rev. Prelate concluded by expressing the pleasure it would give him to forward the objects of the Society by every means in his power.

F. (P. 17.)

NATIONAL CIRCULAR.

ADDRESSED TO THE HEAD OF EACH FAMILY IN THE UNITED STATES.

Respected Friend,

We are engaged in a great and good work; and, to accomplish it, we need your aid. It is the work of extending the principle of abstinence from the use of ardent spirit, as a drink, throughout our country, and throughout the world. By means of the press, and of living agents, a strong impression has already been made, and a great change effected with regard to this subject. More than a million of persons, in the United States, have ceased to use ardent spirit; more than a thousand distilleries have been stopped; more than three thousand merchants have ceased to traffic in the article, and more than three thousand drunkards ceased to use intoxicating drinks. More than ten thousand persons, as appears from numerous facts, have been saved from becoming drunkards, who, had it not been for the change of sentiment and practice in the community, had, before now, been involved in all the horrors of that loathsome and fatal vice. The quantity of ardent spirit used, over extensive districts of country, has been greatly diminished; and pauperism, crime, sickness, insanity and premature deaths have been diminished in proportion. Sobriety, industry and economy have been greatly revived; and it is estimated by those who are acquainted with the subject, and have the best means of judging, that, in the state of New York alone, there have been saved the last year, by the change with regard to the use of ardent spirit, more than $2,000,000.* The chief means of effecting this change, has been the formation, throughout the state, of Temperance Societies. Should such societies be formed throughout our country, all persons join them, and the use of ardent spirit be done away, it would save annually more than $100,000,000, and more than 30,000 valuable lives. It would remove one of the greatest obstructions to all means for human improvement; one of the principal dangers to our social, civil and religious institutions; and one of the chief causes, throughout our land, of human wretchedness and wo.

And what we ask of you, and of each member of your family, is, that you will not only abstain from the use of ardent spirit, but, for the sake of doing good to others, unite with a temperance society; and for this purpose, that you will give your names, and the influence which is at-

* Second Annual Report of the New York State Temperance Society, p. 89.

tached to them, to the pledge which is annexed to this paper. And we do this for the following reasons, viz.

1. Ardent spirit, as a drink, is not *needful.*

All the world lived without it, and all the business of the world was conducted without it, for more than five thousand years. It was not used, as a drink, in Great Britain, till within less than three hundred years; nor was it common in this country, till within less than one hundred years. Of course, it is not *needful.*

2. It is not *useful.* The men that never use it suffer no evil for want of it. There is no natural appetite for it; but the appetite is created solely by the use of it. More than a million persons in the United States, and many who once used it daily, and thought it to be needful, have found by experience that they are in all respects better without it. And the number is so great, in all varieties of condition, as to make it certain, should the experiment be fairly made, that this would be the case with all. Of course, it is not *useful.*

3. Alcohol, which forms the basis of ardent spirit, is a *poison.* When taken unmixed, in no very large quantity, it destroys life; and when taken even moderately, it induces disease, and forms an artificial, an unnatural, and a very dangerous appetite. This appetite, like the desire for sinning, in the man who sins, by gratification tends continually to increase; and requires continually increasing quantities to satisfy it. Hence the reason why, although it is not three hundred years since the use of it began in Great Britain, the quantity used has continued to increase, till the inhabitants of that country have used more than 40,000,000 gallons, and the inhabitants of this country more than 60,000,000 gallons, in a year. And yet there was no tendency to be satisfied; even with five gallons, annually, upon an average, to every man, woman and child in the country; but the tendency was growing stronger and stronger, and with greater and still greater numbers, continually to increase. And this is owing to the nature of the poison, and to the nature of the vicious appetite which it forms. Unlike the appetites which God gave for water, for bread, and for nourishing food and drinks, appetites which may be gratified daily, and yet will not increase in their demands, this cries, continually, "Give, give." Hence the reason why the sober youth and the intelligent man, who had incautiously formed this appetite, were led on by it, step by step, to the drunkard's grave. And no man can form it, without being in danger himself of dying a drunkard. Not that every man that forms it will die a drunkard. Some may withstand it; but the appetite, which a father may withstand, may kill his children and children's children, to the third and fourth generation. "You will make a great impression on our people now," said a man when an address was about to be delivered to an assembly on this subject, "for we have just buried a man who killed himself by drinking. He was the son of a mechanic, who had two sons, and took them both into his own business when they were about fourteen years old. He drank spirit two or three times a day; his sons did the same; and, before they were *nineteen, they were both drunkards.* The oldest lin

gered along till he was twenty-three, and died. The youngest cannot live to be twenty-three. He is going rapidly the same way. *The father stands it, but the sons are ruined.*" That short sentence describes the condition of ten thousand families in the United States. The father stands it. He, perhaps, did not begin to use ardent spirit so early, till his system was consolidated, and could, to a greater extent, and for a longer time, threw off the poison. Perhaps it was not the fashion to use it when he was young. But his sons, who began to use it before they were grown, *are ruined.* What, then, is to be the case with the next generation, and with the next, if this process of ruining our children is to continue?

Says an eminent physician, Reuben D. Mussey, president of the New Hampshire Medical Society, and professor of anatomy and surgery in Dartmouth College, "What is the secret of this witchery, which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles and brain; and, doubtless, through every organ of the body. Not a blood vessel, however minute, not a thread of nerve in the whole animal machine, escapes its influence. And what is the nature of that influence? It disturbs the functions of life." "On every organ they touch," says another eminent physician, Ebenezer Alden, M. D. of Massachusetts, "ardent spirits operate as a *poison.* No where in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function; until at last, as a common enemy, they are taken up by the emunctories, the scavengers of the system, and unceremoniously excluded. When, through decay of organic vigor, this process ceases, the work of destruction is drawing to a close; and the last glimmerings of life are soon extinguished. To a man in health, there is no such thing as a *temperate* use of spirits. In any quantity, they are an enemy to the human constitution. Their influence upon the physical organs is unfavorable to health and life. They produce weakness, not strength; sickness, not health; death, and not life."

And says the physician before referred to, "Does a healthy laboring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times; and the result is well known, namely, that more labor can be accomplished in a month, or a year, under the influence of simple, nourishing food and unstimulating drinks, than through the aid of alcohol."

Sir Astley Cooper, of England, states, that spirits and poisons are synonymous terms. And Dr. Daniel Drake, of Ohio, speaks of them as a *deadly* poison, and mentions a number of cases, in which the use of them had proved mortal. In view of which he says, "Ardent spirits are a great quickener and disturber of the animal system; a warm and irritating *poison;* in moderate doses imparting an unnatural excitement; in excessive draughts suddenly extinguishing life; thus resembling, in their effects, a number of deleterious vegetable substances, such as stramonium, hemlock, the prussic acid, and opium, which we label as *poisons.*"

And Dr. Samuel Emlin, late secretary of the College of Physicians and Surgeons of Philadelphia, remarks, "We should not admit of the popular reasoning as applicable here, that the abuse of a thing is no argument against its use. All use of ardent spirits (i. e. as a drink) is an abuse. They are mischievous under all circumstances." Dr. Cheyne, of London, states, that they are most like opium in their nature, and most like arsenic in their deleterious effects. And Dr. Frank declares, that their tendency, even when used moderately, is, to induce disease, premature old age, and death; and Dr. Trotter, that of all the evils of human life, no cause of disease has so wide a range, or so large a share as the use of spirituous liquors; and that more than half of all the sudden deaths are occasioned by them. Dr. Harris states, that the *moderate* use of spirituous liquors has destroyed many who were never drunk; and Dr. Kirk gives it as his opinion, that such men as were never considered intemperate, by daily regular drinking, have often shortened life more than twenty years; and that the respectable use of this poison kills more men than even drunkenness itself. Dr. Wilson gives it as his opinion, that the use of spirit in large cities causes more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils.

And says that celebrated physician, Dr. Cheyne, of Dublin, Ireland, after thirty years' extensive practice and observation, "Let ten young men begin at twenty-one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten of those young men will shorten life more than ten years." Medical writers throughout the world testify that ardent spirit is a *poison*, which cannot be used without injury; which causes disease; and which shortens human life. And these testimonies of physicians are abundantly confirmed by facts. Let any one cast his thoughts around him, and reckon up the number of his acquaintances that have been killed by it within the last twenty years. In Portsmouth, New Hampshire, 21 persons were killed by it in a year. In Salem, Massachusetts, of 181 deaths, 20 were occasioned by the use of strong drink. Of 94 adult deaths in New Haven, Connecticut, more than 30, according to the opinion of the Medical Association, were occasioned by intemperance. In New Brunswick, New Jersey, of 67 adult deaths, more than one third were occasioned in the same way. And of 4292 deaths in Philadelphia, 700 at least, more than one in seven, are stated by the College of Physicians and Surgeons as having, in their opinion, been occasioned by intoxicating liquor. Ardent spirit, then, is a poison, destructive to human health and life.

Says an eminent physician in Massachusetts, "Since our people generally have given up the use of it, they have not had more than half as much sickness as they had before; and I have no doubt, should all the people of the United States cease to use it, that nearly half the sickness of the country would cease." And said an aged physician in the same state, after forty years' extensive practice, "Half the men, every year, who die of fevers, might recover, had they not been in the habit of using ardent spirit. Many a man, down for weeks with a fever, had he not used ardent spirit, would not have been confined to his house a day. He might have felt a slight headache; but a little fasting would have removed the difficulty, and the man been well. And many a man, who

was never intoxicated, when visited with a fever, might be raised up as well as not, were it not for that state of the system which daily moderate drinking occasions, who now, in spite of all that can be done, sinks down and dies." No man but a physician knows how powerfully fevers are increased, and how fatally the best remedies are counteracted, even by the daily moderate use of spirits. An aged physician in Maryland states, that when the fever breaks out there, the men, that do not use ardent spirit, are not half as likely as others to have it; and when they do have it, that they are ten times as likely to recover. In the island of Key West, on the coast of Florida, it was at one time remarkably sickly, and many died of fever. But it was found that those who died were, in every case, addicted to the habitual use of ardent spirit. The quantity used was afterwards diminished more than nine tenths, and the inhabitants were remarkably healthy.* A gentleman of great respectability from the south, states, that those who fall victims in southern climes are almost invariably those who indulge in the free use of ardent spirit. Dr. Mosely, after long residence in the West Indies, declares, "That persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases." And Dr. Bell, "That rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach to lessen the effect of a hot sun upon the skin." Of 77 persons found dead in different regions of country, 67, according to the coroners' inquests, were occasioned by strong drink. Nine tenths of those who die suddenly after the drinking of cold water, are those who have been addicted to the free use of ardent spirit. That draught of cold water, or that exposure to the sun, which a man who uses no ardent spirit will bear without inconvenience and without danger, will often kill the man who uses it. And in many places, more than four fifths of those who have died of cholera, that pestilence which is now sweeping over Europe, and threatens also to visit our own country, were persons who had been addicted to the free use of strong drink. So that, whether we look at the nature of ardent spirit, or its effects, at the testimony of physicians, or at facts, we are shown that it is a poison, destructive of human health and life; and the men who use it as a drink, take a course which tends to shorten life from ten, to fifty years. And no man can take it, without running the awful hazard of coming, by his own agency, to a premature grave. And from bills of mortality kept extensively, and examined by physicians of the first eminence, it is estimated that this has actually been the case in the United States, with more than 30,000 in a year. And who cannot recollect among them numbers of his own acquaintance, and perhaps of his relatives or intimate friends?

4. The use of ardent spirit impairs, and in many cases destroys reason. Of 781 maniacs in different insane hospitals, 392, according to

* Address of Judge Cranch, Fourth Report of the American Temperance Society, p. 91.

the testimony of their own friends, were rendered maniacs by strong drink; and the physicians give it as their opinion, that this was also the case with many others.

A distinguished medical gentleman, who has had great experience in this malady, states, that more than half, probably three fourths of all cases of insanity, which have come under his notice, were occasioned by excessive drinking. "The love of strong drink, and the proneness to mania," says Dr. Peirson, "are, with regard to each other, interchangeable causes." And why should this not be the case? "Ardent spirit," says Dr. Kirk, "contains a narcotic stimulant, possessing similar properties with opium, which you know to be a poison; with this addition, that it is more immediately irritating to the tissues of the body. It is absorbed into the blood, circulates through the lungs, and is exhaled through the numerous vessels containing the circulating blood of these organs; and not only so, but the vessels of the brain are loaded with it. I dissected a man who died in a state of intoxication. The operation was performed a few hours after death. In the two cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid. When we smelled it, the odor of the whiskey was distinctly visible; and when we applied the candle to a portion in a spoon, it actually burned blue—the lambent blue flame, characteristic of the poison, playing on the surface of the spoon, for some seconds." Other physicians, who have had similar opportunities for observation, have given similar testimonies on the subject. And is it strange that men lose their reason, with a poison in the brain? It would be strange if they did not. And this is the cause why men, who take this poison, have so much less reason than the men who do not; and why the same men have so much less reason after they have taken it than they had before. They have a poison in their brain, which tends to make them madmen. Hence the reason why the man who, before he began to use it, was a kind father, an affectionate husband, has afterwards been found murdering his wife, and, upon the fire of his own hearth, burning to death his children. Nor is the effect in such cases confined to those who use it; it descends to their children and children's children; producing a predisposition to insanity and various diseases, which, if the cause is continued, will become hereditary, and be manifested in a diminution of size and stature; a decrease of bodily and mental strength and activity; a feebleness of vision and a trembling of limbs; an indecision and a fickleness of purpose; a general deterioration of character, and a premature old age; which will visit the iniquities of the fathers upon the children, from generation to generation. Nor does the effect stop here, but,

5. It weakens the power of motives to do right, and is thus shown decisively to be in its tendency *immoral;* and that no man can, consistently with his duty, either use it, or be accessory to the use of it by others.

Next to true religion, diligence in useful business is the grand safeguard of man. And so needful is this, that it it is difficult to raise even a family of children, and not have them ruined, unless they are habituated to diligence in business. Hence God, in his providence and his word, presents a great variety of motives to make men diligent; and motives in sufficient number and strength, in such a country as this,

secure the object ;. provided men do not use ardent spirit. But if they do, all these motives with thousands and thousands will utterly fail; and they will be idle; they will be paupers, and they will be vagabonds and nuisances after all. Of 334 paupers in Washington county, New York, 290 were made such by ardent spirit. Of 253 in the county of Oneida, 246 were made paupers in the same way. Of 50 in Cumberland county, Pennsylvania, 48 were made paupers by intemperance, and of 1134 in Baltimore county, Maryland, 1059 were made paupers in the same way. And of 1969 paupers in different almshouses of our country, 1790, according to the testimony of the overseers of the poor, were made paupers by spirituous liquor. Who can doubt, but that it weakens the power of motives to do right, even with regard to the plainest duties, *diligence in business*, and the duty of providing for one's own family? Who can doubt, but that a great portion of those paupers, had they not used ardent spirit, would have been diligent, useful members of society; and have provided well for themselves and their families? It so weakens the power of motives to do right, that multitudes who, had it not been for this, might have been comfortable and useful, are now a torment to themselves, and nuisances to mankind.

6. It strengthens the power of motives to do wrong. Temptation to crime, which men will withstand when they have not been drinking, will lead them when they have, in numerous cases, to go and commit it. Of thirty-nine prisoners in the jail of Litchfield county, Connecticut, thirty-five were intemperate men. In the jail at Ogdensburg, New York, seven eighths of the criminals were addicted to strong drink; of 647 in the state prison at Auburn, New York, 467 were intemperate; and 346 were under the influence of ardent spirit at the time the crimes, for which they were imprisoned, were committed;* and of 120 in the state prison of Connecticut, more than ninety were of the same class. And a similar proportion may be found in other prisons. So obvious is it that it weakens the power of motives to do right, and strengthens the power of motives to do wrong. Of 690 children, imprisoned for crime, in the city of New York, more than 400 were from intemperate families. Suppose one family in ten were intemperate, more than four sevenths of the youthful criminals were from those one in ten, while not three sevenths were from all the other nine in ten, making the children of intemperate parents more than ten times as liable to crime, to the prison and to the gallows, as the children of temperate parents. And certain men, when they wish to have a robbery committed, or a murder, and do not wish to commit it themselves, lest they should be hanged, are accustomed to invite persons who love ardent spirit to drink with them, and, in their great generosity, to furnish it gratis, till they are prepared to hear about some splendid project to make a great fortune in a night. Perhaps, at first, they start back; it is too hazardous. But give them a little more, and a little more, and they will go and commit the crime. Not a year passes in which murders are not committed through the influence of ardent spirit.

The Hon. J. B. O'Neal, of South Carolina, testifies that homicide in

* Report of the officers of the prison to the legislature.

that state is almost always attributable to ardent spirit; and that out of eleven cases of murder, in which he was called to defend the prisoner, all but one were occasioned by it; and that nine out of ten of all the cases of assaults and batteries, affrays and riots, are from the same cause. Col. Thomas Williams, of the same state, declares, that of eleven murders tried at the courts at which he practised, in every case, the slayer or the slain was intemperate, or intoxicated when the crime was committed; and, in most instances, both were so. And he says, "With regard to other offences of personal violence, assaults with intent to commit murder, and common assaults, I have, in the course of my practice, been engaged in many, and witnessed trials innumerable, and I cannot recollect a single case in which some of the parties were not more or less intoxicated. I have witnessed trials, in cases of larceny, innumerable, and I do not recollect of but one case in which the prisoners were not either in the habit of excessive drinking, or were not drunk when the offence was committed." And Hugh Maxwell, Esq., of New York, states, that, of twenty-two cases of murder which it had been his duty to examine, all had been committed in consequence of intemperance. And of more than two hundred murders committed in the United States in a year, you can find scarcely any not connected with drinking, or not committed by men who freely use ardent spirit. And if he, who was a murderer from the beginning, were to furnish a drink adapted in its nature, and efficacious in its effects, to make others like himself, and induce them to work for him, he would have only to present them with ardent spirit; and as soon as they are brought under its power, they are fitted for his service. They inhale the very air in which pollution and crime, wretchedness and death, live, and move, and have their being.

And did it destroy merely property, health, reason and life, we could bear it. Though it should destroy more than $100,000,000 a year, and bring down more than 30,000 persons annually to an untimely grave; though it should continue to make wives widows, and children orphans, and scatter, on every side, firebrands, arrows and death; yet, if it illuminated and purified the soul, and prepared that undying part of man, for glory and honor, immortality and eternal life, we could endure it. And for the continuance of its inexpressible and overwhelming evils, there might be a reason. But

7. *It destroys the soul.* It makes sinners more sinful, and prevents them from experiencing God's illuminating and purifying power. It tends directly and strongly to make men feel, as Jesus Christ hates—rich spiritually, increased in goods, and in need of nothing; and for ever to prevent them from feeling as men must feel in order to be interested in the blessings of his salvation. The Holy Spirit will not visit, much less dwell with him who is under the polluting, debasing effects of intoxicating drink. That state of mind and heart, which this occasions, is to Him a loathing, and an utter abomination. Not only does it darken the understanding, sear the conscience, pollute the affections, and debase all the powers of the soul; but it counteracts the merciful designs of Jehovah, and all that overflowing kindness of an infinitely compassionate Savior for its deliver-

such among that noble band were not found. And more happy will it be, if such among their descendants never shall be found. The free institutions for which our fathers fought and bled, for which they were not ashamed to pledge their fortunes, their lives, and their sacred honor, will then be handed down inviolate to posterity. The object of the pledge of temperance societies is not to bind men never to use ardent spirit till they die, provided that, after full examination, they shall think it to be their duty to use it. They are voluntary associations of all that do not use it, and who are disposed, for the good of their children and their country, to unite in them. But should any one, at any future time, after an impartial examination, find that his duty to God, his children, or his country, requires him to drink ardent spirit, he is at full liberty, by making known his request and his reasons to the secretary of the society, to take a dismission, and have his name stricken off from the number of those who do not use it; and he stands on his own responsibility as he did before. But, as it is with freedom from submission to tyrants, so is it with freedom from the use of ardent spirit,—the longer and more perfectly a man is free, the less disposed he is to return into bondage.

And of hundreds of thousands, who have united with temperance societies, on the plan of abstinence from the use of ardent spirit, none have been found, who have tried it two years, who would not acknowledge that they were better without it, nor is there the least reason to fear, when the experiment is fairly made, but that this will be the case with all.

But why, it is asked, should women belong to temperance societies? Because, under the light of the gospel, which raises women in excellence of character and ability to do good to an equality with men, every association, composed of both, will more than double its influence over the public mind, especially over the minds of youth and children. And the grand object of efforts for the promotion of temperance is, the salvation of the children. And to accomplish it, we need, and must have, the influence of mothers as well as fathers; sisters as well as brothers.

There is another reason why all women should unite with temperance societies. More than a hundred thousand of the lovely daughters of the last generation were doomed to the tremendous curse of having drunken husbands, and rearing their little ones, under the blasting, withering influence of drunken fathers. But there is no need of it. Let the fathers and mothers, the brothers and sisters of this generation, all cease to use intoxicating drinks, and unite their influence in temperance societies, and the daughters of the next generation, and of all future generations, practising on this plan, shall be for ever free.

And there is another reason why women should belong to temperance societies. Multitudes of the last generation were made drunkards by the customs of society. Though the appetite for ardent spirit is not natural, and would never exist were it not formed by the use of it, it has been formed, not only in the cradle, but in many cases has been coeval almost with life itself. Even the mother, when her infant was unwell and she did not wish, during the night, to be kept awake with it, drank the poison herself; and the helpless babe slept like a drunkard, and for a similar reason; and the drunkard's appetite was formed there; and, as if that were not enough, as it lay in the cradle, she fed it with a teaspoon; and the drunkard's appetite was strengthened; and no sooner

could it walk, than the father, after he had been drinking, gave it the bottom of the glass, sweetened in the most enchanting manner; and the drunkard's appetite was confirmed. And before the heedless youth had hardly entered upon manhood, he stumbled into the drunkard's grave, was covered up, and his destroyers were glad to forget him. But there is no need of it. Let the customs of society be changed, and each individual unite with others, to touch not, taste not, and handle not the abominable thing; and the evil will be done away. Generations yet unborn, to all future ages, saved, by simply ceasing to do evil, and learning to do well, will rise up and call you blessed.

We, therefore, renewedly and earnestly request you, and all the members of your family, to sign the annexed pledge, and let your names be enrolled as members of the temperance society.

It is proposed, through the medium of state, county, town and district societies, and the efforts of friends of temperance, to put a copy of this, or a similar paper, into every family in the United States. In several states, the friends of temperance are now doing it; and with the most gratifying success. And could we exhibit to the world, the noble, the sublime spectacle, of thirteen millions of people rising in their strength, and voluntarily renouncing the tyranny of pernicious custom, and resolving henceforward not to be in bondage, even to themselves, but to be *doubly* free, we should be indeed the people which the Lord hath blessed. And it would do more than all which has ever yet been done, to render our free institutions *permanent;* and by the manifestation of their blessings, to spread their causes and their attendants, knowledge, virtue, and blessedness, throughout the world.

NOTE. The names will in a few days be called for, or, if not called for, you are requested to transmit them to the secretary of the temperance society in your vicinity, that they may be enrolled as members of the society. And all that join the society are requested to use their influence, in all suitable ways, to induce all others to do the same.

PLEDGE.

We, whose names are hereunto annexed, believing that the use of ardent spirit, as a drink, is not only needless, but hurtful to the social, civil and religious interests of men; that it tends to form intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be done away;—do therefore agree that we will not use it, or traffic in it; that we will not provide it as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of it in the community.

For sale by AARON RUSSELL, No. 5, Cornhill, Boston, at $10,00 per thousand.

G. (P. 18.)

ON THE

IMMORALITY

OF

THE TRAFFIC IN ARDENT SPIRIT.

No. I.

ARDENT spirit is composed of alcohol and water, in nearly equal proportions. Alcohol is composed of hydrogen, carbon, and oxygen, in the proportion of about 14, 52, and 34 parts to the hundred. It is, in its nature, as manifested by its effects, a *poison*. When taken in any quantity, it disturbs healthy action in the human system, and in large doses suddenly destroys life. It resembles opium in its nature, and arsenic in its effects. And though when mixed with water, as in ardent spirit, its evils are somewhat modified, they are by no means prevented. Ardent spirit is an enemy to the human constitution, and cannot be used as a drink without injury. Its ultimate tendency invariably, is, to produce weakness, not strength; sickness, not health; death, not life

Consequently, to use it is an immorality. It is a violation of the will of God; and a sin in magnitude equal to all the evils, temporal and eternal, which flow from it. To furnish ardent spirit for the use of others, is a still greater sin, inasmuch as this tends to produce evils greater than for an individual merely, to drink it. And if a man knows, or has the opportunity of knowing, the nature and effects of the traffic in this article, and yet continues to be engaged in it, he is an immoral man, and ought to be viewed and treated as such throughout the world; for the following reasons, viz.

I. Ardent spirit, as a drink, is not needful. All men lived without it, and all the business of the world was conducted without it, for thousands of years. It is not three hundred years since it began to be generally used as a drink in Great Britain; nor one hundred years since it became common in America. Of course, it is not needful.

II. It is not useful. Those who do not use it, are, other things being equal, in all respects better than those who do. Nor does the fact that persons have used it with more or less frequency, in a greater or smaller quantity, for a longer or shorter time, render it either needful, or useful, or harmless, or right for them

to continue to use it. More than a million of persons in this country, and multitudes in other countries, who once did use it, and thought it needful, have, within five years, ceased to use it; and they have found that they are in all respects better without it. And this number is so great, of all ages, and conditions, and employments, as to render it certain, should the experiment be fairly made, that this would be the case with all. Of course, ardent spirit, as a drink, is not useful.

III. It is hurtful. Its whole influence is injurious to the body and the mind, for this world, and the world to come.

1. It forms an unnecessary, artificial, and very dangerous appetite; which, by gratification, like the desire for sinning in the man who sins, tends continually to increase. No man can form this appetite without increasing his danger of dying a drunkard, and exerting an influence which tends to perpetuate drunkenness and all its abominations to the end of the world. Its very formation, therefore, is a violation of the will of God. It is, in its nature, an immorality, and springs from an inordinate desire of a kind, or degree of bodily enjoyment—animal gratification, which God has shown to be inconsistent with his glory, and the highest good of man. It shows that the person who forms it is not satisfied with the proper gratification of those appetites and passions which God has given him, or with that kind and degree of bodily enjoyment, which infinite wisdom and goodness have prescribed, as the utmost that can be possessed consistently with a person's highest happiness and usefulness, the glory of his Maker, and the good of the universe. That person covets more animal enjoyment: to obtain it, he forms a new appetite, and in doing this, he rebels against God. That desire for increased animal enjoyment, from which this rebellion springs, is sin; and all the evils which follow in its train, are only so many voices by which Jehovah declares "the way of transgressors is hard." The person who has formed an appetite for ardent spirit, and feels uneasy if he does not gratify it, has violated the divine arrangement; disregarded the divine will; and if he understands the nature of what he has done, and approves of it, and continues in it, it will ruin him. He will show that there is one thing, in which he will not have God to reign over him. And should he keep the whole law, and yet continue knowingly, habitually, wilfully, and perseveringly to offend in that one point, he will perish. Then, and then only, according to the Bible, can any man be saved, when he has respect to all the known will of God, and is disposed to be governed by it. He must carry out into practice, with regard to the body and the soul, "not my will, but thine be done." His grand object must be to know the will of God; and when he knows it, to be governed by it, and with regard to all things. This, the man who is not contented with that portion of animal enjoyment which the proper gratification of the appetites and passions which God has given him will afford,

but forms an appetite for ardent spirit, or continues to gratify it, after it is formed, does not do. In this respect, if he understands the nature and effects of his actions, he prefers his own will to the known will of God, and is ripening to hear, from the lips of his Judge, "those mine enemies, that would not that I should *reign* over them, bring them hither and slay them before me." And the men who traffic in this article, or furnish it as a drink for others, are tempting them to sin; and thus uniting their influence with that of the devil, forever to ruin them. This is an aggravated immorality; and the men who continue to do it, are immoral men.

2. The use of ardent spirit, to which the traffic is accessory, causes a great and wicked waste of property. All that the users pay for this article is to them lost, and worse than lost. Should the whole which they use, sink into the earth, or mingle with the ocean, it would be better for them, and better for the community, than for them to drink it. All which it takes to support the paupers, and prosecute the crimes which ardent spirit occasions, is, to those who pay the money, utterly lost. All the diminution of profitable labor which it occasions, through improvidence, idleness, dissipation, intemperance, sickness, insanity, and premature deaths, is, to the community, so much utterly lost. And these items, as has often been shown, amount, in the United States, to more than $100,000,000 a year. To this enormous and wicked waste of property, those who traffic in the article are knowingly accessory.

A portion of what is thus lost by others, they obtain themselves; but without rendering to others any valuable equivalent. This renders their business palpably unjust; as really so, as if they should obtain that money by gambling; and it is as really immoral. It is also unjust in another respect; it burdens the community with taxes, both for the support of pauperism, and for the prosecution of crimes; and without rendering to that community any adequate compensation. These taxes, as shown by facts, are four times as great as they would be, if there were no sellers of ardent spirit. All the profits, with the exception perhaps of a mere pittance which he pays for license, the seller puts into his own pocket; while the burthens are thrown upon the community. This is palpably unjust, and utterly immoral. Of 1969 paupers, in different alms-houses in the United States, 1790, according to the testimony of the overseers of the poor, were made such by spirituous liquor. And of 1764 criminals in different prisons, more than 1300 were either intemperate men, or were under the power of intoxicating liquor, when the crimes, for which they were imprisoned, were committed. And of 44 murders, according to the testimony of those who prosecuted or conducted the defence of the murderers, or witnessed their trials, forty-three were committed by intemperate men, or upon intemperate men, or those who at the time of the murder were under the power of strong drink.

A distinguished Senator in Congress,* after thirty years extensive practice as a lawyer, gives it as his opinion, that four-fifths of all the crimes committed in the United States can be traced to intemperance. A similar proportion is stated, from the highest authority, to result from the same cause in Great Britain. And when it is considered that more than 200 murders are committed, and more than 50,000 crimes are prosecuted in the United States in a year; and that such a vast proportion of them are occasioned by ardent spirit,—can a doubt remain on the mind of any sober man, that the men who know these facts, and yet continue to traffic in this article, are among the chief causes of crime, and ought to be viewed and treated as immoral men? It is as really immoral for a man by doing wrong to excite others to commit crimes, as to commit them himself; and as really unjust wrongfully to take another's property, with his consent, as without it. And though it might not be desirable to have such a law, yet no law in the statute book is more righteous than one which should require that those who make paupers should support them, and those who excite others to commit crimes, should pay the cost of their prosecution, and should, with those who commit them, bear all the evils. And so long as this is not the case, they will be guilty, according to the divine law, of defrauding, as well as tempting and corrupting their fellow men. And though such crimes cannot be prosecuted, and justice be awarded in human courts, their perpetrators will be held to answer, and will meet with full and awful retribution, at the divine tribunal. And when judgment is laid to the line, and righteousness to the plummet, they will appear as they really are, criminals, and will be viewed and treated as such forever.

No. II.

There is another view in which the traffic in ardent spirit is manifestly highly immoral. It exposes the children of those who use it, in an eminent degree to dissipation and crime. Of 690 children prosecuted and imprisoned for crimes, more than 400 were from intemperate families. Thus the venders of this liquor exert an influence which tends strongly to ruin not only those who use it, but their children; to render them more than four times as liable to idleness, profligacy, and ruin as the children of those who do not use it; and through them, to extend these evils to others, and to perpetuate them to future generations. This is a sin of which all who traffic in ardent spirit are guilty. Often, the deepest pang which a dying parent feels for his children, is, lest through the instrumentality of such men, they should be ruined. And is it not horrible wickedness for them, by exposing for sale one of the chief causes of this ruin, to tempt them in the way to death. If he who takes money from others without an equiva-

* Hon. Felix Grundy, United States Senator from the State of Tennessee.

lent, or wickedly destroys property, is an immoral man, what is he who destroys character; who corrupts the children and youth and exerts an influence to extend and perpetuate immorality and crime through future generations? This, every vender of ardent spirit does; and if he continues in this business with a knowledge of the subject, it marks him as an habitual and persevering violator of the will of God.

3. Ardent spirit impairs, and often destroys reason. Of 781 maniacs, in different insane hospitals, 392, according to the testimony of their own friends, were rendered maniacs by strong drink. And the physicians who had the care of them, gave it as their opinion, that this was the case with many of the others. Those who have had extensive experience, and the best opportunities for observation with regard to this malady, have stated, that probably from one half to three fourths of the cases of insanity, in many places, are occasioned in the same way. Ardent spirit is a poison, so diffusive and subtil that it is found by actual experiment, to penetrate even the brain.

Dr. Kirk, of Scotland, dissected a man who died in a fit of intoxication, a few hours after death. And, from the lateral ventricles of the brain, he took a fluid distinctly visible to the smell, as whiskey; and when he applied a candle to it in a spoon, it took fire, and burnt blue; "the lambent blue flame," he says, "characteristic of the poison, playing on the surface of the spoon for some seconds."

It produces also in the children of those who use it freely, a predisposition to intemperance, insanity, and various diseases of both body and mind; which, if the cause is continued, becomes hereditary, and is transmitted from generation to generation; occasioning a diminution of size, strength, and energy; a feebleness of vision, a feebleness and imbecility of purpose, an obtuseness of intellect, a depravation of moral taste, a premature old age, and a general deterioration of the whole character. This is the case in every country, and in every age.

Instances are known, where the first children of a family, who were born when their parents were temperate, have been healthy, intelligent, and active; while the last children, who were born after the parents had become intemperate, were dwarfish, and idiotic. A medical gentleman writes, "I have no doubt that a disposition to nervous diseases of a peculiar character, is transmitted by drunken parents." Another gentleman states, that, in two families within his knowledge, the different stages of intemperance in the parents, seemed to be marked by a corresponding deterioration in the bodies and minds of the children. In one case, the eldest of the family is respectable, industrious, and accumulates property; the next is inferior, disposed to be industrious, but spends all he can earn in strong drink. The third is dwarfish in body and mind, and, to use his own language, "a poor miserable remnant of a man."

In another family of daughters, the first is a smart, active girl, with an intelligent well-balanced mind; the others are afflicted with different degrees of mental weakness and imbecility, and the youngest is an idiot. Another medical gentleman states, that the first child of a family, who was born when the habits of the mother were good, was healthy and promising; while the four last children, who were born after the mother had become addicted to the habit of using opium, appeared to be stupid; and all, at about the same age, sickened and died of a disease apparently occasioned by the habits of the mother.

Another gentleman mentions a case more common, and more appalling still. A respectable and influential man early in life adopted the habit of using a little ardent spirit daily, because, as he thought, it did him good. He, and his six children, three sons and three daughters, are now in the drunkard's grave, and the only surviving child is rapidly following after, in the same way, to the same dismal end.

The best authorities attribute one half the madness, three-fourths of the pauperism, and four-fifths of the crimes and wretchedness in Great Britain, to the use of strong drink.

4. Ardent spirit increases the number, frequency and violence of diseases, and tends to bring those who use it, to a premature grave. In one place,* of about 7500 people, twenty-one persons were killed by it in a year. In another,† of 181 deaths, twenty were occasioned in the same way. Of ninety-one adults, who died in another city‡ in one year, thirty-two, according to the testimony of the Medical Association, were occasioned, directly or indirectly, by strong drink; and a similar proportion had been occasioned by it in previous years. In another city,§ of sixty-seven adult deaths in one year, more than one-third were caused by intoxicating liquor. In another city,‖ of 4,292 deaths, 700 were, in the opinion of the College of Physicians and Surgeons, caused in the same way. The physicians of another city ¶ state that of thirty-two persons, male and female, who died in 1828, above eighteen years of age, ten, or nearly one-third, died of diseases occasioned by intemperance; that eighteen were males, and that of these, nine, or one half, died of intemperance. They also say, "When we recollect that even the temperate use, as it is called, of ardent spirits, lays the foundation of a numerous train of incurable maladies, we feel justified in expressing the belief, that were the use of distilled liquors entirely discontinued, the number of deaths among the male adults would be diminished at least one half."

Says an eminent physician, "Since our people generally have given up the use of spirit, they have not had more than half as much sickness as they had before; and I have no doubt, should all the people of the United States cease to use it, that nearly

* Portsmouth, N. H. † Salem, Mass. ‡ New Haven, Conn.
§ New Brunswick, N. J. ‖ Philadelphia, Penn. ¶ Annapolis, Maryland.

half the sickness of the country would cease." Says another, after forty years extensive practice, "Half the men every year who die of fevers might recover, had they not been in the habit of using ardent spirit. Many a man, down for weeks with a fever, had he not used ardent spirit, would not have been confined to his house a day. He might have felt a slight headache; but a little fasting would have removed the difficulty, and the man been well. And many a man who was never intoxicated, when visited with a fever, might be raised up as well as not, were it not for that state of the system, which daily moderate drinking occasions, who now, in spite of all that can be done, sinks down and dies."

Nor are we to admit for a moment the popular reasoning, as applicable here, "that the abuse of a thing is no argument against its use;" for, in the language of the late Secretary of the College of Physicians and Surgeons of Philadelphia,* "All use of ardent spirits (*i. e.* as a drink) is an abuse. They are mischievous under all circumstances." Their tendency, says Dr. Frank, when used even moderately, is to induce disease, premature old age, and death. And Dr. Trotter states, that no cause of disease has so wide a range, or so large a share as the use of spirituous liquors.

Dr. Harris states that the *moderate* use of spirituous liquors has destroyed many who were never drunk; and Dr. Kirk gives it as his opinion, that men who were never considered intemperate, by daily drinking have often shortened life more than twenty years; and that the respectable use of this poison, kills more men than even drunkenness. Dr. Wilson gives it as his opinion, that the use of spirit in large cities, causes more diseases than confined air, unwholesome exhalations, and the combined influence of all other evils.

Dr. Cheyne, of Dublin, Ireland, after thirty years practice and observation, gives it as his opinion, that should ten young men begin at twenty-one years of age to use but one glass of two ounces a day, and never increase the quantity, nine out of ten would shorten life more than ten years. But should moderate drinkers shorten life only five years, and drunkards only ten, and should there be but four moderate drinkers to one drunkard, it would, in thirty years, cut off, in the United States, 32,400,000 years of human life. An aged physician in Maryland, states, that when the fever breaks out there, the men who do not use ardent spirit, are not half as likely as other men to have it; and that, if they do have it, they are ten times as likely to recover. In the island of Key West, on the coast of Florida, after a great mortality, it was found that every person who had died, was in the habit of using ardent spirit. The quantity used was after-

* Samuel Emlen, M. D.

wards diminished more than nine-tenths, and the inhabitants became remarkably healthy.*

A gentleman of great respectability from the South, states, that those who fall victims to Southern climes, are almost invariably addicted to the free use of ardent spirit. Dr. Mosely, after a long residence in the West Indies, declares, "that persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases;" and Dr. Bell, "that rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which is on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach, to prevent the effect of a hot sun upon the skin."

Of 77 persons found dead in different regions of country, 67, according to the coroners' inquests, were occasioned by strong drink. Nine-tenths of those who die suddenly after the drinking of cold water, have been habitually addicted to the free use of ardent spirit; and that draught of cold water, that effort, or fatigue or exposure to the sun, or disease, which a man who uses no ardent spirit will bear without inconvenience or danger, will often kill those who use it. Their liability to sickness and to death is often increased ten fold. And to all these evils, those who continue to traffic in it, after all the light which God in his providence has thrown upon the subject, are knowingly accessory. Whether they deal in it by wholesale or retail, by the cargo or the glass, they are, in their influence, drunkard-makers. So are also those who furnish the materials; those who advertise the liquors, and thus promote their circulation; those who lease their tenements to be employed as dram-shops, or stores for the sale of ardent spirit; and those also who purchase their groceries of spirit dealers rather than of others, for the purpose of saving to the amount, which the sale of ardent spirit enables such men without loss to undersell their neighbors. These are all accessory to the making of drunkards, and as such will be held to answer at the divine tribunal. So are those men who employ their shipping in transporting the liquors, or are in any way knowingly aiding and abetting in perpetuating their use, as a drink, in the community.

Four-fifths of those who are swept away by that direful malady the cholera, are such as have been addicted to the use of intoxicating drink. Dr. Bronson, of Albany, who lately spent some time in Canada, and whose professional character and standing give great weight to his opinions, says, "Intemperance of any

* Address of Judge Cranch—Fourth Report of the American Temperance Society, p. 91.

species, but particularly intemperance in the use of *distilled liquors*, has been a more productive cause of cholera than any other; and indeed than all others." And can men, for the sake of money, make it a business knowingly and perseveringly to furnish the most productive cause of cholera, and not be guilty of *blood*? not manifest a recklessness of character which will brand the mark of vice and infamy on their foreheads? "Drunkards and tipplers," he adds, "have been searched out with such unerring certainty, as to show that the arrows of death have not been dealt out with indiscrimination. An indescribable terror has spread through the ranks of this class of beings. They see the bolts of destruction aimed at their heads, and every one calls himself a victim. There seems to be a natural affinity between cholera and ardent spirits." What, then, in days of exposure to this malady, is so great a nuisance as the places which furnish this poison? Says Dr. Rhinelander, who with Dr. De Kay was deputed from New York to visit Canada, "We may ask who are the victims of this disease? I answer, the intemperate it invariably cuts off." In Montreal, after 1200 had been attacked, a Montreal paper states, that "not a drunkard who has been attacked has recovered of the disease, and almost all the victims have been at least *moderate* drinkers." In Paris, the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors. Nine-tenths of those who died of the cholera in Poland were of the same class.

In Petersburg and Moscow, the average number of deaths in the bills of mortality, during the prevalence of the cholera, when the people ceased to drink brandy, was no greater than when they used it, during the usual months of health—showing that brandy and attendant dissipation, killed as many people in the same time, as even the cholera itself, that pestilence which has spread sackcloth over the nations. And shall the men who know this, and yet continue to furnish it, for all who can be induced to buy, escape the execration of being the destroyers of their race? Of more than 1000 deaths in Montreal, it is stated that only two were members of Temperance Societies; and that as far as is known no members of Temperance Societies in Ireland, Scotland, or England, have as yet fallen victims to that dreadful disease.

From Montreal, Dr. Bronson writes, "Cholera has stood up here, as it has done every where, the advocate of Temperance. It has pleaded most eloquently, and with tremendous effect. The disease has searched out the haunt of the drunkard, and has seldom left it without bearing away its victim. Even *moderate* drinkers have been but little better off. Ardent spirits, in any shape and in all quantities, have been *highly* detrimental. Some temperate men resorted to them, during the prevalence of the malady, as a preventive, or to remove the feeling of uneasiness about the stomach, or for the purpose of drowning their apprehensions; but they did it at their peril."

Says the London Morning Herald, after stating that the cholera fastens its deadly grasp upon this class of men, "The same preference for the intemperate and uncleanly has characterized the cholera *every where*. Intemperance is a qualification which it never overlooks. Often has it passed harmless over a wide population of temperate country people, and poured down, as an overflowing scourge, upon the drunkards of some distant town." Says another English publication, "All experience, both in Great Britain and elsewhere, has proved, that those who have been addicted to drinking spirituous liquors, and indulging in irregular habits, have been the greatest sufferers from cholera. In some towns the drunkards are all dead. Rammohun Fingee, the famous Indian doctor, says, with regard to India, that people who do not take opium, or spirits, do not take this disorder, even when they are with those who have it. Monsieur Huber, who saw 2,160 persons perish in twenty-five days, in one town, in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, every drunkard has fallen—all are dead, not one remains."

And Dr. Sewall, of Washington city, in a letter from New York, states, that of 204 cases of cholera in the Park hospital, there were only six temperate persons, and that those had recovered; while 122 of the others, when he wrote, had died; and that the facts were similar in all the other hospitals.

The men then who furnish ardent spirit as a drink for their fellow-men, are manifestly inviting the ravages and preparing the victims of that fatal disease, and of numerous other mortal diseases; and when inquisition is made for blood, and the effects of their employment are examined for the purpose of rendering to them, according to their work, they will be found, should they continue, to be guilty of knowingly destroying their fellow-men.

What right have men, by selling ardent spirit, to increase the danger, extend the ravages, and augment and perpetuate the malignancy of the cholera, and multiply upon the community numerous other mortal diseases? Who cannot see that it is a foul, deep, and fatal injury inflicted on society? that it is, in a high degree, cruel and unjust? that it scatters the population of our cities, renders our business stagnant, and exposes our sons and our daughters to premature and sudden death? And so manifestly is this the case, that the Board of Health of the city of Washington have declared that the vending of ardent spirit, in *any quantity*, is a *nuisance*; and, as such, have ordered that it be discontinued for the space of 90 days. This has been done in self-defence, to save the community from the sickness and death which the vending of spirit is adapted to occasion. Nor is this tendency to occasion disease and death, confined to the time when the cholera is raging.

By the statement of the physicians in one of our cities,* it appears that the average number of deaths by intemperance, for several years, has been one to every 329 inhabitants; which would make, in the United States, 40,000 in a year. And it is the opinion of physicians, that as many more die of diseases which are induced, or aggravated and rendered mortal by the use of ardent spirit. And to those results, all who make it, sell it, or use it, are accessory.

It is a principle in law, that the perpetrator of crime and the accessory to it are both guilty, and deserving of punishment. Men have been hanged for the violation of this principle. It applies to the law of God. And as the drunkard cannot go to heaven, can drunkard-makers? Are they not, when tried by the principles of the Bible, in view of the developements of Providence, manifestly immoral men? men who, for the sake of money, will knowingly be instrumental in corrupting the character, increasing the diseases, and destroying the lives of their fellow-men?

"But" says one, "I never sell to drunkards; I sell only to sober men." And is that any better? Is it a less evil to the community to make drunkards of sober men, than it is to kill drunkards? Ask that widowed mother, Who did her the greatest evil? The man who only killed her drunken husband, or the man who made a drunkard of her only son? Ask those orphan children, Who did them the greatest injury? the man who made their once sober, kind, and affectionate father a drunkard, and thus blasted all their hopes, and turned their home, sweet home, into the emblem of hell; or the man who, after they had suffered for years the anguish, the indescribable anguish of the drunkard's children, and seen their heart-broken mother in danger of an untimely grave, only killed their drunken father, and thus caused in their habitation, a great calm? Which of these two men brought upon them the greatest evil? Can you doubt? You then do nothing but make drunkards of sober men, or expose them to become such. Suppose that all the evils which you may be instrumental in bringing upon other children, were to come upon your own, and that *you* were to bear all the anguish which you may occasion; would you have any doubt that the man who would knowingly continue to be accessory to the bringing of these evils upon you, must be a notoriously wicked man?

7. Ardent spirit destroys the *soul*.

Facts in great numbers are now before the public,† which show conclusively that the use of ardent spirit tends strongly to hinder the moral and spiritual illumination and purification of men; and thus to prevent their salvation, and bring upon them the horrors of the second death.

A disease more dreadful than the cholera, or any other that

* Annapolis, Maryland.

† See Fourth and Fifth Reports of the American Temperance Society.

kills the body merely, is raging, and is universal, threatening the endless death of the soul. A remedy is provided, all sufficient, and infinitely efficacious; but the use of ardent spirit aggravates the disease, and with millions and millions prevents the application of the remedy, and thus prevents its effect. Great multitudes therefore die the second death, who, were it not for this, might live forever.

More than four times as many, in proportion to the number, over wide regions of country, during the past year, have apparently embraced the gospel, and experienced its saving power, from among those who had renounced the use of ardent spirit, as from those who continued to use it.*

The Committee of the New York State Temperance Society, in view of the peculiar and unprecedented attention to religion which followed the adoption of the plan of abstinence from the use of strong drink, remark, that when this course is taken, the greatest enemy to the work of the Holy Spirit on the minds and hearts of men appears to be more than half conquered.

In three hundred towns, six-tenths of those, who, two years ago, belonged to Temperance Societies, but were not hopefully pious, have since become so; and eight-tenths of those who have, within that time, become hopefully pious, who did not belong to Temperance Societies, have since joined them. In numerous places, where only a minority of the people abstained from the use of ardent spirit, nine-tenths of those, who have of late professed the religion of Christ, have been from that minority. This is occasioned in various ways. The use of ardent spirit keeps many away from the house of God, and thus prevents them from coming under the sound of the gospel. And many who do come, it causes to continue stupid, worldly minded, and unholy. A single glass a day, is enough to keep multitudes of men, under the full blaze of the gospel, from ever experiencing its illuminating and purifying power. Even if they come to the light, and it shines upon them, it shines upon darkness, and the darkness does not comprehend it. While multitudes who thus do evil, will not come to the light, lest their deeds should be reproved. There is a total contrariety between the effect produced by the Holy Spirit, and the effect of spirituous liquor upon the minds and hearts of men. The latter tends directly and powerfully to counteract the former. It tends to make men feel in a manner which Jesus Christ hates, rich spiritually, increased in goods, and in need of nothing; while it tends forever to prevent them from feeling, as sinners must feel, to buy of him gold tried in the fire, that they may be rich. Those who use it, therefore, are taking the direct course to destroy their own souls; and those who furnish it, are taking the course to destroy the souls of their fellow-men.

In one town, more than twenty times as many, in proportion to

* See Fifth Report of American Temperance Society. p. 88.

the number, professed the religion of Christ, during the past year; and in another town, more than thirty times as many of those who did not use ardent spirit, as of those who did. In other towns, in which from one-third to two-thirds of the people did not use it, and from twenty to forty made a profession of religion, they were all from the same class. What then are those men doing, who furnish it, but taking the course which is adapted to keep men stupid in sin, till they sink into the agonies of the second death? And is not this an immorality of a high and aggravated description? and one which ought to mark every man, who understands its nature and effects, and yet continues to live in it, as a notoriously immoral man? What though he does not live in other immoralities—is not this enough? Suppose he should manufacture poisonous miasma, and cause the cholera in our dwellings; sell knowingly the cause of disease, and increase more than one-fifth, over wide regions of country, the number of adult deaths, would he not be a murderer? "I know," says the learned Judge Cranch, "that the cup (which contains ardent spirit) is poisoned: I know that it may cause death, that it may cause more than death, that it may lead to crime, to sin, to the tortures of everlasting remorse. Am I not then a murderer? worse than a murderer? as much worse as the soul is better than the body?—If ardent spirit, were nothing worse than a deadly poison—if they did not excite and inflame all the evil passions—if they did not dim that heavenly light, which the Almighty has implanted in our bosoms to guide us through the obscure passages of our pilgrimage—if they did not quench the Holy Spirit in our hearts, they would be comparatively harmless. It is their moral effect—it is the ruin of the *soul* which they produce, that renders them so dreadful. The difference between death by simple poison, and death by habitual intoxication, may extend to the whole difference between everlasting happiness and eternal death."

And say the New York State Society, at the head of which is the Chancellor of the State, "Disguise that business as they will, it is still, in its true character, the business of destroying the bodies and souls of men. The vender and the maker of spirits, in the whole range of them, from the pettiest grocer to the most extensive distiller, are fairly chargeable not only with *supplying* the appetite for spirits, but with *creating* that unnatural appetite; not only with supplying the drunkard with the fuel of his vices, but with *making* the drunkard.

"In reference to the taxes with which the making and vending of spirits loads the community, how unfair towards others is the occupation of the maker and vender of them! A town, for instance, contains one hundred drunkards. The profit of making these drunkards, is enjoyed by some half a dozen persons; but the burden of these drunkards rests upon the whole town. The Executive Committee do not suggest that there should be such a law; but they ask whether there would be one law in the whole

statute-book, more *righteous* than that which should require those who have the profit of making our drunkards to be burdened with the support of them."

Multitudes, there is reason to believe are now wailing, beyond the reach of hope, who, had it not been for ardent spirit, might have been in glory; and multitudes more if men continue to furnish it as a drink, especially sober men, will go down to weep and wail with them to endless ages.

No. III.

"But," says one, "the traffic in ardent spirit is a lawful business; it is approbated by law, and is therefore right." But the keeping of gambling-houses is, in some cases, approbated by human law. Is that therefore right? The keeping of brothels is, in some cases, approbated by law. Is that therefore right? Is it human law that is the standard of morality and religion? May not a man be a notoriously wicked man, and yet not violate human law? The question is, Is it right? Does it accord with the divine law? Does it tend in its effects to bring glory to God in the highest, and to promote the best good of mankind? If not, the word of God forbids it; and if a man, who has the means of understanding its nature and effects, continues to follow it, he does it at the peril of his soul.

"But," says another, "if I should not sell it, I could not sell so many other things." If you could not, then you are forbidden by the word of God to sell so many other things. And if you continue to make money by that which tends to destroy your fellow-men, you incur the displeasure of Jehovah. "But if I should not sell it, I must change my business." Then you are required by the Lord to change your business. A voice from the throne of his excellent glory, cries, Turn ye, turn ye from this evil way; for why will ye die?

"If I should turn from it, I could not support my family." This is not true; at least no one has a right to say that it is true, till he has tried it and done his whole duty, by ceasing to do evil and learning to do well, trusting in God, and found that his family is not supported. Jehovah declares that such as seek the Lord, and are governed by his will, shall not want any good thing. And till men have made the experiment of obeying him in all things, and found that they cannot support their families, they have no right to say that it is necessary for them to sell ardent spirit. And if they do say this, it is a libel on the divine character and government. There is no truth in it. He who feeds the sparrow and clothes the lily, will, if they do right, provide for them and their families; and there is no shadow of necessity, in order to obtain support, for them to carry on a business which destroys their fellow-men.

"But others will do it, if I do not." Others will send out their vessels, steal the black man, and sell him and his children in-

to perpetual bondage, if you do not. Others will steal, rob, and commit murder, if you do not; and why may not you do it, and have a portion of the profit, as well as they? Because if you do, you will be a thief, a robber, and a murderer, like them. You will here be partaker of their guilt, and hereafter of their plagues. Every friend therefore to you, to your Maker, or the eternal interests of men, will, if acquainted with this subject, say to you, As you value the favor of God, and would escape his righteous and eternal indignation, renounce this work of death; for he that soweth death, shall also reap death.

"But our fathers imported, manufactured, and sold ardent spirit; and were not they good men? Have not they gone to heaven?" Men, who professed to be good, once had a multiplicity of wives; and have not some of them too gone to heaven? Men who professed to be good, once, were engaged in the slave trade; and have not some of them gone to heaven? But can men, who understand the will of God, with regard to these subjects, continue to do such things now, and yet go to heaven? The principle which applies in this case, and which makes the difference between those who did such things once, and those who continue to do them now, is, that to which Jesus Christ referred, when he said, If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin. The days of that darkness and ignorance which God may have winked at, have gone by; and he now commandeth all men, to whom his will is made known, to repent. Your fathers, when they were engaged in selling ardent spirit, did not know that all men, under all circumstances, would be better without it. They did not know that it caused three-quarters of the pauperism and crimes in the land—that it deprived many of reason—greatly increased the number and severity of diseases, and brought down such multitudes to an untimely grave. The facts had not then been collected and published. They did not know that it tended so fatally to obstruct the progress of the gospel, and ruin for eternity the souls of men. You do know it, or have the means of knowing it. You cannot sin with as little guilt as did your fathers. The facts, which are the voice of God in his providence and manifest his will, are now before the world. By them he has come and spoken to you. And if you continue, under these circumstances, to violate his will, you will have no cloak, no covering, no excuse for your sin. And though sentence against this evil work is not executed at once, judgment, if you continue, will not linger, nor will damnation slumber.

The accessory and the principal in the commission of crime, are both guilty. Both by human laws are condemned. The principle applies to the law of God; and not only drunkards, but drunkard-makers—not only murderers, but those who excite them to commit murder, and furnish them with the known cause of

their evil deeds, will, if they understand what they do, ana continue thus to rebel against God, be shut out of heaven.

Among the Jews, if a man had a beast, that went out and killed a man, the beast, said Jehovah, shall be slain, and his flesh shall not be eaten. The owner must lose the whole of him, as a testimony to the sacredness of human life; and a warning to all, not to do any thing, or connive at any thing, that tended to destroy it. But the owner, if he did not know that the beast was dangerous and liable to kill, was not otherwise to be punished. But if he did know, if it had been testified to the owner that the beast was dangerous and liable to kill, and he did not keep him in, but let him go out, and he killed a man, then, by the direction of Jehovah, the beast and the owner were both to be put to death. The owner, under these circumstances, was held responsible, and justly too, for the injury which his beast might do. Though men are not required, or permitted now, to execute this law, as they were when God was the Magistrate, yet the reason of the law remains. It is founded in justice, and is eternal. To the pauperism, crime, sickness, insanity, and death, temporal and eternal, which ardent spirit occasions, those who knowingly furnish the materials, those who manufacture, and those who sell it, are all accessory, and as such will be held responsible at the divine tribunal. There was a time when the owners did not know the dangerous and destructive qualities of this article—when the facts had not been developed and published, nor the minds of men turned to the subject; when they did not know that it caused such a vast portion of the vice and wretchedness of the community, and such wide-spreading desolation to the temporal and eternal interests of men; and although it then destroyed thousands, for both worlds, the guilt of the men who sold it, was comparatively small. But now they sin against light, pouring down upon them with unutterable brightness; and if they know what they do, and in full view of its consequences, continue that work of death—not only let the poison go out, but furnish it, and send it out to all who are disposed to purchase,—it had been better for them, and better for many others, if they had never been born. For,

1. It is the selling of that, without the use of which, nearly all the business of this world was conducted, till within less than three hundred years; and which of course is not *needful*.

2. It is the selling of that, which was not generally used by the people of this country, for more than a hundred years after the country was settled; and which, by hundreds of thousands, and some in all kinds of lawful business, is not used now. Once they did use it, and thought it needful, or useful. But by experiment, the best evidence in the world, they have found that they were mistaken; and that they are in all respects better without it. And the cases are so numerous as to make it *certain*, that

should the experiment be fairly made, this would be the case with all. Of course, it is not *useful.*

3. It is the selling of that which is a real, a subtil, and very destructive *poison;* a poison, which by men in health cannot be taken, without deranging healthy action; and inducing more or less disease, both of body and mind; which is, when taken in any quantity, positively *hurtful;* and which is, of course, forbidden by the word of God.

4. It is the selling of that, which tends to form an unnatural and a very dangerous and destructive appetite; which, by gratification, like the desire of sinning in the man who sins, tends continually to increase; and which thus exposes all who form it, to come to a *premature grave.*

5. It is the selling of that, which causes a great portion of all the pauperism in our land; and thus for the benefit of a few, (those who sell) brings an enormous tax on the whole community. Is this fair? Is it just? Is it not exposing our children and youth to become drunkards? And is it not inflicting great evils on society?

6. It is the selling of that, which excites to a great portion of all the crimes that are committed; and which is thus shown to be in its effects hostile to the moral government of God, and to the social, civil, and religious interests of men; at war with their highest good, both for this life and the life to come.

7. It is the selling of that, the sale and use of which, if continued, will form intemperate appetites, which if formed will be gratified; and thus will perpetuate intemperance, and all its abominations, to the end of the world.

8. It is the selling of that which makes wives widows, and children orphans; which leads husbands often to murder their wives, and wives to murder their husbands; parents to murder their children, and children to murder their parents; and which prepares multitudes for the prison, for the gallows, and for hell.

9. It is the selling of that which greatly increases the amount and severity of sickness; which in many cases destroys reason; which causes a great portion of all the sudden deaths; and brings down multitudes, who were never intoxicated, and never condemned to suffer the penalty of the civil law, to an untimely grave.

10. It is the selling of that which tends to lessen the health, the reason, and the usefulness, to diminish the comfort and shorten the lives of all who habitually use it.

11. It is the selling of that which darkens the understanding, sears the conscience, pollutes the affections, and debases all the powers of man.

12. It is the selling of that which weakens the power of motives to do right, and increases the power of motives to do wrong; and is thus shown to be in its effects hostile to the moral government of God, as well as to the temporal and eternal interests of

men; which excites men to rebel against him, and to injure and destroy one another. And no man can sell it without exerting an influence which tends to hinder the reign of the Lord Jesus Christ over the minds and hearts of men, and to lead them to persevere in iniquity, till, notwithstanding all the kindness of Jehovah, their case shall become hopeless.

No. IV.

Suppose a man, when about to commence the traffic in ardent spirit, should write in great capitals on his sign-board, to be seen and read of all men, what he will do, viz. that so many of the inhabitants of this town or city, he will, for the sake of getting their money, make paupers, and send them to the alms-house; and thus oblige the whole community to support them and their families; that so many others he will excite to the commission of crimes, and thus increase the expenses, and endanger the peace and welfare of the community; that so many he will send to the jail, and so many more to the state prison, and so many to the gallows; that so many he will visit with sore and distressing diseases; and, in so many cases, diseases which would have been comparatively harmless, he will by his poison render fatal; that in so many cases he will deprive persons of reason, and in so many cases will cause sudden death; that so many wives he will make widows, and so many children he will make orphans, and that in so many cases he will cause the children to grow up in ignorance, vice, and crime, and after being nuisances on earth, will bring them to a premature grave; that in so many cases he will prevent the efficacy of the gospel, grieve away the Holy Ghost, and ruin for eternity the souls of men. And suppose he could, and should give some faint conception of what it is to lose the soul, and of the overwhelming guilt and coming wretchedness of him who is knowingly instrumental in producing this ruin; and suppose he should put at the bottom of the sign this question, viz. What, you may ask, can be my object in acting so much like a devil incarnate, and bringing such accumulated wretchedness upon a comparatively happy people? and under it should put the true answer, MONEY; and go on to say, I have a family to support; I want money, and must have it; this is my business, I was brought up to it. And if I should not follow it, I must change my business, or I could not support my family. And as all faces begin to gather blackness at the approaching ruin, and all hearts to boil with indignation at its author, suppose he should add, for their consolation, "If I do not bring this destruction upon you, somebody else will." What would they think of him? what would all the world think of him? what *ought* they to think of him? And is it any worse for a man to tell the people beforehand, honestly, what he will do, if they buy and use his poison, than it is to go on and do it? And what if they are not aware of the mischief which he is doing them, and he can accomplish

it, through their own perverted and voluntary agency? Is it not equally abominable, if *he knows* it, and does not cease from producing it?

And if there are churches whose members are doing such things, and those churches are not blessed with the presence and favor of the Holy Ghost, they need not be at any loss for the reason And if they should *never* again, while they continue in this state, be blessed with the reviving influence of God's Spirit, they need not be at any loss for the reason. Their own members are exerting a strong and fatal influence against it; and that too, after Divine Providence has shown them what they are doing. And in many such cases there is awful guilt, with regard to this thing, resting upon the whole church. Though they have known for years what these men were doing; have seen the misery, heard the oaths, witnessed the crimes, and known the wretchedness and deaths, which they have occasioned; and perhaps have spoken of it, and deplored it among one another; many of them have never spoken on this subject, to the persons themselves. They have seen them scattering firebrands, arrows, and death, temporal and eternal; and yet have never so much as warned them on the subject, and never besought them to give up their work of death. An individual lately conversed with one of his professed Christian brethren, who was engaged in this traffic, and told him not only that he was ruining for both worlds many of his fellow-men, but that his Christian brethren viewed his business as inconsistent with his profession, and tending to counteract all efforts for the salvation of men: and the man, after frankly acknowledging that it was wrong, said that this was the first time that any one of them had conversed with him on the subject. This may be the case with other churches; and while it is, the whole church is conniving at the evil, and the whole church is guilty. Every brother in such a case is bound, on his own account, to converse with him who is thus aiding the powers of darkness, and opposing the kingdom of Jesus Christ, and try to persuade him to cease from this destructive business. And the whole church is bound to make efforts, and use all proper means, to accomplish this result. And before half the individual members have done their duty on this subject, they may expect, if the offending brother has, and manifests the spirit of Christ, that he will cease to be an offence to his brethren, and a stumbling-block to the world, over which such multitudes fall to the pit of woe. And till the church, the whole church, do their duty on this subject, they cannot be freed from the guilt of conniving at the evil. And no wonder if the Lord leaves them to be as the mountains of Gilboa, on which there was neither rain or dew. And should the church receive from the world those who make it a business to carry on this notoriously immoral traffic, they will greatly increase their guilt, and ripen for the awful displeasure of their God. And unless members of the church shall cease to

teach, by their business, that fatal error that it is right for men to buy and use ardent spirit as drink, the evil will never be eradicated; intemperance will never cease, and the day of millennial glory never come. And each individual who names the name of Christ, is called upon, by the providence of God, to act on this subject openly and decidedly for him; and in such a manner as is adapted to banish intemperance and all its abominations from the earth, and to cause temperance and all its attendant benefits universally to prevail. And if ministers of the Gospel and members of Christian churches do not connive at the sin of furnishing this poison as a drink, for their fellow-men; and men who, in opposition to truth and duty, continue to be engaged in this destructive employment, are viewed and treated as wicked men; the work which the Lord hath commenced and carried forward, with a rapidity and to an extent hitherto unexampled in the history of the world, will continue to move onward, till not a name, nor a trace, nor a shadow of a drunkard, or a drunkard-maker shall be found on the globe.

PROFESSED CHRISTIAN:—You have been redeemed, not with silver, nor with gold, but with the precious blood of Jesus Christ. When all were dead, he died for all, that they who live should not live unto themselves, but unto him that died for them and rose again. And the distinguishing mark of his people, is, that no one of them, liveth unto himself; and no one dieth unto himself. While they live they live unto the Lord, and when they die they die unto the Lord. And it is on this condition only, that, living or dying, they can be the Lord's, in such a sense as to meet his approbation or enter into his joy. They must make it the grand object in their whole influence, to honor him, and promote the holiness and happiness of his kingdom; to glorify the God of heaven, and to do good, and good only, as they have opportunity, to all men. And it is *only* on this condition, that they can be owned of him as his followers and friends in the great day; for he that is not for him is against him, and he that gathereth not with him, scattereth abroad.

In the manufacture or sale of ardent spirit as a drink, you do not, and you cannot honor God; but you do, and so long as you continue it you will, greatly dishonor Him. You exert an influence which tends directly and strongly to ruin, for both worlds, your fellow-men. Should you take a quantity of that poisonous liquid into your closet, present it before the Lord; confess to him its nature and effects, spread out before him what it has done and what it will do, and attempt to ask him to bless you in extending its influence; it would, unless your conscience is already seared as with a hot iron, appear to you like blasphemy. You could no more do it, than you could take the instruments of gambling, and attempt to ask God to bless you in extending them through the community. And why not, if it is a lawful business? Why not ask God to increase it, make you an

instrument in extending it over the country, and perpetuating it to all future generations. Even the worldly and profane man, when he hears about professing Christians offering prayer to God, that he would bless them in the manufacture or sale of ardent spirit, involuntarily shrinks back, and says, "That is too bad." He can see that it is an abomination. And if it is too bad for a professed Christian to pray about it, is it not too bad for him to practise it? If you continue, under all the light which God in his providence has furnished with regard to its hurtful nature and destructive effects, to furnish ardent spirit as a drink for your fellow-men, you will run the fearful hazard of losing your soul; and you will exert an influence which powerfully tends to destroy the souls of your fellow-men. Every time you furnish it, you are rendering it less likely that they will be illuminated, sanctified, and saved; and more likely that they will continue in sin, and go down to the chambers of death. And could the quantities of spirit which you furnish come back and tell you the history of their effects, and trace their consequences down through future ages; could they open before you their results, as you will see them in eternity, you would not, unless you are given up of God to hardness of heart and blindness of mind, continue such an employment for all the wealth of creation. You would see with great clearness that you lessen exceedingly the prospect of your own salvation; increase greatly the danger of the destruction of your children; and exert an influence which tends strongly to perpetuate sin and death to all future generations. And can you, while you continue knowingly to do this, without presumption, hope for heaven? What if you do not sell to drunkards, and thus assist in killing them? Do you not assist in making drunkards of sober men? And is it a less crime to assist in destroying sober men, than in destroying drunkards? What if you must change your business, provided you do not continue to sell ardent spirit? So must the makers of shrines for the goddess Diana have changed their business, provided her temple were deserted, and her worship despised. But was that any good reason why they should continue to be accessory to the perpetuating of idol worship? Could professed Christians, for the sake of money, continue to do it, without being partakers in the guilt of idolatry? And let it not be forgotten, that *covetousness*, which leads a person for the sake of money to ruin his fellow-men, is idolatry; and that no idolator hath any inheritance in the kingdom of Christ. "Neither thieves, nor *covetous*, nor drunkards, shall inherit the kingdom of God."

Long after Jeroboam the son of Nebat was dead, God declared that he would visit with indignation, and afflict with sore and distressing judgments, the people that were then living, for the iniquities of Jeroboam, and his sin wherewith he made Israel to sin. Not that he would punish them for the sins of Jeroboam; but for their believing the doctrines which he taught, and follow-

ing the example which he set them. He taught by example that it was right, and would be for their interest to worship idols; or to pursue their own way in opposition to the will of God. And the effects of that fatal error were felt hundreds, and thousands of years after he was dead; and exerted an influence which tended to lead multitudes from generation to generation to the world of wo. And your example, if you continue your present course, will produce similar effects. You are teaching by business, the most efficacious way in the world, that it is *right* for men, if they can make money by it, and the civil law does not forbid it, to furnish ardent spirit as a drink for their fellow-men; and of course that it is right for men to buy, and to use it; a doctrine which has tended to form a great portion of all the intemperate appetites and to make a great part of all the drunkards in the world. It is a doctrine which is *false*, and which is *fatal*. It is marked in the providence of God, as a heresy, more destructive than almost any other; and it is now, there is reason to believe, destroying thousands and millions of souls. And can you, for the sake of money, continue to teach such a doctrine, and not be condemned at God's tribunal? Nor will the effects of what you have taught on this subject, stop with you. They will go down to your children, and children's children. Hundreds of years after you are dead, men may be going down to death, and to hell, in consequence of what you are now doing. It is treason against the divine government, for men to teach by example that they may continue in a business which is in itself wrong, for the sake of making money. And no man can proclaim it, without raising a current, that may flow on after he is dead, and bear all who shall follow it to the world of wo. And the more respectable the character of the man who shall teach this doctrine, the greater the mischief, and the more tremendous the guilt. Hence one church member by propagating such a doctrine, may do more mischief to others, than many drunkards. If the drunkard-making business is to be continued, let it be done only by drunkards. It is a business too mean, too degraded, too immoral, too guilty, and too destructive to be carried on by any sober man; and especially by any professed Christian.

It is always worse for a church member to do an immoral act, and teach an immoral sentiment, than for an immoral man; because it does greater mischief. And this is understood, and often adverted to, by the immoral themselves. Even the drunkards are now stating it to their fellow drunkards, that church members are not better than they. And to prove it, are quoting the fact, that although they are not drunkards, and perhaps do not get drunk, they, for the sake of money, carry on the business of making drunkards. And are not the men and their business of the same character? "The deacon," says a drunkard, "will not use ardent spirit himself: he says 'It is poison!' But for six cents he will sell it to me. And though he will not furnish

it to his own children, for he says, 'It will ruin them,' yet he will furnish to mine. And there is my neighbor who was once as sober as the deacon himself;—but he had a pretty farm, which the deacon wanted; and, for the sake of getting it, he has made him a drunkard. And his wife, as good a woman as ever lived, has died of a broken heart, because her children would follow their father." No, you cannot convince even a drunkard, that the man who is selling him that which he knows is killing him, is any better than the drunkard himself. Nor can you convince a sober man, that he, who, for the sake of money, will, with his eyes open, make drunkards of sober men, is any less guilty than the drunkards he makes.

Is this, writing upon your employment "Holiness unto the Lord;" without which no one from the Bible can expect to be prepared for the holy joys of heaven? As ardent spirit is a poison, which when used even moderately, tends to harden the heart, to sear the conscience, to blind the understanding, to pollute the affections, to weaken, and derange, and debase the whole man, and to lessen the prospect of his eternal life, it is the indispensable duty of each person to renounce it. And he cannot refuse to do this, without becoming, if acquainted with this subject, knowingly accessory to the temporal and eternal ruin of his fellow-men. And what will it profit you to gain even the whole world by that which ruins the soul? My friend, you are soon to die, and in eternity to witness the influence, the whole influence which you exert while on earth, and you are to witness its consequence, in joy or sorrow, to endless being. Imagine yourself now, where you will soon be, *on your death bed.* And imagine that you have a full view of the property which you have caused to be wasted; or which you have gained without furnishing any valuable equivalent; of the health which you have destroyed, and the characters which you have demoralized; of the wives that you have made widows, and the children that you have made orphans; of all the lives that you have shortened, and all the souls that you have destroyed. O! imagine that these are the only "rod and staff" which you have to comfort you, as you go down the valley of the shadow of death; and that they will all meet you in full array at the judgment, and testify against you. What will it profit you, though you have gained more money than you otherwise would; when you have left it all far behind in that world which is destined to fire, and the day of perdition of ungodly men? What will it profit, when you are enveloped in the influence which you have exerted; and are experiencing its consequences to endles ages; finding forever that as a man soweth so must he reap; and that if he has sowed death, he must reap *death*? Do not any longer assist in destroying men; nor expose yourselves and your children to be destroyed. Do good, and good only, to all as you have opportunity, and good shall come unto you.

H. (P. 43.)

16th June, 1830.

Measures are in progress to supply each family in this town with the Circular of the A. T. S. and Ware's Address before the T. S. of Cambridge. Some other towns in this county are distributing the Circular; and it is probable it will soon go into every house in the county. I feel under obligations to ——— ——— for their generous offer, and feel heartily willing to pay them in their own coin,—and will pay more than my share of the expense of supporting an agent who is qualified for the important duty—to be employed in the metropolis of the U. S. in going from merchant to merchant who may deal in ardent spirits in any way; either as commission merchants, importers, distillers, or grocers. These are the men, who are commanders of the great army of retailers, not only in the great city, but through the country; and not only commanders, but they fill the depots from which this desolating army are furnished with ammunition. If this class of human beings, who are styled *gentlemen*, could by any means be persuaded to wash their hands from dealing in this "mother of miseries," the retailers would be like the armies of the Philistines, when Goliah fell by David.—But so long as the little retailers can have such champions as the most opulent merchants in Boston and New-York, persuading them to purchase the article, and daily advertising all sorts and all quantities in the business papers, they will stand out in battle array against the efforts of Temperance Societies. I fervently believe, that the temperance reformation cannot progress farther in this region, until these men are made to see and *feel* the evil of their deeds. To my certain knowledge, some of the officers of the oldest society in this state, within one year were large dealers in the poison, in Boston. With one hand they would hand out tracts on the evils of intemperance, or money to pay temperance agents, and with the other, hand out (perhaps to the same persons) bills of rum sufficient to make a hundred drunkards! I pray Him who is able to make men *feel*, that the time may soon come when men who move in the highest circles, and where example rules the world, many of whom profess to be His followers, may see the gross inconsistency of their conduct, and renounce every species of the rum trade. The country dealers who yet make drunkards would be looked down, were they not sanctioned in their evil deeds by men of the highest standing in Boston and New-York.

You know Gen. Washington pointed out the evils of short enlistments, and urged the enlistments of "during war men." The temperance cause has suffered much from short enlistments. I hope you will urge the necessity to all who enlist in our great and good cause, of engaging during war. (*Genius of Temp.*)

I. (P. 44.)

The Pastoral Association, and the General Associations of Massachusetts, and the General Association of Connecticut and Maine, embracing more than five hundred Evangelical ministers of the gospel, at their last meeting, passed the following Resolutions, viz.

1. Resolved, that in the judgment of this Association, the traffic in ardent spirit as a drink is an immorality, and ought to be viewed and treated as such throughout the world.

2. Resolved, that this immorality is utterly inconsistent with a profession of the Christian religion; and that those who have the means of understanding its nature and effects, and yet continue to be engaged in it, ought not to be admitted as members of Christian churches.

3. Resolved, that in our view those members of Christian churches who continue to be engaged in the traffic in ardent spirit as a drink, are violating the principles and requirements of the Christian religion.

"Among the means which the Lord has graciously owned and blessed during this year of jubilee, many of your reports specially commemorate the influence of Temperance Societies. It is now a well-established fact, that the common use of strong drink, however moderate, has been a fatal, soul-destroying barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed, and a new avenue of access to the hearts of men, opened to the power of truth. Thus, in numerous instances, and in various places, during the past year, the temperance reformation has been a harbinger, preparing the way of the Lord; and the banishment of that liquid poison, which kills both soul and body, has made way for the immediate entrance of the Spirit and the word, the glorious train of the Redeemer.

The cause of temperance continues to extend and multiply its triumphs, notwithstanding the machinations of Satan, and the madness of the multitudes, who are striving to demolish the only barrier which can secure them from destruction. The testimony of our churches, as to the signal success, which has crowned the efforts of the friends of this cause, the astonishing effect which has thus been produced upon public sentiment, and upon the habits and customs of the higher classes, and especially as to the unquestionable connection between total abstinence from ardent spirits, and the success of the gospel, is of the most decided and gratifying character. The formation of a Temperance Association in each congregation, has taken place extensively, with the happiest results. While, therefore, in view of these things, the friends of temperance are called upon to thank God and take

courage; let them remember that much, very much, remains to be done. Let them not remit their vigilance and activity; for their foes never slumber. All the powers and resources of the kingdom of darkness are vigorously employed in opposition. Much indeed has been done, in staying this plague, among the more intelligent and elevated orders of society; but all the energies of Christian benevolence are demanded, to stem the torrent which is spreading misery, and guilt, and ruin, through the dwellings of labor and poverty. A great work is still to be effected in the church. The sons of Levi must be purified. The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example, of tasting the drunkard's poison; or, by a sacrilegious traffic, to make it their employment to degrade and destroy their fellow-men; those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts, to remove this withering reproach from the house of God. Let all our congregations become efficient Temperance Associations; let all our ministers and elders be united, consistent and persevering in this cause, and we may derive from experience a full persuasion, that the ravages of the direful foe will be arrested; that the rising race will be rescued from his deadly grasp, and thus a most formidable obstacle, to the success of the Gospel, will at last be removed."

(Minutes of the General Assembly of the Presbyterian Church in the United States, 1832.)

J. (P. 48.)

A correspondent in a Western State has sent us the following statement. Its truth may be relied on.

An owner of one of the principal taverns in ——, has been heard to declare, that since his knowledge, there had been between three hundred and five hundred bar-keepers in that tavern, and out of the whole of them he knew but eight or ten, who have not ultimately become intemperate, two of whom are yet in that tavern. What an awful warning this ought to be to those parents who put their sons to tavern-keeping! What an enormous manufactory of drunkards this tavern has been! And yet one of the owners of it, who has kept it for the last ten or twenty years, and who knows this appalling fact, still keeps it, and makes *profession* of religion! (*N. Y. Evangelist.*)

K. (P. 53.)

Temperance Reform in China.—The Chinese authorities at Canton have caused proclamations to be pasted on the walls, forbidding the sale of wine or spirits to foreign seamen. This measure was much needed, as European and American seamen, in their fits of intoxication, have often disturbed the public peace, and sometimes so seriously as to cause the suspension of commercial intercourse, between China and the European Nations. In the present act we see the legislation of an Asiatic despot, directed to the promotion of the public good; we see a heathen government defending its subjects from the immoralities of those who claim to be Christians; we see a salutary guardianship of the morals of professed Christians and republicans, by a heathen monarch; and we see all this on the very site of a Christian missionary station, designed to instruct these same heathen, in the pure precepts of our religion. Such a sight should make Americans blush, and send Christians to their closets, weeping. (*Jour. Humanity.*)

L. (P. 53.)

Important Decision in Chancery. The Albany Argus contains the following extracts from the decision of Chancellor Walworth, in the case of Jacob Hiller, an idiot :—

"I have recently learned that many suits at law have been brought against idiots, lunatics, and drunkards, after the appointment of committees by this court; and sometimes for debts contracted by them against the wishes of their committee, after their appointment. No debt contracted by the idiot, lunatic, or drunkard, under such circumstances, can be paid out of the estate; and if paid by the committee without the sanction of this court, although after a recovery at law, he will not be allowed for it in the settlement of his accounts. In the case of an habitual drunkard particularly, if the committee find that any person is furnishing him with the means of intoxication, even gratuitously, he should apply to the court for an order, restraining all persons from furnishing the drunkard with ardent spirits, or with the means of obtaining liquor, upon pain of contempt."

His Honor also directed the following clause to be added to all orders, hereafter to be entered, appointing committees of habitual drunkards :—

"And it is further ordered, that all persons be restrained from selling to, or furnishing said habitual drunkard, or any person for him, with ardent spirits, or with the means of obtaining the same, without the express sanction of this said committee, under pain of a contempt of this court. And said committee is hereby directed to serve a copy, or a notice of this order, on such of

the retailers of ardent spirits and others in the neighborhood of said individual drunkard, as he may think proper, to the end that they may not hereafter plead ignorance thereof."

The Commissioners of the town of Athens, Georgia, have imposed a tax of $500 on every person who shall retail spirituous liquors. (*Charleston Courier.*)

The Board of Health of the city of Washington, have declared the traffic in ardent spirit to be a nuisance, and passed the following order with regard to it:—

The Board being fully impressed with the belief that the use of ardent spirits is highly prejudicial to health, and the corporate authorities having decided that this body possess full power to prohibit and remove all nuisances, and the late Attorney General, Mr. Wirt, having officially given it as his opinion that the Board of Health have, under the charter and the acts of the city councils, sufficient authority to do any, and every thing which the health of the city may require;

Therefore, *Resolved*, That the vending of ardent spirit, in whatever quantity, is considered a NUISANCE—and, as such, is hereby directed to be discontinued for the space of 90 days from this date. By order ofthe Board of Health. JAMES LARNARD, Sec'y.

As the traffic in ardent spirit, as a drink, is a *nuisance*, not only while the cholera is raging, but at all times, because it is not only needless, but hurtful; as it tends to produce numerous fatal diseases, and occasions an immense waste of human life, and also causes the ruin of many souls, it is, of course, a manifest violation of the will of God, for legislatures, magistrates or any body of men, to grant a license to any person or persons to engage in it. It is granting a license for the commission of *sin;* and as such will be viewed and treated by Jehovah, and ultimately by all his friends. And even if it should a little longer continue in some places to be approbated by human law, no man, under the cover of such a license, or any other, can continue to be engaged in it, without exposing himself, in proportion as the effects of his business are understood, to the abhorrence of a virtuous community, and the indignation of the Almighty.

In a number of counties in the State of Georgia, the members of the bar have formed themselves into Temperance Societies, on the plan of abstinence from the use of ardent spirit. They have addresses delivered on the subject during the sitting of the courts, and are accomplishing great good to the community. The committee would earnestly recommend that a similar course be pursued throughout the country; and request that all who are disposed to promote their own good or the good of their fellow-men, would do the following things, viz.

1. Abstain from the use of ardent spirit; from the furnishing and from the manufacture of it, and also from the traffic in it.

2. That they would not in any way aid and abet in perpetuating this destructive employment.

3. That they would unite with Temperance Societies; and perseveringly endeavor, by all suitable means, to lead all others to do the same.

4. That they would make it a subject of united and unceasing prayer to the Author and Finisher of this good work, that he would guide all who are, or may be engaged in it, by wisdom from above; that their efforts may spring from love to the Saviour and love to men, and be continued till intemperance has ceased, that all future generations may experience the benefit, and the glory be given to God forever.

SIXTH REPORT

OF THE

AMERICAN

TEMPERANCE SOCIETY,

PRESENTED AT THE MEETING

IN

NEW-YORK, MAY, 1833.

☞ This Report is a periodical, and contains five sheets. The postage under 100 miles is 7½ cents; and over 100 miles 12½ cents.

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1833.

Circular of the American Temperance Society.

As simultaneous meetings of Temperance Societies and friends of Temperance on the 26th of February, 1833, were in a high degree useful; and as the Delegates, four hundred in number, and from twenty-one different States, who met in the United States Temperance Convention, at Philadelphia, on the 24th of May, resolved unanimously,

That it is expedient that simultaneous meetings of Temperance Societies, and friends of temperance in this, and other countries, be holden on the last Tuesday in February, 1834. The Executive Committee of the American Temperance Society, at their meeting in Boston, August 2d, 1833, unanimously resolved,

I. That we view it as highly important, in accordance with the resolution of the Convention, that simultaneous meetings of Temperance Societies and friends of Temperance, as far as practicable, be holden universally, on the last Tuesday in February, 1834, in all the cities, towns, and villages throughout our country, and throughout the world.

II. That friends of temperance of every description and of all countries, be, and they hereby are respectfully and earnestly requested, as far as practicable, to make seasonable and thorough preparation for simultaneous meetings in their various places, on the above-mentioned day.

III. That they be requested, previously to that time, to obtain answers to the following questions, and communicate them at the simultaneous meetings, viz:

1. What is the population?
2. How many belong to the Temperance Society?
3. How many were added the last year?
4. How many have renounced the traffic in ardent spirit?
5. How many still continue in the traffic?
6. What number of them are professors of the Christian religion?
7. What quantity is now used, and at what expense?
8. How many who were drunkards, now use no intoxicating drink?
9. How many paupers; what is the expense of supporting them, and what proportion of it has been occasioned, directly or indirectly, by strong drink?
10. How many criminals were prosecuted the past year; at what expense, and how many of them for two years had not used any ardent spirit?

IV. That the friends of temperance in each place, be, and they hereby are requested, immediately after the simultaneous meetings, to transmit the above-mentioned information to the Secretary of the County Society; and the Secretary of each County Society is requested to embody it in a table, and transmit it to the Secretary of the State Society; and the Secretary of each State Society is requested to embody the whole under appropriate heads, according to the annexed Schedule,* and transmit it with their Annual Report to the National Society, that the information may be circulated universally throughout the community.

V. That it be, and hereby is, respectfully and earnestly recommended, that a similar course be pursued annually, till the manufacture, the sale, and the use of ardent spirit, that ruinous and destructive poison, as a drink, shall have universally and entirely ceased.

VI. That it be recommended to all Legislators, in each State in which it has not already been done, on, or before the last Tuesday in February, or as soon after as the Legislature may be in session, to form Legislative Temperance Societies, on the plan of the American Congressional Temperance Society, formed in the Senate Chamber at Washington, on the 26th February, of 1833. (See Sixth Report of the American Temperance Society—Appendix, D.)

VII. That the friends of temperance in every place, in which it has not already been done, be, and they hereby are most affectionately invited, on, or before that day, to form themselves into Temperance Societies, on the plan of entire abstinence from the manufacture, sale, and drinking of ardent spirit; and in all suitable ways, to discountenance the use of it throughout the community.

SAMUEL HUBBARD, *Pres. Am. Temperance Society.*

JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE,
} *Executive Committee.*

* See the Schedule on 4th page.

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APPENDIX.

SCHEDULE, *referred to in the Society's Circular.*

1.	2.	3	4	5
Population.	No. Tem. So.	Added the past year.	Ren. traffic.	Con. traffic.
6	**7**	**8**	**9**	**10**
Pr. Ch. Rel.	Quantity and Expense.	Dru. reclaimed.	Paupers. Ex. and Pro.	Criminals Ex. and Pro.

☞ All communications, relative to the general concerns of the American Temperance Society, may be addressed to the Rev. Justin Edwards, Corresponding Secretary, ANDOVER, MASS.

☞ Donations and the payment of subscriptions, and all communications with regard to money, may be sent to Hon. GEORGE ODIORNE, *Treasurer of the Society*, 97 Milk Street, BOSTON.

CONSTITUTION OF THE SOCIETY.

PREAMBLE. Whereas the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means which God has appointed for the moral and religious improvement of men; and whereas the various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil; and whereas some more vigorous means are evidently required,—some system of instruction and action, which will make a steady and powerful impression on the present and following generations, and will, in this way, ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spreading intemperance, which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing and mighty Republic;—therefore the friends of domestic and social happiness now present, wishing to do all in their power to promote the welfare of their fellow men, resolve to form a Society, with the following Constitution, namely:—

ARTICLE I. The Society shall be called THE AMERICAN TEMPERANCE SOCIETY.

ART. II. The Society shall, from time to time, elect additional members, as they shall judge expedient; always keeping in mind that elections are so to be made, as shall best accord with the design of rendering this a national institution, and giving it the most extensive influence possible.

ART. III. Any person who pays to the Treasurer of the Society five dollars annually, or who has paid or shall pay thirty dollars, at one time, shall be a member of the Society; provided the donor shall also subscribe to the following:—"I pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician, in case of sickness."

ART. IV. Any person who has paid, or who shall pay, not less than thirty dollars to the funds of the Society, shall become an honorary member thereof; and every person who has paid, or shall hereafter pay, not less than two hundred and fifty dollars, shall be an honorary Vice President of the Society.

ART. V. The Society shall meet annually, at such time and place as they shall appoint, and shall choose by ballot a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer, Auditor, an Executive Committee of five members, and such other officers as shall in their opinion be necessary.

ART. VI. It shall be the duty of the Society to have a general superintendence of all the concerns of the institution, and of the measures to be pursued for promoting its object.

ART. VII. It shall be the duty of the President, or, in his absence, of the Vice President, to preside at all meetings of the Society, and to call special meetings, at the request of the Executive Committee.

ART. VIII. It shall be the duty of the Executive Committee, to carry into effect all votes and orders of the Society, and to take proper measures for obtaining the funds necessary for accomplishing its benevolent designs; to appoint agents in different parts of the country, as shall be judged most conducive to the great object of the Society; to draw orders on the Treasurer for the payment of all moneys, which shall be expended in this work of love; to inspect annually the state of the treasury; and, in general, to perform all other duties, not inconsistent with this Constitution, which they shall deem necessary for promoting habits of temperance to the greatest extent. Of their proceedings they shall make an annual report to the Society.

ART. IX. The Corresponding Secretary shall be required to devote himself with diligence and fidelity to the business of the Society. And in execution of his office, it shall be his duty, under the direction of the Executive Committee, to make appropriate communications, by pamphlets, correspondence, and personal interviews, to ministers of the gospel, to physicians, and others, and to consult and co-operate with them for the purpose of guarding those under their influence against the evils of intemperance; to take pains, in all proper methods, to make a seasonable and salutary impression, in relation to this subject, on those who are favored with a public and refined education, and are destined in various ways to have a leading influence in society; to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating liquors, and to induce teachers, and those concerned in the support of schools, to labor diligently to impress the minds of the young with the alarming and dreadful evils to which all are exposed who indulge themselves in the use of strong drink; to make affectionate and earnest addresses to Christian churches, to parents and guardians, to children, apprentices, and servants, and all other descriptions of persons, and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them, by the most weighty arguments, drawn from the present and the future world, to keep themselves at a distance from this insidious and destructive foe; to do whatever is practicable and expedient towards the forming of voluntary associations for the purpose of promoting the ends of this Society; and, in general, to labor, by all suitable means, and in reliance upon the divine blessing, to fix the eyes of persons of both sexes, and of all ages and conditions, on the magnitude of the evil which this Society aims to prevent, and on the immeasurable good which it aims to secure; and to produce such a change of public sentiment, and such a renovation of the habits of individuals, and the customs of the community, that, in the end, *temperance, with all its attendant blessings, may universally prevail.*

And it is always to be kept in remembrance by the Secretary and by the Executive Committee, and to be adopted as a principle to regulate their measures, that, while they are to make use perseveringly of all fit and promising means for the reformation of those who have already, in different degrees, contracted habits of intemperance,—the utility of the institution must *chiefly* consist in guarding against danger those who are yet uncontaminated by this loathsome and fatal vice.

ANNUAL MEETING.

THE Sixth Annual Meeting of the AMERICAN TEMPERANCE SOCIETY, was holden at the house of the American Tract Society, New-York, May 7, 1833. The President, Hon. SAMUEL HUBBARD, being absent, JOHN TAPPAN, Esq. Chairman of the Executive Committee, was called to the chair, and HENRY DWIGHT, Esq., appointed Secretary *pro tem.* The meeting was opened with prayer by the Corresponding Secretary of the Society. The Reports of the Treasurer and Auditor were then read and accepted; and the following officers were chosen, viz.

Hon. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, Esq. *Vice President.*
Rev. JUSTIN EDWARDS, *Corresponding Secretary.*
ENOCH HALE, M. D. *Recording Secretary.*
Hon. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, Esq. *Auditor.*
JOHN TAPPAN, Esq.
Hon. GEORGE ODIORNE,
Hon. HEMAN LINCOLN,
Rev. JUSTIN EDWARDS,
ENOCH HALE, M. D.
} *Executive Committee.*

The Society then adjourned, to meet at Chatham Street Chapel at 7 o'clock, P. M.

The Society met, according to adjournment, and on the motion of S. V. S. WILDER, Esq., JOHN TAPPAN, Esq. was again called to the chair. The meeting was opened with prayer by the Rev. Spencer H. Cone, Pastor of the Baptist Church in Oliver Street, New-York.

Extracts from the Report were then read by the Corresponding Secretary.

On motion of EDWARD C. DELEVAN, Esq., Chairman of the Executive Committee of the New-York State Temperance Society,

Resolved, That the Report, extracts from which have been read, be accepted and printed, under the direction of the Executive Committee.

On motion of GERRIT SMITH, Esq. of Peterboro', New-York,

Resolved, That the manufacture and sale of ardent spirit are a violation of the great principles of political economy, and impose an enormous burden on the industry and wealth of the country.

On motion of the Rev. WILBER FISK, D D., President of the Wesleyan University, Middletown, Conn.

Resolved, That all who continue the traffic in ardent spirit, stand in an intimate

and criminal relation to all the evils of intemperance; and must, on the principles of moral accountability, be held responsible for those evils.

The two last resolutions were accompanied, by the gentlemen who offered them, with addresses of great power and effect,* after which the meeting was adjourned, *sine die*.

* Appendix A.

The Board of Directors of the Boston Society for the Promotion of Temperance, appointed a Committee, to obtain from the Physicians of Boston a united expression of their opinion in regard to the effects of ARDENT SPIRIT.

The following paper was drawn up, by one of the Faculty, and presented to every regular Physician who could be found in the city. It was signed by *seventy-five*, being all but about five of the regular practitioners of medicine then residing in Boston, and is as follows:

"The Subscribers, Physicians of Boston, having been requested by the Directors of the Boston Society for the Promotion of Temperance, to express their opinion in regard to the effects of ardent spirits, hereby *declare* it to be their opinion that *men in health are* NEVER *benefited by the use of ardent spirits*,—that, on the contrary, the use of them is a frequent cause of *disease* and *death*, and often renders such diseases as arise from other causes more difficult of cure, and more fatal in their termination."

Boston, February, 1832.

William Spooner,	Charles Choate,	Jerome V. C. Smith,
James Jackson,	Charles Walker,	D. Humphreys Storer,
William Ingalls,	Henry Dyer,	Joshua B. Flint,
John C. Warren,	John C. Howard,	Jonas H. Lane,
Benjamin Shurtleff,	Daniel T. Coit,	Joseph W. McKean,
John Dixwell,	Benjamin T. Prescott,	Frederick A. Sumner, Jr.
John Randall,	Isaac Porter,	E. J. Davenport,
J. B. Brown,	Martin Gay,	N. C. Keep,
Walter Channing,	James Wood,	Calvin Ellis,
Jacob Bigelow,	Thomas Gray, Jr.	Marshall S. Perry,
George Hayward,	Daniel Harwood,	Abm. A. Watson,
S. D. Townsend,	Augustus A. Gould,	Thomas H. Thompson,
George Parkman,	Z. B. Adams,	J. Wilson,
Abner Phelps,	D. Osgood,	George Bartlett,
Samuel Adams,	Williams Bradford,	Edward Warren,
Enoch Hale, Jr	J. F. Flagg,	Benjamin F. Wing,
T. I. Parker,	Edward Reynolds, Jr.	A. Seaton,
S. A. Shurtleff,	Thomas W. Parsons,	Samuel H. Smith,
John Ware,	J. G. Stevenson,	L. B. Gale,
John Homans,	John D. Fisher,	Albert Williams,
Woodbridge Strong,	Winslow Lewis, Jr.	W. G. Hanaford,
John Jeffries,	George B. Doane,	Paul Simpson, Jr.
Amos Farnsworth,	Chandler Robbins, Jr.	John Bliss Stebbins,
Alexander Thomas,	Samuel Morrill,	Ezra Palmer, Jr.
William Grigg,	Charles T. Hildreth,	J. B. S. Jackson.

As ardent spirit is *never* useful to men in health, and is a frequent cause of disease and death, as well as of many other evils, is it not manifestly wicked for them to drink it, to sell it, or make laws which license the sale of it as a drink for others? and if they continue to do it, will they not at the divine tribunal, and ought they not at the bar of public opinion, to be held responsible for its effects? Let the community examine, and judge.

SIXTH REPORT

OF THE

AMERICAN TEMPERANCE SOCIETY.

In the last two Reports of this Society, the following truths were established, viz. ardent spirit, as a drink, is not needful, or useful. It is a poison, which injures the body and the soul. It deranges healthy action, and disturbs the functions of life. It blinds the understanding, sears the conscience, pollutes the affections, and hardens the heart. It leads men into temptation, and gives to evil peculiar power over their minds. It impairs, and often destroys reason. It tends to bring those who use it to a premature grave; and to usher all who understand, or have the means of understanding its nature and effects, and yet continue to drink it, or to furnish it to be drunk by others, into a miserable eternity.

In view of these truths the following conclusions were drawn, viz. to drink ardent spirit, or to furnish it to be drunk by others, is a sin, in magnitude equal to all the evils, temporal and eternal, which flow from it; and the men, who continue to do either will at the divine tribunal, and ought at the bar of public opinion to be held responsible for its effects. To the pauperism, vice, sickness, insanity, wretchedness and death, which are occasioned, they are accessory; and as such will be treated when every man shall receive according to his work.

The above truths were not only proved, but, by a variety of considerations, were illustrated and enforced. Principles and facts were adduced, which, in view of the Committee, are adapted, wherever known and regarded, to produce entire and universal conviction. And the Committee would gratefully acknowledge the divine kindness, in giving to those Reports such general favour, and in causing them to produce such extensive and salutary effects. It was mentioned the last year, that the Fourth Report had been republished entire in England, that ten thousand copies of it had been printed in this country; and also an edition in an abridged form of ten thousand copies more. Since that time, five thousand copies of the entire Report have been printed; and of an abstract of it addressed to the head of each family in the United States, one hundred and seventy thousand copies. A second edition of it has also been published in England.

Of the Fifth Report, there have been published, entire, fourteen thousand copies; and of that part of it on the immorality of the traffic in ardent spirit, forty thousand copies, making in all of the entire Reports and parts of them published in this country, about two hundred and fifty thousand copies. This Report has also been republished in England under the supervision of the British and Foreign Temperance Society, and has had an extensive circulation.

Copies of the Fifth Report, as well as the Fourth, have been sent to most civilized countries, and to many parts of the Pagan world. And wherever it has gone, it has drawn forth from intelligent and philanthropic men, strong testimony of approbation, and has produced most beneficial effects.

A distinguished Civilian in one of our seaports, who has been active in its circulation, writes, "A more weighty document was never presented to the public; and the best way to promote the cause of Temperance, is, to get the Reports of the American Temperance Society into circulation." He then mentions, that of the numerous vessels, engaged in an extensive trade with the Port in which he lives, three fourths are navigated without the use of spirit, and that three years ago rum was deemed as essential in navigating those vessels, as a compass or light in the binnacle. Another gentlemen, who is at the head of one of our public institutions, writes, "The Fifth Report is a noble production, and fully sustains the high character of the Fourth. It ought to find a place in every family in the United States." An eminent Lawyer, remarks, "If the Fourth and Fifth Reports were put into every family, the very best effects must follow. The truth, as it is exhibited in these Reports, is mighty; and, if it were only carried home to the hearts and consciences of the entire population of the United States, I am sure it must prevail." Another says, "No man of principle, who will candidly examine the Fifth Report, can continue the traffic in ardent spirit, with a good conscience." Another remarks, "It exceeds in interest, weight, and power, either of the preceding Reports. If any professor of religion can read it, and continue the traffic in spirit, his hope, we fear, is as a spider's web." A venerable officer of a Christian Church, having, like some other officers, deacons, elders, and even ministers of the gospel, long been deluded by a very moderate use of ardent spirit, into the dangerous and fatal error of believing that it is not wicked to drink it, withstood all attempts to induce him to abstain from it, or unite with the Temperance Society. He professed to be a friend of temperance, as every decent man of course must do, or lose his character, but then a little stimulus was for him, he contended, under his peculiar circumstances, necessary; or at least was not sinful. He was furnished by a friend with our Fifth Re-

port; and after reading it, he writes, "I have read this *very interesting pamphlet* through. I need no further importunity. I am now fully determined to renounce the use of this destructive beverage, from this day, to the day of my *death*. Yes, I do renounce it, *finally, totally*. Pray add my name to your society." And the Committee would respectfully suggest to the friends of temperance, whether they can in any way do more for the cause of temperance and salvation, than by furnishing our Fifth Report to every praying, and rum selling or rum drinking christian, deacon, elder, and preacher in the United States. Should it have the effect, which it had on that man, which it has had on thousands, and which it will be likely to have upon every man, who, from the heart, prays "Thy kingdom come, thy will be done on earth as it is in heaven," it will remove one of the greatest obstructions to the cause of temperance, and render the efforts of those men to do good much more successful.

The British Temperance Magazine and Review says, "The Fifth Report of the American Temperance Society is a most interesting document. We are glad to inform our readers that it is now reprinting in London. A second edition of the Fourth Report is also published. It argues well for the Temperance cause here, that these interesting productions are so much in demand in England."

An eminent writer in Europe says of the Fifth Report, "It embodies an array of facts and arguments, and the testimony of wise and good men, on the immorality of the traffic in ardent spirits, far surpassing in amplitude and strength, what is contained in any publication on this subject in existence. It will be circulated far and wide; and will undoubtedly be the means of inducing hundreds, and perhaps thousands, to abandon the immoral traffic, from principle, and thereby save them from temporal, and eternal ruin." And the Committee cannot but rejoice that such publications, during the past year, have to an unprecedented extent, been multiplied and circulated through this, and other countries; and that the demand for them, is constantly, and rapidly increasing. It shows that the cause of Temperance is taking a deeper and firmer hold on the hearts of the people; and that in proportion as knowledge and virtue are extended, will be their efforts to promote it; till intemperance, and its evils shall entirely cease. Many towns and some counties, have undertaken to put one of our Reports into every family. This might be done throughout the United States.

As the three first Reports were out of print, and were often called for, the Fourth Report contains the history of the Temperance Reformation from its commencement, and also a recapitulation of the prominent facts contained in the previous Reports. That Report, and also the Fifth, are constructed, not on the plan of be-

ing merely annual or temporary Reports, detailing only local operations; but on the plan of being general and permanent documents; developing great principles, and embodying facts of permanent interest, and of high importance in all ages, and to all countries. It was for the purpose of showing the fundamental position, which the cause of Temperance holds, and its radical influence on the salvation of the human family, that this course was taken; and for the purpose of awakening universal attention, and leading to universal, permanent, and ever growing effort; which is the only effort that is adapted to the magnitude of the subject, or will secure its infinitely high, and momentous results The Fifth Report is a continuation of the Fourth, and is paged accordingly, for the purpose of being bound together. Both are stereotyped, can be furnished in any quantity, and are adapted to universal circulation. The present is a continuation of those two Reports, is constructed and paged on the same plan, and for the same purpose. In no way, it is believed, can parents, at the same expense, do greater good to their children, or the friends of Temperance more extensively and permanently promote the cause, than by putting a copy of these Reports into every family. If read and regarded, they would change the habits of the nation; dry up many of the deepest fountains of human sorrow, secure our youth from one of their greatest dangers; and save immense multitudes from an untimely grave. The property, which would be saved, would, in one generation, amount to more than the present value of all the real estate in the country; the means of intellectual and moral culture would be greatly augmented, and would be vastly more successful; and a prospect be opened brighter than any human eye ever saw, that free, social, civil and religious institutions may be extended over all nations and perpetuated to all ages.

The Committee have also the past year appointed two additional Agents, Mr. Charles Yale of the State of New York, and Rev. John Marsh of Connecticut. They have both accepted their appointment, and entered upon its duties. Mr. Yale was appointed as a temporary agent for the valley of the Mississippi. He started from New York about the first of February, to go by land to New Orleans. He is expected then to visit St. Louis, and return by way of Cincinnati, to New York. His object is, to procure the formation of a State Temperance Society, in each State, in which there now is none, to open the way and make arrangements for the universal, and permanent circulation of information, to embody the friends of Temperance, and as far as practicable induce each State to employ a permanent agent, and in the various ways in his power promote the general cause.

The Rev. Mr. Marsh is appointed as a General Agent; and commenced his labours on the first of April, in Connecticut. After

laboring for a time in that State, he will visit other parts of the country, and, in connection with other agents, assist the Committee, and the friends of the cause, in extending by kind moral influence, the principles of Temperance, throughout the United States.

Numerous Temperance Publications of various forms and sizes, edited with ability, have been issued and circulated extensively in various parts of the country. And it is earnestly hoped that temperance publications may be multiplied, and supported; till they are established in every State; and read and regarded by every family and every individual in the country. No course could be adopted, which would be more auspicious to the nation; and none open a prospect of greater blessings to mankind. Many of the State Societies, and several of the County Societies have also, during the last year, employed agents, and with the most gratifying success. The number of members of Temperance Societies have, in many cases, been doubled, and in some increased more than four fold. Living agents, and the press, operating on the whole mass of minds, aided by visible united example, are the divinely appointed instruments, for the illumination and renovation of the world. And never has there been a specimen of more triumphant progress, or an exemplification of the power of combined moral effort, which as a precedent, in its application to the human family, may be more important, than that exhibited by the Temperance Reformation. It is even now often quoted throughout Christendom, as a standing demonstration, that what needs to be done in our world, and what ought to be done, through grace, can be done; and all that is needful, is, wise, united, energetic, persevering benevolent action, in dependence on God, to secure under Him, glorious and everlasting success. It has awakened new confidence in millions of hearts, and nerved with new vigor millions of hands. For the extermination of deep and wide spreading evils, it has drawn forth from millions, with a firmer purpose and more unfaltering tongue, the declaration, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only."

The weapons of their warfare being not carnal. and operating, not by force, or coertion, but by light and love, on the conscience and the heart, are mighty through God to the pulling down of strong holds. Trusting in him, they mount up on wings as eagles, they run and are not weary, they walk and are not faint. By effort they renew their strength, and they move on with increasing energy from conquering to conquer. And if faithful, their efforts will not cease, or be diminished, or be unsuccessful, till the last vestige of open iniquity shall have vanished from the globe.

In September the Committee issued the following Circular:

"At a meeting of the Executive Committee of the American

Temperance Society, holden in Boston, Sept. 21, 1832, it was unanimously resolved,

1. That it is highly desirable that meetings of Temperance Societies and friends of temperance be holden simultaneously on some day that may be designated, in all the cities, towns and villages throughout the United States.

2. That Tuesday the 26th day of February, 1833, be designated for that purpose.

3. That measures be immediately taken to accomplish the abovementioned object.

The reasons which lead the Committee to invite the co-operation of all their fellow citizens in carrying the abovementioned plan into effect, are the following, viz:

1. It is strictly a national object; and one in which persons of all denominations, sects and parties can cordially unite, viz: the removal of intemperance from our country.

2. The means to be employed are in all respects unexceptionable; and are adapted to meet the cordial approbation of all friends of humanity, viz: light and love, manifested in sound argument and kind persuasion, for the purpose of inducing all voluntarily to abstain from the use of ardent spirit as a drink, and from furnishing it for the use of others.

3. The success which has attended past efforts has already been the means of rich blessings to all parts of our country, and is spoken of with admiration throughout the world.

4. Philanthropists of the old world are now, on this subject, treading in our footsteps, and while they acknowledge their obligations for the benefits, are extensively copying our example.

5. Wherever the plan recommended by the American Temperance Society, viz: abstinence from the use of ardent spirit as a drink, and voluntary associations for the purpose of showing by united example its benefits, has been adopted, in Europe, Asia, or Africa, as well as in America, it has been highly efficacious, and followed with the most beneficial results, to the social, civil, and religious interests of man.

6. A union as to the time of holding temperance meetings, in all the cities, towns, and villages of our country, would greatly increase the interest which is felt on the subject, would call forth the efforts of the highest and best talents in the land, and would greatly increase and extend the light, union, and efficiency on which, under the divine blessing, the complete and universal success of the object depends.

7. Facts seem to indicate that should temperance and its attendant virtues and blessings universally prevail, the cholera, that scourge of the nations, which has spread sackcloth round the globe and threatens to cover our land with mourning, would be nearly if not

altogether unknown; the deep fountain of human sorrow be dried up, and ever growing light, purity, and joy, under the means of divine appointment, with all who obey the divine will, would universally prevail.

The Committee therefore earnestly invite the co-operation of all State, and other Temperance Societies, and friends of temperance of every name, in securing temperance meetings in every city, town, and village in our country, on the abovementioned day; and for this purpose they would respectfully request,

1. That in all places in which there are no Temperance Societies, immediately on the receipt of this Circular, there should be a Committee of Arrangements appointed to give public notice, select a speaker, or speakers, and take all needful measures for such a meeting.

2. That in all places where there are Temperance Societies, the officers of such societies, would do the same.

3. That ministers of the gospel of all denominations, would read this Circular from their pulpit, and use their influence to effect the design.

4. That all editors of newspapers and periodicals would give publicity to this Circular through the medium of their columns.

5. That a Temperance Society on that day be formed in every place in which there is none; and that efforts be made, previously to that day, and at that time, to have the present number of all Temperance Societies, if possible, more than doubled. For this end, and as a means to accomplish it, the Committee would invite the attention of all their fellow citizens to the fourth and fifth Reports of the Society, to the National Circular designed for every family in the United States, and to the tract which is published by the Society, "On the immorality of the traffic in ardent spirit," and request that they may have a universal circulation. The avails of said publications, will be devoted to the promotion of the cause of temperance throughout our country.

SAMUEL HUBBARD, *President.*

JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, Jr.
} *Ex. Committee.*

This document was extensively circulated, and was hailed with joy by the friends of Temperance throughout the country. It was also forwarded to the British and Foreign Temperance Society, and measures were promptly taken by them to secure meetings at the same time, for the same purpose, throughout Great Britain. Wherever the Circular went it met a prompt and lively response

from the hearts of the temperate, and multitudes looked forward to the 26th day of February, 1833, as a day which would be marked as an era in the history of the Temperance Reformation. The prospect of beholding friends of humanity, without distinction of name, party, sect or country, assembling at the same time, for the same high purpose of uniting their energies for the moral emancipation of the world, was indeed a noble, a sublime spectacle; so novel, and at the same time so grand and imposing, as to awaken in many a bosom new anticipations and raise from many a heart more fervent aspirations to the Author of all good, that he would grant to the enterprise his gracious benediction; and hasten the time, when men of mercy and of might, throughout the world, shall simultaneously assemble, and with united hearts, before the throne of the Eternal, in his strength, unite their hands, and all their powers of body and mind, in one grand and evergrowing effort for the salvation from sin and death, of the whole human family.

On the 5th day of November, the Secretary of War issued from the War Office the following order:

"OFFICIAL.

HEAD QUARTERS OF THE ARMY.

Adjutant General's Office,
Washington, Nov. 5th, 1832.

The General-in-chief has received from the War Department the subjoined Regulation, which is published for the information and government of the Army, and all others interested:

WAR DEPARTMENT, Nov. 2d, 1832.

1. Hereafter no ardent spirits will be issued to troops of the U. States, as a component part of the ration, nor shall any commutation therefor be paid to them.

2. No ardent spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits.

Under the authority vested in the President by the 8th section of the act of congress of April 14th, 1818, the following changes will be made in the ration issued to the Army:

3. As a substitute for the ardent spirits issued previously to the adoption of the general regulation of November 30th, 1830, and for the commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations. And at those posts where the troops may prefer it, ten pounds of rice may be issued to every one hundred rations, in lieu of the eight quarts of beans allowed by the existing regulations.

4. These regulations will not extend to the cases provided for

by the act of congress of March 2d, 1819, entitled "An act to regulate the pay of the Army when employed on fatigue duty," in which no discretionary authority is vested in the president, nor to the necessary supplies for the Hospital Department of the army.

LEWIS CASS.

R. JONES, *Adj. Gen.*"

This change had for some time been anticipated, and by none, perhaps, more earnestly desired than by many of the officers of the army. And few orders have ever issued from the war department more grateful to the people, or which have more generally met their approbation. The author of it will long be held in grateful remembrance, and will be noted in the future page of history as a benefactor of his country. The result is highly auspicious. It saves an immense amount of property, and adds greatly to the health, the regularity, the happiness, and the strength of the army. An officer of high rank and long experience, on hearing that another officer, who had been intemperate, was dead, said, "It would be better for the army and for the country if such men were all dead. They are only a burden and a disgrace." Young officers, and those who are looking forward to promotion, either in military, or civil life, would do well to remember this. Such sentiments are becoming common, and with regard to all departments. One of our most distinguished jurists, and successful advocates at the bar remarked, that, as witnesses in courts of justice, men who drink ardent spirit, do not now, and that they never will again, have equal influence with men who do not drink. It is considered an impeachment of their character; and lessens the credibility, and weight of their testimony. It is impossible to make either the court or the jury repose the same confidence in them as in other men. It is now understood, that even moderate drinking weakens the intellect, blunts the power of discriminating perception, and if it does not, as is often the case, make a man dishonest, it renders him more liable to be deceived and to make mistakes. It is not possible for a man to be, in any degree, under the power of this mocker without being peculiarly exposed to deception. "No man, (says an eminent physician,) who has taken only a single glass, has all his faculties in as perfect a state, as the man who takes none. And there is no perfectly temperate physician, under the influence merely of a glass of wine, who has so steady a hand, or can, with as much prospect of safety and success, perform a hazardous and difficult surgical operation, as the man who uses no intoxicating drinks." And the community are becoming every day more and more suspicious of men who drink, though only in moderate quantities; and whatever they may be in other respects, are reposing less and less confidence in them. And every new devel-

opement of facts shows that they have most cogent reasons for this. The time has gone by and will never return, when discerning men will, other things being equal, repose as much confidence in men who drink ardent spirit, as in men who do not. And the more responsible the station, the greater reluctance they will feel, at placing in it even the most moderate drinker. Such men are dallying with the enemy; admitting him to their bosoms and thus jeopardizing all the great interests with which they are intrusted. The records of stages, steam-boats and rail cars, as well as courts of Justice and Halls of Legislation, and the numerous defalcations of incumbents of public offices, all bear testimony to the truth of these remarks.

In a communication made to our Secretary by one of the largest Mail Contractors in the United States, he says, "We seldom have an accident worthy of notice, that we cannot trace to a *glass of spirits*, taken perhaps to oblige a friend or a passenger who has urged the driver '*to take a little;*' thus putting his own life and the lives of his companions in danger; to say nothing of the loss of character and property to us."

"We were going," said a gentleman, "from Baltimore to Philadelphia, in the stage. The day was cold, and the traveling exceedingly rough. But we had a careful driver and fine horses, and we got on very well, till the driver stopped at a tavern and took something to drink. Almost immediately after we started, the horses became fractious." What was the matter? The driver did not hold the reins as he held them before. The poison which for a pittance the tavern keeper gave him, and he drank, began to affect his brain, and his arms; it ran along in its influence through the reins to the horses; and the generous animals which had laboured so hard and well for the public good, reined and goaded by a poisoned driver, became vexed even to madness. Descending a hill the stage was overturned; and the passengers, with broken bones and in imminent danger of death, experienced what hundreds of others have, that the vexation and the mischief of having poisoned drivers, and poisoning tavern keepers are not confined to horses. They affect most seriously the passengers, in all public conveyances; and not only an immense amount of property, but hundreds of lives are sacrificed to an abominable custom. And it is hoped that the time is not distant when no poisoned man will be thought to be fit to take the direction of a, stage a rail car, or a steam boat; and when it will be thought to be much less proper to entrust such an one with the momentous and complicated concerns of the State and the Nation.

A distinguished officer of the United States Government informed our Secretary, that the celebrated Author of the Declaration of American Independence after long, and painful experience

in the discharge of his arduous duties, as Chief Magistrate of the nation, said with great emphasis, "The habit of using *ardent spirit*, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask, with regard to every candidate for public office, should be, *Is he addicted to the use of ardent spirit?*"

This question now, by those in power who regard the public good, often is asked, and it will be asked with greater frequency in time to come. Men will not trust their money, their children and their lives with poisoned men; or make them the guardians, in any department, of their rights. Experience and observation will affect all sober men, as they did that keen observer of men and things, who would make it the first question, "*Is he addicted to the use of ardent spirit?*" If he is, and men trust him with great public interests, and meet with *trouble*, they will meet what might, and ought to have been their expected reward. Can a man take fire in his bosom and his clothes not be burnt? or can he put it into the bosoms of others, and not burn them, and endanger the interests entrusted to them? Many have been made drunkards, by men in public office, and many more have had intemperate appetites formed or strengthened, and thus have been ruined, by the government itself.

It is no less a matter of congratulation, that the government has at last ceased longer to be accessory to such evils in the army, than it is matter of grief and shame that they should have continued so long. Millions of property have been lost, and thousands of brave men been helped by the country which they served, and not unfrequently put by its authority, into a dishonourable grave.

The means of forming an unnatural and vicious appetite have been furnished by the government; an appetite stronger than death, and more relentless than the grave; and then, for crimes to which it led, the miserable victim, by that very government, has been put to death. With one hand they have furnished him the poison; and with the other taken away his life, for acting under its influence.

A soldier in the last war, once a sober and respectable man, by daily taking a little, acquired an appetite for it. That appetite he gratified, and under its influence deserted. He was taken and condemned to be shot. Just before his execution he said to the officer who visited him, "I owe my death to ardent spirit. It has ruined me, I never violated the orders, or broke the laws, except when I had been drinking. I am now to die, and this it is which has killed me. And now, if I could only get a draught of it, I

should care nothing about death," And, said the officer, in relating the case to our Secretary, "He actually pleaded for whiskey while they were taking off his irons, with as much earnestness as a sinner ever pleads for salvation." He was furnished with a pint, and, under its influence, he was plunged into eternity; with the all consuming appetite strong in death. And four fifths of the capital crimes, and of the executions in the army, in the navy and in the community have been occasioned by the use of spirit. We furnish the cause, excite to crime, and then put the criminal to death. But a change with regard to the army has at last been effected; and one which if adopted and persevered in by the whole community will tend to render drunkenness and crime in the army and out of it, as rare, as it is guilty, mean, and disgraceful. Many are hoping and with high expectations, that a similar change will shortly take place in the Navy. Many of the officers and of the seamen most earnestly desire it. Most of the men in two squadrons have already voluntarily renounced entirely the use of spirit; and the consequent improvement, in their habits, health, and happiness, has become a topic of common remark among the surgeons and other officers.

The Secretary of the Navy states, that the Schooner Experiment had her men selected with a view to a full experiment on this interesting subject. And rightly, in view of the Committee, is she named EXPERIMENT; for few if any vessels have ever made an experiment on a subject of greater importance to mankind. The Secretary also adds, "that by perseverance in holding out inducements to the voluntary abandonment of the use of DAILY POISON, he trusts not only that the waste of human life, and the frequency and severity of punishment will be diminished, but that a great moral revolution will be permanently effected among a class of men, who have hitherto been too often considered irreclaimable."

This testimony to ardent spirit as a *poison*, and to the fatal evils occasioned by the use of it, the Committee view as important; and they would respectfully suggest whether, in the present state of information on this subject, it is not *morally wrong*, for legislators to wait, till seamen voluntarily refuse to accept the *daily poison*, before they cease to furnish it? especially as it is known, from the testimony of surgeons and officers, that their furnishing it is the cause of that waste of human life, and that frequency and severity of punishment which the Secretary and thousands of others so deeply deplore, and which is such a foul disgrace to the American Navy? and they would also suggest whether it is not the duty of the government, without delay to cease to furnish it? Many of the officers have expressed, in strong terms, their abhorrence of the practice; and to it have attributed by far the greatest portion

of their troubles with the men. And after it is known that, without any benefit, it causes more than one fifth of the deaths, and more than four fifths of the crimes among men who use it on the land; and that it is no less hurtful in proportion to its use on the ocean, must it not be considered as a high immorality and as vicious legislation to continue to furnish it? and will the people of this free country continue to consent to be thus taxed, for the sake of furnishing seamen, as a means, not of living, but of dying, with *daily poison?* to increase their diseases, augment their dangers, demoralize their characters, shorten their lives, and ruin their souls? Will they consent to continue to be taxed for the purpose of multiplying more than fourfold the difficulties of Naval officers; degrading the Naval service, and weakening the arm of National defence? Said an officer of high rank, who for his country had long and often braved the dangers of the deep, and faced the mouth of cannon, "If Congress will only cease to furnish ardent spirit for the Navy, we shall have comparatively no trouble with the men I have made the experiment, and I know, that when men cease to use ardent spirit, they cease to violate their orders; and are almost uniformly cheerful, healthy, respectful and obedient." And it is indeed humiliating and degrading, that the facts which have been developed have not before now produced entire conviction, and caused the practice of furnishing any class of citizens with ardent spirit to be universally, and forever abolished. Nothing but the blinding and palsying effect on the public mind of the practice itself can account for this gross and long continued outrage upon the character and comfort, the health and usefulness, the lives and souls of men. Still greater if possible is the violence which is done to every correct principle, and the gloom which is cast over every bright prospect, when this poison is furnished, as it sometimes has been, by candidates for public office, *as a bribe to electors.* In this free country, raised by mercy high for all nations to look at, and making for the world the momentous experiment, whether free institutions can be permanent and men to future ages are to be governed by law or the sword; in this mighty, this stupendous conflict, where intelligence, and virtue, and morality, and religion, *the religion of the Bible*, are all, and in all,—the pretended patriot who sighed, "O that I were made judge in the land," has taken this poison and offered it to freemen to buy for him their votes. And when charged with being so poisoned himself as to be unfit for the public service, he has had the effrontery to acknowledge in words and in deeds, that he *loved* it, and to declare before the world that if he could only have the votes of all in his district, who were in this respect like himself, he would not ask for more. And so enslaved have they sometimes been, that they have put him into office, and continued him in it, till, not his con-

stituents, but *drunkenness* cast him out. The very beasts, on which some of them rode to elections, on their return, lightened of their burden, which could not ride, and much less could walk, stopped to gaze at them in the gutter.

Men, born of sires whose blood flowed freely to purchase the rich inheritance for their children, were bribed to be *slaves*, by a price which it would disgrace a slave to accept, and bound, not in fetters of brass but of mud, which they had not strength enough to break, and were doomed, while life remained, to wallow in the mire, an astonishment and a contempt to the most beastly spectator. The very dog was ashamed of his company, while his meanest feelings, as he, whom had he remained a man, he would gladly have continued faithfully to serve, gasped in death, assumed a moral grandeur, compared with the best of those which led the destroyer of his master, by poisoning electors, to bribe himself into office.

Had the Genius of Liberty not herself been put to sleep by the lethean exhalations of that dark and putrid lake, her sword had leaped from its scabbard to avenge the first invasion like this; and make an example, which as far, and as long as known, would forever, among freemen, prevent its repetition. But she was asleep. Her sleep however was not the sleep of death. The purifying breezes have gone over her, and she begins already to stir; and in some cases she has opened her eyes.

"Nothing was more common a few years ago," says a distinguished Civilian, "in our part of the country, than for candidates for public office to furnish electors with spirit. They did it to obtain their votes; and elections were scenes of dissipation, outrage and riot. But no such thing is seen now. So great has been the change since the formation of Temperance Societies, that there is not a man in the country, who, should he take that course, could be elected to any office." Let Temperance Societies become universal, and attempts to poison electors will no longer bribe their authors into office. The cry of "Sectarianism," or "Church and State," will not hide from the eye of freemen the *cloven foot;* or shield him who wears it from their indignant execration.

Not a few associations have already been formed, whose members solemnly pledge themselves not to vote for any man to any office, who at elections offers ardent spirit. The right of suffrage, in their view, is too sacred, and liberty too precious to be bartered away for rum, or whiskey. The false hearted, traitorous pretenders to patriotism, who think thus to purchase its honours and emoluments, are in their estimation too base to be for a moment tolerated by freemen. They view it as greater guilt and meanness to buy votes with spirit, than with money; and fraught with greater dangers to the Republic. From supporting the man who

does it, to whatever party he may belong, they are resolved to abstain. Total abstinence is all that he will ever receive from them. Let others treat him in the same manner, let this become universal, and the change with regard to political corruption will be as strongly marked, as the change with regard to intemperance by abstinence from ardent spirit. Let no man be elected to public office whose qualifications and moral influence will not be a public blessing, and the dark portentous clouds which have been hovering around our horizon, and casting a broader and deeper shade over our national prospects, will be dispelled by that sun whose rising glories will grow brighter and brighter to the perfect day.

The quaking apprehensions of the venerable patriot who poured out his youthful blood to establish our freedom, that he should outlive its continuance, would then be hushed; and every christian bosom swell with high hope of the speedy and universal extension and unchanging perpetuity of that heaven-born freedom which makes all who partake of it to be "free indeed." Nor is the attention of our countrymen confined to the connection between ardent spirit, and the political or temporal welfare of men. They are tracing and exhibiting its more momentous connection with their spiritual and their eternal concerns.

The General Conference of the Methodist Episcopal Church, composed of that denomination throughout the United States, at their last meeting, in addressing their churches, say, "God, who is the Author of nature no less than revelation, has abundantly provided for the essential happiness and relative usefulness of mankind; but the experience of all ages and nations has given the most indubitable proof that the use of ardent spirits is totally inconsistent with *either;* and, thus opposed to the benevolent intention of Heaven and provisions of nature, must be considered as a transgression of the will of God. The mischievous principle of inebriety, of which we now speak, cannot be made to nourish and invigorate the body. It is, by the appointment of Heaven and the constitution of our common nature rendered incapable of producing such a result. Its conversion into chyle, after being received into the stomach, and its subsequent appropriation by means of the blood vessels, for the purpose of renewing and invigorating the body, are known to be impossible." And after saying that few are aware of the insidious nature and great extent of the evil, they add, "A large portion we fear of the most important and responsible business of the nation is often transacted under the influence in a greater or less degree of alcoholic excitement. And can those be innocent who contribute to *secure* such a result, whether by the pestilential example of temperate drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation by manufacture and traffic for the degradation and ruin of others?

The man who drinks intemperately ruins himself, and is the cause of much discomfort and inquietude, and perhaps actual misery in the social circle in which he moves; but manufacturers, and those who are engaged in the traffic in ardent spirit and other intoxicating liquors, do the work of death by wholesale; they are devoted by misguided enterprise to the ruin of human kind; and become directly accessory, though not intended by them, to the present shame and final destruction of hundreds and thousands. And we gravely ask, with no common solicitude, can God, who is just as well as good, hold that church innocent which is found cherishing in her bosom so awful and universal an evil? The father and founder of methodism,* says, "It is amazing that the preparation and selling of this poison should be permitted, I will not say in any christian country, but in any civilized State." He denounces the gain of the trafficker, as "the price of blood;" and says, "Let not any lover of virtue and truth say one word in favour of this monster. Let no lover of mankind open his mouth to extenuate the guilt of it. Oppose it as you would oppose the devil, whose offspring and likeness it is. None can gain in this way by swallowing up his neighbor's substance, without gaining the damnation of hell."

And it has been publicly announced by leading men in that Connection, as their settled conviction, that he who lives to see the year 1836, the time of the meeting of the next General Conference, will witness the entire Methodist Connection throughout the United States, free from makers and venders of spirituous liquors. May their anticipations be realized and their zeal and success in this work quicken and animate others, till every Christian Church of every denomination, shall be free from this disgrace. And the Church that shall be last to put away this abomination may expect to be the last on which shall descend the dew, the rain, and the sunshine of Millennial grace.

The General Assembly of the Presbyterian Church in the United States say, "It is now a well established fact, that the common use of strong drink, *however moderate*, has been a *fatal, soul destroying* barrier against the influence of the gospel. Consequently, wherever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed; and a new avenue of access to the hearts of men opened to the power of truth. Thus in numerous instances, and in various places, during the past year the Temperance Reformation has been a harbinger preparing the way of the Lord; and the banishment of that *liquid poison*, which kills both soul and body, has made way for the immediate entrance of the spirit and the word, the glorious train of the Redeemer. But, a

* John Wesley.

great work is still to be effected in the church. The sons of Levi must be purified. The *accursed thing* must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the *drunkard's poison;* or, by a *sacrilegious traffic* to make it their employment to degrade and destroy their fellow men, those who love the Lord must not keep silence, but must lift up their warning voice, and use all lawful efforts to remove this withering reproach from the house of God."

Among the lawful efforts which the assembly declare that those who love the Lord are bound to make, many ministers and elders have had no doubt, is the kind, open, decided expression to the churches and to the world of their conviction of the *immorality of the traffic in ardent spirit*, and its utter inconsistency with the spirit and requirements of the Christian religion.

The Presbytery of New York, therefore, at their meeting in October, declared, "that in their opinion, it is the duty of all men, and especially of those who profess the faith of our Lord Jesus Christ, entirely to abstain from the use of ardent spirit as a drink, and from traffic in it as such," and ordered that this opinion be communicated to their churches.

The Synod of Albany, declared, "that in their judgment, *the traffic in ardent spirit as a drink is an immorality, and ought to be viewed as such throughout the world;*" and remind the churches under their care of the sentiments of the General Assembly, on this subject, which we have quoted.

The Presbytery of Delaware expressed to their churches their heart rending regret that any of the professed friends of the holy and benevolent Saviour, should exhibit the shocking spectacle of being engaged in the unholy and inhuman traffic of retailing that which has filled the land with widows and orphans, with strife and contention, crime and death; and through the influence of which, multitudes have been doomed to eternal darkness and woe."

The General Association of New Hampshire, declared, "that they believe the manufacture, sale, and use of that which kills the body and destroys the soul, and which if continued as in time past, will, in less than fifty years, send a million of our fellow men to the drunkard's grave, and to the drunkard's doom, is utterly inconsistent with the spirit of the gospel, and that no man, with his understanding enlightened on this subject, can continue either, and yet give evidence of being born of God."

They also declare, "that they regard it to be the duty of all churches to refuse admission to all such persons as shall continue to make, sell, or use ardent spirit as an article of drink or luxury." They then make of all such persons the following momentous inquiries; "Is it not your duty to aid in the suppression of vice?

Can you continue a practice which inevitably leads to sin, and be blameless? Can you feel for the salvation of men, and yet encourage a habit that will certainly, in many cases, lead to the ruin of the soul? Can you love the Saviour, and yet be unwilling to do so little as to abstain from spirituous liquors to promote his glory? In the day of judgment, when it shall appear that many, encouraged by your example to drink, became drunkards and are lost, can you expect to enter the kingdom? Will not the blood of souls be found in your skirts? If you are not guilty of the sin of intemperance, ought you not to sorrow that others are; and will you not abstain from ardent spirit to prevent it? If you are not willing to make this sacrifice for Christ, can you have any of that love which led him to sacrifice himself for you? Oh reflect, and over every glass you drink, think of the millions that the liquid you drink has sent, and will send to hell. Oh think of the judgment, and prepare to meet us there."

The General Associations of Connecticut, Massachusetts, and Maine, say, "that in their judgment the traffic in ardent spirit, as a drink, is an immorality, and that it ought to be viewed and treated as such throughout the world; that this immorality is utterly inconsistent with a profession of the Christian religion; and that those who have the means of understanding its nature and effects, and yet continue to be engaged in it, ought not to be admitted as members of Christian churches; and that those members of Christian churches who continue to be engaged in the traffic are violating the principles and requirements of the Christian religion." Similar views have been expressed by multitudes of others, both in this and other countries, and they are becoming the common views of enlightened and conscientious men throughout the world.

The American Quarterly Temperance Magazine says, "We consider moderate drinkers as the main, if not the only cause of the continued use of distilled liquors; but for them, the manufacturer and vender would soon disannul their covenant with hell, and abandon their traffic in death. What has already been said of one regular temperate drinker, is applicable to all. Their moral sense is debased; they are enslaved to appetite; they are in league against truth, reason, and revelation, with the enemy of their race. He once said, 'Eat, and ye shall not surely die.' He now says, 'Drink, and ye shall not surely die.' They quaff the bowl and join in the response. This device is to be assailed and confuted again and again, until public sentiment, which has been deeply vitiated and perverted, shall be corrected and restored to the due performance of its office. Then shall the slaves of the enemy bear their master's brand on their foreheads; and it shall no longer remain a problem for critical solution, whether the fair honourable merchant, who only sells the liquor to the miserable drunkard whom his

regular business has enticed to ruin, till he snatches the last crumb of bread from his starving children, be more or less guilty than the legal victim of his cupidity; nor whether the distiller be more or less culpable than the merchant. Public sentiment, once tolerably regulated and purified from the defilement derived from the same all-corrupting source, would soon solve all such difficult questions. The reeling, profane, abandoned sot derives his arguments and his justification for debasing himself and preying upon society, from the same fund with his more decently appearing companions and accomplices, the manufacturer and vender, and the whole company of temperate drinkers. If a farmer, whose starving animals, no less than his suffering family, designate, as with a sunbeam, to what corps he belongs; you shall hear him decide authoritatively against the reformation; lest the coarse grains should remain a useless drug on the hands of the grower, and thereby injure the agricultural interest. The importer, the manufacturer and vender of all grades from the wholesale warehouse, or splendid mansion, down to the occupant of the threepenny-glass hovel, all sympathise with him, and join in the argument. The cause of religion is scandalized by its professors; the sateless, never dying appetite must have an apology, and one is soon found. With professions of good will to man, and obedience to the requirements of the gospel on their lips, with the victims of their cupidity before their eyes, in defiance of the plainest principles of the religion they profess, and in contempt of the authority of its Author, they too, hold the polluting cup to their neighbor's lips; and for what? to sustain and countenance themselves in the same indulgence; or perhaps for the more vile, debasing and guilty object, of making gain by the unhallowed traffic. We do not read literally that the sentence, 'Depart into everlasting punishment,' was predicated on the fact that the delinquents had been the main instruments, by their example or fraudulent practices, whether legalized or not, of filling the abodes of misery with the sick, the naked, the wounded, the friendless, and the hungry, as now is the fact *with every one* who bears an agency in procuring, diffusing, or, by his example of using inebriating liquors; no, theirs was the negative guilt of not, according to their several ability and opportunity, administering to the relief and comfort of their fellow creatures." The application to the case in hand is too plain to be mistaken. If to him who sees his fellow creatures hungry, or naked, or sick or in prison, and does not, if in his power, minister to their relief, the infinitely merciful Saviour says, "Depart ye cursed into everlasting fire; prepared for the devil and his angels," what will he not say to those who continue knowingly and perseveringly to make it their business to bring such evils upon them? Can they expect to escape the withering indignation of Him, whose eyes are as a flame

of fire, and who is a just God as well as Saviour, when a fire shall be kindled in his anger which shall burn to the lowest hell; and all the proud, and all that do wickedly shall be as stubble?"

Said a member of Congress, at a meeting in the Capitol, "It has long been settled by the concurrent testimony of the most distinguished physicians, that alcohol is a rank and deadly poison—that in its effects it resembles arsenic, and that though slower in its operation, it is not less certain and destructive in its results. Ay, that it is infinitely more so; that it poisons, destroys, kills both the body and the mind; that the inevitable tendency of its use is the paralysation of the health, the destruction of the human constitution; the prostration of morals; the accumulation of crime; the augmentation of the sum total of human wickedness and human misery; the derangement and stupefaction of the intellect; the oblivion of every social and religious obligation; the extinction of the love of honour in the human breast; and the annihilation of every high and holy feeling of the soul, which elevates man above the brutes that perish, and allies him to God! Who is not, then, ready to exclaim, that the mere *use* of this poison, is of itself a crime? A crime, however, which sinks into insignificance when compared with that of making and vending it for the destruction of others—a crime that whitens into innocence when contrasted with that of creating and pouring upon mankind this desolating stream of moral death, this cataract of liquid fire, to blast the rising glories of our country, and desolate the land.—Time was when these results were either unthought of or unknown; when the making and vending of this now well known cause of disease and death, of crime and wretchedness, was either sustained by the voice of public opinion, or indulged without reprobation. But, light has come upon us. In that light a new law has revealed itself. It is founded in moral justice, and is eternal. It is no longer unpublished or unknown to the world. It has been written, as it were, by the finger of God, in glaring capitals of living light, in characters of unutterable brightness upon the margin of the heavens. All nations have read, and are preparing to obey it. It forbids man, under the penalty of its eternal malediction—to deal in this poison. It forbids him to scatter it like 'firebrands, arrows and death,' among the children of his race. No one can longer plead ignorance of its mandates, or of its penalties. No one can longer deny, that from this source, (the manufacture and traffic of this destructive fluid) flows a train of evils, which embody every variety of human crime and human misery; which convert the blessings of heaven into curses, and those of life into the tortures of disease—the madness of despair—the premature agonies of temporal and eternal death. Without this agency, all these vast and complicated evils would cease to exist. The individual, therefore, who manu-

factures or traffics in this poison, *knowing* and *reflecting* upon the wide-spread ruin and desolation which result from his agency in increasing its consumption, is, in the eye of Heaven, responsible for all, and richly merits the disfavor and reprobation of his country. Where, in the eye of eternal justice, is the difference between him who strikes the blow of death, and him who knowingly maddens the brain, and tempts and fires the soul to strike it? Where is the difference between him who by the sale and dissemination of this subtle poison, causes four fifths of the pauperism, crime, sickness, wretchedness, insanity and death, which afflict the world; and him who does it by the manufacture and universal diffusion of '*miasmatic cholera*,' if you please, or by the administration of other poisons? What matters it to the widowed wife and wretched orphan, whether you consign the husband and father to a premature grave by the midnight dagger, or by the lingering tortures of the drunkard's death? The difference is only in the form: In the form did I say? I correct myself. The enormity of guilt rests with a heavier weight upon the head of the death dealing grocer. In the first case the destroyer inflicts upon the suffering survivor a bereavement unembittered with shame, and unstained by dishonor. While in the latter he superadds to the crime of murder, and to the destitution and loneliness of orphanage and widowhood, the wretched inheritance of poverty and disgrace. I repeat, therefore, that it is now too late to deny either the criminality of this traffic, or the magnitude of the evils which result from it. I speak not of the gallows-chains, the gibbets, the alms houses, the dungeons, and the penitentiaries, to whose ravening heights and hungry walls, the makers and venders of this poison are but the recruiting sergeants. I speak not now of fields turned to waste—of homes deserted—of hearths desolated—of happiness forever blasted, and hopes forever crushed beneath the withering tread of this fell destroyer. Nor will time permit me to point you even for a moment, to those scenes of grovelling dissipation, of frantic riot, of desperate revenge, and of brutal abandonment, from which the once kind husband and the father is sent home, transformed into an infuriated demon, to his trembling wife and famished children, the object alike of terror, of shame, and of heart-rending commiseration. I cannot speak of those truly tragical results of this inhuman traffic; of those scenes of unutterable wretchedness and agony of soul, over which my heart has often bled, even in the far off peaceful wilds of the West; of those scenes, in which I myself have seen this demon of destruction rising on his pedestal of broken hearts and blasted hopes, and, intent on gain, filling the very air with moral pestilence, blasting every noble and manly feeling of the human heart, and pouring from his poisoned chalice his fiery streams of agony and despair into the once happy and cherished circle of domestic peace and

love. These are the scenes in which the effects of this most inexcusable traffic in ardent spirits are exhibited: these the scenes, where cruel and cold-hearted avarice, for the sake of a few paltry sixpences, palsies every healthful pulse of life, and sharpens every pang of death—where the grim master of the sacrifice himself, coming forth from his dark Aceldama of human blood, strikes down every hope that can cheer, and wrings every fibre that can feel, before he gives the final blow that sends the suffering victim to eternity. Can that traffic be justified by an enlightened and virtuous people, which thus alone holds out the chief temptation to intemperance, and strews the land with 'beggars, and widows, and orphans, and crimes,'—which breaks up the foundations of social happiness, consigns millions prematurely to their graves, and fills the world with wailings, lamentations, and woe? I answer, *No*. Policy, morality, patriotism, religion condemn it."

Says an eminent European writer, "Let him who sells ardent spirit bring the practices of his daily calling to the standard of the Bible; and when he stores his ship with this body and soul destroying agent; when he holds out its tempting symbols to his friends and to all around him; when he knows its deleterious nature, and sees its demoralizing tendency; when his hands are polluted in transmitting it to the hand of the drunkard;—when husbands, and wives, and mothers, and children, are pining in indigence and hopeless sorrow caused by that very article which it is his business to retail, let him inquire whether he can be a participant in, or a cause of such scenes and yet be free from guilt. Let him inquire whether he can conscientiously go to his keees, and pray for the blessing of God to rest upon, and to prosper the works of his hands. Let him inquire whether he seriously believes, that God will send forth his hogsheads of whiskey, or rum, or brandy to be a blessing to his fellow men; or whether he can lie down on his pillow at night with a calm and tranquil mind, when he thinks on the miserable and wretched beings whom he has been helping to destroy, and some of whom have passed into eternity under the influence of spirits provided for them within his door. Let him ponder well such passages of the word of God as these, and then let conscience give her verdict. 'Woe to him that giveth his neighbor drink, and maketh him drunken.' 'Let no man put a stumbling block, or an occasion to fall in his brother's way.' 'Have no fellowship with the unfruitful works of darkness.' 'Let no man seek his own, but every man another's wealth.' 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.'"

And after quoting from a writer of our own country the declaration, that could each hogshead of whiskey which a Christian sells, come back, and as it enters his door tell him of the families it has made miserable, the wives it has made widows, and the children it

has made orphans, he would start back from the traffic as he would from the pit of perdition; and after stating many horrible cases of its effects upon those who sell, and those who buy, and saying that it seems as if the same malignant spirit reigned every where in the bosoms of those who have sold themselves to strong drink, and that nothing appears too base or Satanic for them to perpetrate, he adds, "When will the moral man, and the Christian withdraw altogether from countenancing either directly or indirectly this system of iniquity; and resolve neither to make, sell, or use these distilled liquors, which are so preeminently Satan's instruments of evil to a guilty world."

Such is the voice of the press, both in this country, and in Europe. And the truth which it has uttered has commended itself to the conscience, and operates powerfully and efficaciously on the heart.

Multitudes have during the past year renounced the unhallowed and degrading traffic; and greater multitudes have been impressed with its awful wickedness and guilt. One man writes, "The publications on this subject, if circulated and read, must drive every man of conscience out of this traffic, or drive him distracted." Another man remarks, "Every man who is in this traffic must renounce it or give up his *religion;* for Christian character and rum-selling cannot any longer go together." Another man writes, "Makers and venders of ardent spirits have no souls; if they had, and understood what they are doing, they could not continue in their present employment."

These are indeed strong expressions; but they show the current of public sentiment, and the deep abhorrence with which reflecting men view that fatal employment.

A respectable master mill-wright was solicited to repair the pumps of a distillery; but he refused, and said that he could not without a violation of conscience, even in the way of business, aid in expediting the manufacture of an article that was working such terrible destruction among his fellow men. Another man was applied to, to paint a sign that should show the passing traveller the place in which he could get the poison. But though dependent on his business for his living, he promptly refused; and let the applicant know that he believed it to be *morally wrong* thus to assist in destroying others.

A miller who lived in a State that required by law, that millers should grind such grain as might be brought to them for that purpose, when grain was brought to be ground for distillation, refused to grind it. He would not have his mill prostituted to such a vile and loathesome purpose. He could not do it without a violation of moral duty, and he felt bound, though it was a breach of human law, to refuse. He did refuse, like a man who was not afraid to do

right. The destroyer however, continuing intent upon his gain, the man was prosecuted and fined. He applied to the Legislature; whereupon they passed the following act, viz. "It is hereby enacted,—that an act entitled, 'an act, relating to mills and millers,' shall not be so construed as to make any owner or occupier of any mill, liable to the penalty therein named, who shall refuse, or neglect to grind any grain brought to such mill to be ground for the avowed, or *apparent* purpose, of manufacturing such grain into distilled spirits; nor liable to any suit or action for so refusing." And, says an energetic writer, speaking of this man, "He has done well, and has shown that a good, well informed conscience, resolutely obeyed, will make its possessor a benefactor to mankind. Time, place, occupation, circumstances cannot hinder it. Though shut up in a grist-mill, busy in watching the fineness of Indian meal as it comes from between the stones, such a man may amend the legislation of States, and Empires, and hasten the march of mankind towards the enjoyment of all their rights; by just doing one duty after another, as they come along, without being deterred by fear of consequences."

In another State a town applied to the Legislature for an act of incorporation. While the bill was before the lower house, a member moved to strike out the 3d section, which contained the usual authority to town officers to grant licenses to retail spirituous liquors. An animated debate ensued; and in which the advocates for licenses, assumed the same rights for the town in question to regulate its own morals, as had been granted to other towns. The mover replied that the Legislature had no right to authorise the granting of licenses for such a purpose. A noble sentiment, worthy to be written in letters of gold; and destined soon to be the opinion of the world. He said that he considered it to be their duty as guardians of the public welfare, to take a stand on this subject. He did not legislate, with reference to the state of things in that town, which he presumed was not worse than in others, but he would oppose any measure, whencesoever it proceeded, which tended to spread the pernicious influence of intemperance. And on the final question the motion to strike out prevailed by a large majority.

The keeper of a little grog-shop in a narrow dirty lane, said to his acquaintance, "These temperance folks are doing a deal of mischief. On Saturday night, the workmen, after getting their wages, on their way home used to stop at my store and drink. I used on that night and the next day to take a hundred dollars, but now I cannot take ten." A deal of mischief to be sure, as the other ninety dollars now goes to support their starving families.

And what a deal of mischief will legislators do, when they shall no longer sanction by legislation the licensing of men to sell ar-

dent spirit, and thus to take on Saturday night and Sabbath day, a hundred dollars from starving families; and instead of poisoning the father and rendering him a maniac, shall let him remain sober, to carry bread and clothing, peace and joy, to his wife and children.

Another man, licensed to sell, and acting under the full sanction of legislative authority, had on hand a quantity of spirit. Finding no opportunity to sell it, where it might not be drunk and destroy his fellow men; and not being willing to do that for money, he turned it into the sea. He had rather lose it, than to have the drinker lose it, and with it, as he might should he drink it, lose his life, and his soul. Though he could get the money for it, he did not believe it to be right in that way to make money; because it tended to destroy others. He did not believe it to be right for him to teach the doctrine, as he would should he sell it, that men can without committing sin, buy and drink it. He did not believe it would be right, even should he appropriate the avails to the distribution of the Bible, or the relief of the poor. As Jehovah abhors robbery for sacrifice, he knew that he would not accept the fruit of a traffic which does more mischief than robbery itself. He therefore resolved to cleanse his hands and purify his heart from that covetousness, which leads men, for the sake of money, to desolate and destroy.

Another man, who was convinced that it is wrong to make ardent spirit, to import or to vend it, was yet not so sure that there might not be a case, in which a cargo consigned to him, not from another country but from his own, might be lawfully sold, as, if he should not sell it, some other man would, and his doing it would not increase the quantity in the country or the amount that would be used. He had such a cargo, and after considerable doubt and hesitation, he sold it and took the commission. But said he, after reflection, "I believe I ought not to keep that money." He chose not to retain it. And he appropriated it to the dissemination of information as to the nature and effects of spirituous liquors, for the purpose, as far as practicable, of convincing all men that it is wicked to make, import, sell, or drink it. Should a man sell it, even on commission, though another man would sell it if he should not, he would teach by that act the fatally erroneous doctrine, that it is not wicked to buy and drink it;—a doctrine which no man can teach, without being accessory to the evils, temporal and eternal, which it occasions.

And this, with Christians and sober men, in proportion as they examine the subject, is becoming more and more the deep and universal conviction.

The Clerk of a Presbytery writes, "We have within our bounds twenty-one churches; and there is not an individual in either, who is in any way connected with the traffic in ardent spirit." There

are ten such churches in the city of Boston, and twenty in the city of New York; and the Committee are led to believe, more than a thousand in other parts of the country. The impression is now common that for men to profess religion and covenant before heaven and earth to do good as they have opportunity to all men, and then make it a business to manufacture, or sell, that which produces such unmixed and overwhelming evils, is solemn mockery. To go from the communion table to the grog-shop, the liquor store, or the distillery, and pour out streams of death over the community, is an abomination in the sight of heaven, which the great Head of the Church, who died to redeem it unto himself, requires should be universally and forever done away. And those who, notwithstanding all the light which the church can now furnish as to the nature and effects of this traffic, still continue in it, are viewed as unfit for her communion. And increasing numbers believe that they are forbidden by the sacred oracles to be accessory to the introduction of such persons into the visible church. Numbers of churches have been formed, with the understanding among the members that no such persons are ever to be admitted. Nor is this, as some suppose, adopting a new rule or test of admission to churches, or one not recognized in the Bible. It is only the application of the principles and requirements of the scriptures correctly to this case, whereas in times past, through ignorance and error, they have not been so applied. The Bible does not indeed say, in so many words, that retailers of spirit, or distillers, shall not be admitted to the church. Neither does it say, that gamblers, or counterfeiters of the public coin, shall not be admitted to the church. And yet Christians act, and long have acted as if it said so; and they are forbidden to act otherwise. Why? because those practices are immoral, and as really known to be such as if they were mentioned by name, and denounced as immoralities in the Bible. So with the traffic in ardent spirit.

If, with all the light which, from the Scriptures and from facts, the church can now furnish, a man does not renounce the traffic, he fails to exhibit that evidence of being a good man, which would justify others in receiving and treating him as such.

Besides, as the business is immoral, if it must be continued, less mischief will be done if it is carried on only by men out of the church, than if it is carried on also by church members. And as most of the troubles which the churches have had with their members have arisen from this employment, they are bound in self defence not to admit such persons to their communion. They have too many such in the churches already; and they are bound not to increase the number. If they do, they will increase their weakness and their sorrows. This employment is one of the most powerful obstructions to the efficacy of the gospel, and one of the

greatest hindrances to the salvation of men. The greater the influence of men, who sanction a vicious employment, the greater the mischief. Regard, therefore, to the good of others, requires them to take this course. They cannot do otherwise without great evil, and great guilt.

Some indeed suppose, although it is a wicked employment, yet as some men will have spirit, and other men will sell it, it had better be sold by good men, than bad; by professors of religion, rather than by others. *This is a great mistake.* Some men will have counterfeit money if they can get it, and other men will make it, and others sell it; some by wholesale, or on commission, and others by retail. And some will use it moderately and prudently themselves. They have done so perhaps for years, and do not see that it injures them, and may contend that there is no hurt in it, as they manage it. But is it no worse for this to be done by church members, than by the abandoned? will it be better for professed Christians to be engaged in wickedness, because they will do it more decently, and in a manner less outrageous to public feeling? Will they not by doing it inculcate, by the whole weight of their character, that it is right, and thus give it respectability? or else that they, although professors of godliness, will for money knowingly and habitually do wrong? And would not either of these doctrines be a reproach to religion? and if taught by the practice of good men would it not do vastly more mischief than if taught only by notoriously bad men? Who can doubt it? Satan himself, when there is a demand for it, and some men will carry it on, might delight to have members of the church, and the best and most influential men in the community, engaged in his most infernal business. And he might be willing even to be laid under some restrictions, if the business could be licensed, and thus have the sanction of legislative authority. It would aid him by removing one of his greatest obstructions, arising from the consciences of men, and from the convictions that his business is wicked, and that the end thereof is death. He might be willing that his followers should even pay something for a license, and that there should be, nominally at least, some penalty attached to outrageous excess; and he might plead that the best men in the community should carry on the business, because they would do it with more regularity. But would it promote the cause of virtue and the cause of God? and would it lessen the power of the adversary? does he not know, that the more respectable he can make a wicked employment, the greater will be the mischief?

A notorious gambler at the head of a large establishment, the keeping of which was made penal, but into which, in violation of law, public sentiment and conscience, many a youth and many a man, under the cover of night had stopped and been ruined, plead

strongly that such establishments, for the public good, should be licensed. He would be willing to pay, if needful, a thousand dollars a year; and be willing too to be laid, nominally at least, under some restrictions, and to have some penalty attached to great excess. He said, if such establishments were licensed they might be controlled, and be made to yield a large revenue to the government. And such men, in such cases, can talk long and loud, about revenue, and regularity, and decency, and the public good; and appear very patriotic; while their business is undermining the pillars of the Republic, and is such as the great enemy of God and man would have it. But he did not add, that this would remove the odium of vice, without changing its character; make the way to death more respectable, and thus draw a greater number into it. He did not add what, had he told the truth, and the whole truth, he must have added, that it would ward off from those sinks of iniquity the frown of public indignation, and stifle many a conscience, and remove the last barrier between many a soul and endless ruin. And let men who plead that a wicked business should be licensed, or be carried on by good men, not forget that they advocate the cause of the great destroyer.

A vender of lottery tickets contrary to law, said, "It is a bad business, but then somebody will carry it on, and it ought to be licensed. The Legislature can then control it, and prevent a great deal of mischief; and it might be a source of revenue to the State. Men will buy tickets, legislators make laws against it, and then come themselves, and buy the tickets. I have sold more than four hundred dollars worth of tickets to members of the Legislature within four weeks. It ought to be licensed." So the men who carry on the system of public swindling, and their associates reason. They too, would be willing, nay glad to pay for a license, for this would varnish over with legislative sanction, and in view of multitudes hide the odiousness of their high-handed iniquity. But the people begin to think, that it is better for their legislators not to license the perpetrators of such iniquity; but if they continue to injure the community, and nothing else will prevent it, to send them to the State Prison. The community have already begun to speak on this subject, and legislators have begun to hear.* May they continue to speak, in louder and deeper tones, till the practice of licensing iniquity, and thus throwing over it the shield of legislative sanction, and warding off public rebuke, shall universally and forever cease.

In the month of October the Committee of the New York City Temperance Society applied to our Secretary to assist them in completing a thorough Temperance organization of that city. A Society

* Appendix B.

was organized in every Ward, and a Committee appointed in each, of from thirty to eighty men. A map of each Ward was procured, the Ward divided into districts, and each district committed to the care of some member of the Committee, who engaged to visit every family, put into it a Temperance Circular, and invite its members to join the Temperance Society. To a considerable extent, this was accomplished before the 26th of February, the day appointed for simultaneous meetings throughout the country. On that day one of the largest and most interesting meetings ever known in the city, was holden at the Chatham Street Chapel, and was addressed by a number of eminent citizens, with great power and effect. From the Report presented on that occasion, it appeared, though only partial reports had been made, that the number of members of Temperance Societies in the city was from fifteen to eighteen thousand; and that they had been more than doubled during the last year. The work is still going forward, and could an agent of the right character be permanently located in that city, and a system of effort be pursued to put information on this subject into every family, the work of moral reform, so happily begun, might by the divine blessing be carried forward to a triumphant consummation; and from that great fountain of wealth and influence, streams of life and salvation flow out over the whole country. Nor would the inhabitants of the city be among the least of the gainers. Let the population of that great and growing metropolis cease to use and vend ardent spirit, or to practice the vices to which it leads, and the sad spectacle of two hundred thousand dollars expended to support paupers and prosecute the criminals, and an hundred thousand to meet the wants of sickness which it occasions; fifty thousand people fleeing from their homes to escape the ravages of the Cholera, and the universal stagnation of business causing a loss of a million dollars more, and the woful sacrifice in three months of more than three thousand lives, would probably not again be seen. Ceasing to manufacture and sell death, its ravages to a great extent would cease. And let her hundred churches, like the twenty referred to, and the thousand in other parts of the country be freed from all members who stand at the fountain head and pour out streams of desolation over the country; and let all who name the name of Christ, imitate his example of doing good and good only as they have opportunity to all, and Zion will arise and shine, her light being come, and the glory of the Lord, above the brightness of the sun, will break forth upon her. Violence will no more be heard in our land, wasting or destruction within our borders—our walls will be salvation, and our gates will be praise.

In December, 1832, the Committee issued the following Circular, viz.

"As the success of the Temperance cause depends upon the universal diffusion of correct information among all classes of people, the Executive Committee of the American Temperance Society have thought proper to adopt the following Resolutions:

1. *Resolved*, That it is expedient that delegates from Temperance Societies and the friends of Temperance in every part of the United States be invited to meet in Convention, to consider the best means of extending, by a general diffusion of information, and the exertion of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirit throughout our country.

2. That measures be immediately taken to procure such a Convention, to be held in the city of Philadelphia on the 24th day of May, 1833.

3. That each State Temperance Society be, and hereby is, requested to send three or more delegates, and each County Society to send one or more delegates to the proposed Convention.

4. That it be recommended, that the appointment of delegates so far as it shall be practicable, be made on the 26th day of February next, the day already fixed upon for simultaneous meetings of the Temperance Societies and friends of Temperance, in all the cities, towns and villages throughout the United States.

5. That in those States and counties in which no Temperance Society is organized, the friends of Temperance be, and they hereby are, requested to appoint in such manner as they shall think proper, the same number of delegates for each State or County, as are proposed in the 3d Resolution, to be appointed by the several State and County Societies respectively.

6. That all editors of papers and other publications throughout our country, who are friendly to the cause of Temperance, be and they hereby are respectfully requested to insert the foregoing resolutions in their several publications; and in such other ways as they may deem suitable, to use their influence to promote the object of the proposed Convention,—*universal abstinence from the use of ardent spirit.*

SAMUEL HUBBARD, *President.*

JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, Jr.
} *Ex. Committee.*"

The call for this Convention has been greeted with joy in all parts of the country. Numerous delegates have already been appointed throughout the United States, and one appointed by the British and Foreign Temperance Society has just arrived from

England to attend the meeting. High hopes are entertained that it will be a numerous and powerful meeting, and that it will give a new impulse to the cause of Temperance throughout the world.*

Early in February our Secretary visited the city of Washington. He was cordially welcomed by many members of Congress and others, and at the special request of members of both houses addressed them on the sabbath, in the Capitol, on the subject of Temperance. The subsequent week, the House of Representatives liberally granted the use of their hall for the purpose of holding a Congressional Temperance Meeting. This meeting was numerously attended by members of Congress, citizens, and strangers; and produced a highly salutary effect.

The Hon. Lewis Cass, Secretary of War presided, and the Hon. John Blair, member of Congress from Tennessee was Secretary of the meeting. The throne of grace was addressed by the Rev. William Hammet of Virginia, of the Methodist Episcopal Church, and Chaplain to Congress.

Addresses were then delivered by the Secretary of War; the Corresponding Secretary of the American Temperance Society; The Hon. Eleutheros Cook, member of Congress from Ohio; the Hon. George R. Briggs, member of Congress from Massachusetts; Thomas Sewall, M. D. Professor of Anatomy and Physiology in the Columbian College, Washington, D. C; the Hon. Lewis Condict, member of Congress from New Jersey; the Hon. Andrew Stewart, Member of Congress from Pennsylvania; the Hon. William Wilkins, United States Senator from Pennsylvania; the Hon John Reed, member of Congress from Massachusetts; the Hon. John Tipton, United States Senator from Indiana; and the Hon. Theodore Freelinghuysen, United States Senator from New Jersey; and the following Resolutions were unanimously adopted, viz.

Resolved, That the success of the cause of Temperance in this, and other countries, affords high encouragement to the friends of morality to persevere in their efforts till intemperance and its evils are banished from the earth.

Resolved, That the manufacture of, and traffic in ardent spirit ought to be discountenanced and abandoned, as incompatible with the obligations of social and moral duty, by every patriot, and especially by every Christian in the country.

Resolved, That total abstinence from the use of ardent spirit, as a drink, is the only security to individuals against its ruinous consequences, and gives the only sure pledge of the ultimate success of the cause of Temperance.

Resolved, That the use of ardent spirit tends to produce disease

* Appendix C.

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delighted with the meeting. But, said Mr. G. let us not stop here. Let the facts and arguments which have here been presented, go out from this place over the land. Let them be printed and circulated universally. Let it be seen by the whole American people, that men in high places, men whom the people have elevated to represent them in the Congress of the United States, are the friends, the patrons, and the active, zealous, and persevering promoters of the cause of Temperance. Let them see that this blessed cause has taken possession, even of the Capitol, and that it will hold possession; and from this elevated spot, this strong hold of liberty, will extend itself over the whole country. He then expressed his readiness to aid in publishing the addresses which had been delivered, and in their circulation through the land.

In the able and powerful addresses which accompanied the above resolutions, the duty and utility of entire abstinence from the use of ardent spirit, and from the traffic in it, were strongly illustrated; and also the benefits, which should this course be adopted, would result to our country and the world. The addresses have since been published in an octavo pamphlet of forty-eight pages, and in other forms; and have been circulated extensively through the country. They have awakened new interest and brought many new and powerful auxiliaries to the Temperance cause. On the 26th day of February, a meeting of members of Congress was holden in the Senate Chamber for the purpose of forming a Congressional Temperance Society. The Hon. William Wilkins, United States Senator from Pennsylvania, was called to the chair, and the Hon. Walter Lowrie, Secretary of the Senate of the United States, was appointed Secretary of the meeting. The meeting was opened with prayer by the Rev. John Proudfit of Pennsylvania. After discussion and deliberation, a Society was formed on the bases of *entire abstinence* from the use of ardent spirit, and from the traffic in it, called, THE AMERICAN CONGRESSIONAL TEMPERANCE SOCIETY. Members of Congress, and all who have been members of Congress, officers of the United States Government, civil and military, and heads of departments, who practically adopt the great principles of the Society, by signing the Constitution, or addressing a letter to the Secretary expressive of their wish to do so, may become members of the Society. The Society is to have an annual meeting during the sessions of Congress, and the Executive Committee are, from time to time, to take such measures as will render the Society most extensively useful to the country.*

At this meeting, and also at the previous meeting in the Representative's Hall, the high responsibilities resting on members of Congress

* Appendix D.

and premature death; and that there is no case in which it is indispensable, even as a medicine, and in which there may not be an adequate substitute.

Resolved, As the sense of this meeting, that the liberties and welfare of the nation are intimately and indissolubly connected with the morals and virtue of the people. And that, in the enactment of laws for the common benefit, it is equally the duty of the Legislative body to guard and preserve the public morals from corruption, as to advance the pecuniary interest, or to maintain the civil rights and freedom of the community.

The following resolution was to have been presented by the Hon. H. A. S. Dearborn, member of Congress from Massachusetts, but he was prevented by sickness from attending the meeting.

Resolved, That the abolition of the use of ardent spirit throughout the army, has been highly salutary; and that its abolition throughout the navy, while it would strengthen the arm of national defence, would elevate the character and increase the respectability and happiness of that interesting and important class of our citizens.

Resolved, That the adoption of the principle of abstinence from the use of ardent spirit, by superintendents of public works, proprietors of rail roads, steamboats, stages, &c. with regard to all in their employment, would increase the value of their services, as well as the comfort and safety of the community.

Resolved, That the use of ardent spirits and the unrestrained traffic in them, directly lead to the introduction amongst us, of crimes and vice in various forms, and to the overthrow of that purity and virtue of the people upon which depend the permanence of our free institutions, and, therefore, ought to be discouraged and resisted by every friend of civil and religious liberty throughout the world.

Resolved, That as a means of universal success, the friends of Temperance are bound to redouble their efforts by the agency of the press, and by all other practical means to enlighten the understandings of their fellow men, and awaken their attention to this great and important cause.

Resolved, That it be earnestly recommended to all who adopt the principles of the Temperance reformation, or who wish to promote it, to add the influence of their names and examples as members of Temperance Societies, and in all proper ways to promote the formation of such societies, until they shall become universal.

Resolved, That the Temperance reformation is fundamental in its influence, upon all the great enterprizes, which have for their object the intellectual elevation, the moral purity, the social happiness, and the immortal prospects of mankind.

The Hon. Felix Grundy, United States Senator from Tennessee, then rose and said, that he had been highly gratified, and even

delighted with the meeting. But, said Mr. G. let us not stop here. Let the facts and arguments which have here been presented, go out from this place over the land. Let them be printed and circulated universally. Let it be seen by the whole American people, that men in high places, men whom the people have elevated to represent them in the Congress of the United States, are the friends, the patrons, and the active, zealous, and persevering promoters of the cause of Temperance. Let them see that this blessed cause has taken possession, even of the Capitol, and that it will hold possession; and from this elevated spot, this strong hold of liberty, will extend itself over the whole country. He then expressed his readiness to aid in publishing the addresses which had been delivered, and in their circulation through the land.

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boldest measures in the face of the greatest opposition. This was indeed a bold idea, but, like other bold measures, entered upon with right views and principles, it had succeeded as a measure so introduced and supported would, having been introduced on right views and principles. Therefore he called those philanthropists who were pursuing this course; and he rejoiced with the honorable member who had just sat down, that England had received this benefit from America. It was indeed a gratifying thing for a parent to receive a present from a distant child. America was a grown-up child, it was true, but she was such a child as England would not forget, and he trusted she would not forget the stock from whence she sprung. She had returned a benefit which some twenty-five years ago she received from England: she then received the noblest institution which he thought the world had ever seen—the British and Foreign Bible Society. That Society America borrowed from England, and now the latter borrows the Temperance Society from America. The Bible Society had taken deep root, and flourished there; so he trusted the Temperance Society would vegetate and prosper here, so that we might find the benefit we had received from America was not inferior to that she had received from us. This was the true intercourse which ought to take place between nations. This was the real rivalry they should exercise, and thus promote good works; and he trusted those benefits would extend farther and farther, until they overspread the most distant nations. Sweden and Prussia had caught a flame which he hoped would soon spread to other countries, till stimulated by our example, it reached the farthest shores of Europe, Asia, and Africa."

P. Crampton, Esq., Solicitor-General for Ireland, said, "On all occasions he felt it his duty, as he did his pride, to bear his testimony, however humble, and raise his voice, however feeble, in support of Temperance Societies, the good and holy cause in which they were engaged. He did not think it necessary, on this occasion, to enter into details; he felt convinced himself, and he trusted it was the conviction of all present, that in proportion to the consumption of ardent spirits, was the amount of poverty, wretchedness, crime, madness, disease, and premature death; and to this he might add, would be found obstructions to the reception and promotion of evangelical truth. He was satisfied that every manufactory for spirits was a manufactory of poison; that every spirit store was a magazine of death; and that every person who was concerned in the trade of making, or buying, or selling spirits, was distributor of disease and death. It had been proved to a demonstration, that all the natural evils to which man was subject, were far exceeded by those produced by intemperance. It was the great instrument of sin and misery; the chief agent of the enemy of

souls: but the object of this Society was to banish it; to stay the pestilence; and to arrest and extinguish the conflagration; and could any Christian man oppose it, or connive at the existence of this cause of misery? Was it not the bounden duty of every man who professed to be the friend of humanity, morals, and religion, to concur in this object and assist in this design? He felt this subject to be great and important, and did not hesitate to describe it as one of the greatest discoveries and blessings ever revealed to men; and the historians of after times would do that justice to its progress which it would deserve."

The attention of a great portion of the world has been aroused to this subject, and multitudes have inquired with regard to ardent spirit, "Is it right for me to use it?" And, says a philanthropic European, "The moment a man of conscience seriously asks the question, Does the use of ardent spirit on the whole do good, and is it right for me to drink it? the work is half done." The reasons, the substantial reasons are all on one side. And the great object is, to present those reasons, and lead all men, in view of endless being, to ask the question, each one for himself, to be decided as God and an enlightened conscience shall direct, *Is it right for me to drink ardent spirit?* Two millions in our country, and multitudes in other countries, who have examined this subject, have answered, No. A million have united in Temperance Societies, and pledged themselves not to use it, or furnish it, and in all suitable ways to discountenance the use of it, throughout the community. The number of these societies in the United States exceeds five thousand, and more than twenty of them are State societies, at the head of which, in many cases are the first men in the community. More than two thousand men have ceased to make it, and more than six thousand have ceased to sell it. They do not believe it to be right, however common, or however much money they might make by it, to prosecute an employment so manifestly cursed of God, and so notoriously destructive to the best interests of men. Seven hundred vessels now float on the ocean, in which it is not used; and though they visit every clime and at all seasons of the year make the longest and most difficult voyages, and not unfrequently circumnavigate the globe, the men are uniformly better, and in all respects, than when they used it. Seventy-five out of ninety-seven vessels from New Bedford sail without ardent spirit. It has become common; and so great is the increase of safety to the property in such cases, that Insurance Companies find it for their interest to insure those vessels that carry no spirituous liquors at a less premium than others.

And says the English Temperance Magazine and Review, "We did hope that our country might be the foremost to set an example to the world in this respect. But we have been disappointed,

America, that country which has just sprung into existence, and which those who have so industriously flattered our self-love, have done all in their power to teach us to despise, has stepped before us. Not only are ships, which are sailed on Temperance principles, in demand by merchants, but the rate of insurance has been so much lowered on them that a merchant in Liverpool sailing a vessel to New York, would save a considerable sum by effecting the insurance in New York rather than in Liverpool; so that the road of virtue is the way to wealth as well as to happiness; and however grating it may be to our feelings, we must follow in the wake of America."

So with regard to manufacturing establishments, and other kinds of property. Many officers of Insurance Companies and guardians of public interests in various departments, when men make application, now ask the question which Jefferson said he would ask with regard to candidates for public office. "Do they drink ardent spirit?" If they do, however moderately, they find it needful to beware. A master of a vessel, or the owner of that, or other property, is not able perhaps to effect an insurance according to his mind. There seems to be an unaccountable indifference, or an egregious excess of caution on the part of the officers and agents of Insurance Companies. He wonders what is the reason. But were his olfactory nerves unscathed, or a mirror placed before him, he would be at no loss for the reason. It is with vessels often, as with stages, and steam boats. When the fire and the tempest rage within, they are wrecked, overturned or exploded. The drinking driver, engineer, captain, sailor, and workman cause more waste of property, and more loss of life, than all the elements of providence. It is tornado within that does the mischief; and it needs no eagle eye to see the character, or the guilt of those who are instrumental in raising it; and no spirit of prophecy to foretell that the time is at hand when no provident man will have the cause of it, on board his vessel. More than five thousand drunkards have also ceased to use intoxicating drinks; and are, as every drunkard who adopts and pursues this course will be—*sober men*.

There is no tendency in the government of God to make drunkards; and it is not possible for any person who lives under it to become one, except through his own guilty instrumentality, or that of others. And even if a man has become a drunkard, and sunk to the lowest depths of degradation, let that man cease, by his own wickedness, to perpetuate that degradation, and the providence of God will make him sober, and will infallibly keep him sober, to the day of his death, on the simple condition, which we must think is most reasonable, that he shall just refrain from making himself, by his own voluntary wickedness, a drunkard. And were there

no man to exert an influence for making drunkards in opposition to that of God, there never would be one. Let all men make it their object to imitate him, and drunkenness will cease from under heaven. Wherever they do this, it does cease. And the grand instrumentality of leading drunkards to become sober men, is example; united, consistent, and persevering example. This is indeed the grand engine for the moral renovation of the world; and never has its deep and all-pervading power been more conspicuously manifested than in the entire reformation of more than five thousand drunkards, within five years. From one hundred and thirty-seven towns in Maine, returns are made of four hundred and fifty drunkards, who are now sober men. An equal number in proportion to the population throughout the State, would make more than a thousand; and throughout the United States, more than thirty thousand. Drunkards were lately thought by all, and are by many thought now, to be beyond the reach of any moral influence. But let all sober men set an example, united, public and persevering, which drunkards may safely follow, and the world will be convinced of its mistake and even drunkards by thousands and tens of thousands not only become sober, but be led to glorify God.

Among the multitude of cases, known to the Committee, they will mention only three. One was a man of respectable employment, character and property, with an amiable and intelligent wife, and a number of lovely children. He became a drunkard, lost his property, and sunk to the lowest depths of inebriety and debasement. The family experienced all the heart breaking evils common in such cases; and some that were very peculiar. For more than ten years, they struggled hard amidst an almost unheard of complication of trials, till the case appeared to be hopeless; when after many fruitless removes from place to place, and changes of many kinds, they removed about thirty miles into a neighbourhood, in which no individual sold ardent spirit, and no one drank it. And when this solitary drunkard looked around and saw not an individual, who would touch the drunkard's poison, except himself, and all were far happier than he, he said, what thousands of drunkards under similar circumstances would say, "If other people can do without, I can." He had no idea of being singular and sustaining all the odium of drunkard making, and drunkenness alone. He resolved to be like other people. And when our Secretary saw him, he had taken nothing that intoxicates for three years; was a respectable man, and his family were in comfortable circumstances. "That" said a gentleman of his acquaintance, "is one of the trophies of the Temperance Reformation. For ten years not a woman in the United States perhaps suffered more than that woman; but for three years, her house has been the abode of

peace and joy." But, says one, "I don't believe a drunkard was ever reformed. I have seen such cases, where they have broken off for a time, but they have all gone back, and have generally become worse than before." That many who for a time break off, go back, there is no doubt. But why do they go back? Because some sober men set them the example of using that which carries them back; and some perhaps urge them to use it, or for a mere pittance of worldly gain, will sell it to them, and thus entice them to do, what no drunkard can do and reform, drink the drunkard's poison. Such men are their destroyers. Every drunkard will live and die a sober man, if he drinks nothing that intoxicates; but, if he uses distilled, or fermented liquors, he must expect to die a drunkard. And those who by example or business are accessory to his use of it, are sharers in his guilt; and will unless they repent be partakers in his plagues. But the idea that drunkards in great numbers will not be radically and permanently reformed, if sober men will set them an example, which they may safely follow, is entirely without foundation, and contrary to conclusive evidence.

A gentleman in one of our cities accosted our Secretary, as he was walking in the streets, and said, "There is one thing, which, as you go about the country, and speak on the subject of Temperance, I wish you to impress particularly on the minds of sober men. They must set an example, which drunkards may safely follow; and if they will do that, and not avoid the drunkard, or pass him by and neglect him, but go to him, and treat him kindly, and say, Come now, though you are wretched, and your family are wretched, and while you continue your present course you never can be any better, yet you are not lost. Break off the use of spirit, and you will find many that are ready to help you. They often think they are lost, and that if they should reform nobody would ever care for them, and they never could be any thing. I know how they feel, I have had full experience. And it will affect them exceedingly, to find that they have friends, and that people feel kind toward them, and wish to help them. There is another thing. I want to have it impressed on their minds, that they may break off entirely, and at once, and it will not kill them. They often think that should they break off suddenly it will kill them and the devil tries to have them think so and it is the doctrine of some people. But without the least danger they may break off at once. And there is no other way. If sober men will all set them the example, treat them kindly, and as they break off help them into business, it will be the salvation of thousands. I hope sir, you will bear this in mind. The Lord bless you, in your great and good work. Good bye." To be thus accosted by a stranger awakened a desire to know who and what he was. Meeting a

merchant, the Secretary made the inquiry. "Oh," (said the merchant,) "his name is ———. He used to be picked up in the street here, and carried home a number of times in the week, drunk. He is now the Cashier of —— Bank, a very respectable and most excellent man." His employment is of course sufficient evidence of his entire reformation. And of the correctness of his views on this subject we have a most striking exhibition in the following facts.

As our Secretary was passing in the public stage from Baltimore to Washington, a genteel looking stranger accosted him, saying, "How does the Temperance cause prosper now?" "It goes well," said the Secretary, "where they do the needful work; but it will not go in any place without labor." "It is making great progress," said the stranger, "in our part of the country. It is most surprizing what it is doing. It is saving many, even of the drunkards. There was a case of a man in my employment that has interested me very much. He is a mechanic, of the first order; was married into a respectable family, and was once a man of property. But he lost it, and became a drunkard. He had a large family of sons and daughters. His wife struggled long and hard to support them, and sustain the family. But it was too much; she sunk under it. For more than a year she had been confined to her room, the greater part of the time to her bed; and was evidently sinking to the grave. Not unfrequently they were entirely destitute of provision; and what was earned by the father and sons was expended for liquor; till they sunk so low that nobody would trust them. His boys seemed to be stupid, and to have in a measure lost their minds by dissipation. They would undertake a job of work as quick for a shilling, as they would for a dollar. They seemed hardly to know the difference, and when they got it, they would spend a dollar for spirit, as quick as a shilling. They sometimes worked in the factory; but they were so stupid, that the overseer would not trust them to mend a band or oil a gudgeon, or do any such thing. You could put no confidence in them. And the mother being sick and no one to take care of any thing, they were most wretched—and seemed to have no resolution, or desire to do any thing, except just to get the means of intoxication. I met the doctor one day, as he came from the house, and I asked him, 'What is the matter of that woman?' and he said, 'Nothing. She has no disease upon her. It is trouble, nothing but trouble, and their destitute wretched condition. And that will sink her to the grave, if she cannot be relieved.' So I thought of it, and resolved that I would make one more effort to save them. I knew that in my business there was hardly a man in the country that would do better than he, if he would only keep sober. One day I went to him, when he was sober; and I told

him, You know that you are wretched, and your family are wretched. Your wife is sick, and will no doubt die if she cannot get relief. And the great cause is trouble. And you never can be in any better condition unless you break off entirely the use of spirit. If you will do that, I will take you and your boys into my employ. I will give you so much and pay you every week, and in such a time I will raise your wages. You may yet be a respectable man, and support your family well, and be comfortable. But it is all on the condition that you do not drink intoxicating liquor. If you do, I will have nothing more to do with you; you know I don't have it in my establishment. The man thought of it and he seemed to be affected. I treated him very kindly. He finally said he would do it; and came to the resolution that he would break off that very day. The next day he went to work, and did very well about a month. His boys too began to improve; they treated him more respectfully, and were more kind to one another. But at the close of the month he came to me and said he could not get along; his creditors were calling upon him every day, and he could not pay them and support his family. It was a gone case with him, and he had as good give up first as last. His creditors, you see, whom he owed for spirit, and who before could not get their pay, as he had gone to work and was earning something, thought that now was their time to get their money, and they were constantly calling upon him. I told him, Never mind, keep to work, you are doing well. I will raise your wages. And when your creditors call, send them to me; I will take care of them. And he again went to work. They soon began to have things more comfortable in their family, the mother began to get better; and the boys did improve most wonderfully. They began to feel that they had some character, and being better fed, and clothed, and treated with attention, it had a wonderful effect upon them. The family were soon clad so as to attend public worship; the children were fitted out to the sabbath schools, and the younger ones sent to school during the week. I went to the house last autumn and found it well stored with provisions; they had a large pile of wood, enough to last through the winter; the mother was about the house well, and you can't think what a change there was in the appearance of things. The father and mother, and one of the sons have become hopefully pious, and are members of the Church. One of the sons a few days ago bought his time of his father, till he is twenty-one, and gave him three hundred and fifty dollars. And if he continues as he is now doing, he will earn the money, support himself, and gain several hundred dollars beside. And these boys, which were so stupid that they could hardly do any thing, are now among the most active, ingenious and enterprising youth I ever saw; they can do almost any thing. I

have a case of a few little things in my pocket, which they have manufactured. See there," (showing a number of implements, which they had wrought of the most beautiful proportions, and exquisite workmanship) "those are wholly of their own manufacture. And I have paid their father already, for his labor and theirs, the present year, between thirteen and fourteen hundred dollars. Oh, this Temperance Reformation is one of the noblest things in the world." Our Secretary, on hearing this, could not but advert to the declarations of the Cashier referred to—"Treat them kindly, and tell them to break off now entirely and we will help you. Oh! it will be like life from the dead to them. And they may break off at once, it will not kill them. There is no other way." All experience testifies, and the Committee, had they the power, would echo the declaration round the globe, "There is no other way." And though there be other ways that seem right to some men, the end thereof are the ways of death. That man, and thousands of others like him, through grace are now safe, on one condition, viz. that *they continue not to take any intoxicating drink.* But if they drink any quantity of any thing that intoxicates, they may expect to die drunkards. And the use of these drinks by sober men, will make multitudes of them drunkards, and roll the burning, desolating curse over future generations. It is to prevent this, to save all that can be saved of the drunkards, and pour the tide of life, light and joy, over their families; and to prevent all youth, and sober men, from becoming drunkards, or engulphing any more families in the fathomless abyss of the drunkard's woes, that the Committee began, have prosecuted, and intend perseveringly to continue their arduous labors. It is for the purpose of saving unborn millions, from becoming, through their own guilty instrumentality, and that of others, intemperate; and entailing its curses to endless ages. It is for this purpose that they labor, by light and love, to convince the understanding and impress the hearts of all, that to drink ardent spirit, or to furnish it as a drink for others, is *sin.* And, it having been decided, by a court from which there is no appeal, that the wages of sin is death, they would continue earnestly to beseech all men, for their own sakes, and especially for the sake of others, entirely and forever to renounce it. And the immutable and eternal principles of the divine government, the explicit, unerring declarations of the divine word, and the mighty and august developments of divine providence, all ensure ultimate. universal, and triumphant success.

LAWS

WHICH AUTHORISE THE TRAFFIC IN ARDENT SPIRIT AS A DRINK, MORALLY WRONG.

THE American Temperance Society, at the commencement, took the ground that to drink ardent spirit is *morally wrong;* and in their Reports they have exhibited the reasons which demonstrate its truth. Millions in this country have embraced this truth, and are now acting under its influence. Its influence has also been extended to other countries, and great numbers in foreign lands are imitating our example.

The next position taken by the Society, was, that it is wicked to make ardent spirit, or to furnish it to be drunk by others. This too they accompanied by legitimate and abundant proof; and it has been embraced; as whole counties in which it is now a violation even of human law to sell it, and of a thousand churches in which there is not a man who prosecutes the business, and thousands of other churches that are struggling to throw off the mighty incubus, abundantly testify. It is shown also by the existence of more than six thousand Temperance Societies, embracing more than a million of members; pledged to abstain from the drinking of ardent spirit, and from the traffic in it, and also to use all suitable means to cause this to become universal. The means by which such a result may be expected, is the universal conviction that the drinking of ardent spirit, or the furnishing it to be drunk by others, is *sin;* an offence against God, and injurious to the temporal and eternal interests of men. Whatever tends to produce this conviction tends to promote the Temperance Reformation; and whatever tends to prevent the one, tends to hinder the other. Perhaps nothing now stands more in the way of producing this conviction, and causing it to become universal, than the fact, that the traffic in ardent spirit is authorised by law; and thus receives the sanction and support of legislation. This is a public testimony to the world that the sale of ardent spirit, and of course the drinking of it, are right; a fundamental and fatal error, destructive in its effects to the life that now is, and to that which is to come. The next thing to be accomplished therefore, is, by the universal diffusion of information and the exertion of kind moral influence, to produce throughout the community, the conviction, that the laws which authorise the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong; opposed in their influence to the laws of God; and that the public good, instead of requiring that some men should sell ardent spirit, utterly forbids that this should be done by any;

and that no men or body of men who understand, or have the means of understanding this subject, can be instrumental in making such laws without the commission of sin. And as such laws are *morally* wrong, they never can be politically right, or beneficial, or expedient. While Jehovah lives, righteousness, and that alone will exalt a nation; sin in any form, and especially if sanctioned by law, will be a reproach, and a nuisance to any people. That this is plainly and strongly the case with the traffic in ardent spirit, and that the laws which authorise it are morally wrong, and in their influence opposed to the will of God is manifest from the following considerations, viz:

I. Ardent spirit is a poison, and the drinking of it is not needful, or beneficial to men. Even the moderate use of it is positively hurtful; and is a violation of the laws of health, and of life. Of course no man has a *natural* right to furnish it; or to wish for laws which shall authorise him to do it. And no man acquainted with the subject can be instrumental in making laws which shall authorise others to do it, even in a savage state, without guilt. Such laws would legalize sin, and violate the law of God.

II. No man acquires a right to make such laws by entering into society; and no body of men by the establishment of civil government. The only legitimate object of government is to protect, and to benefit the community. It has no right, any more than individuals, to injure that community: or to pass laws which authorise others to do it. And if it does, it violates the divine will; and the individuals who compose it, will, at the divine tribunal, and ought at the bar of public opinion, to be held responsible for the effects. The personal responsibility of each individual for the influence which he exerts, is in no case merged in the general mass; or swallowed up and lost in the responsibility of the body. Each one is bound by obligations which he can never throw off, in whatever situation or capacity he may act, to honor God, and do the greatest good of which he is capable to mankind. In no case has he a right to injure others or be instrumental in making laws which will authorise them to do it. It would be having a right to do wrong, which carries on its face evidence of falsehood.

III. The authorising of men by law to traffic in ardent spirit as a drink, is inconsistent with the temperance of the community. Temperance is the moderate and proper use of things beneficial, and it is abstinence from things hurtful. Ardent spirit being one of the hurtful things, temperance with regard to this, is abstinence, perpetual, entire, universal abstinence. But by authorizing men to sell it, and professing to do this for the public good, legislators declare that to buy and drink it is right, and useful. This is not only false, but promotes intemperance. To use a thing which is in its nature hurtful is intemperance, no less really than to use a ben-

eficial thing to excess; and is often more injurious; especially when the use of it, as in the case of ardent spirit, even in small quantities, tends to a constant increase. To teach the doctrine then by legislation, that it is right to drink it, in any quantity, is to promote intemperance; to inculcate a doctrine which tends to form intemperate appetites, and which lies at the foundation of a great portion of all the drunkenness in the world. It does immense injury in another way, by increasing the difficulty of convincing men that to drink ardent spirit, or to furnish it to be drunk by others, is sin. Many see no difference between what is legal, and what is right. With them, the standard of right and wrong is human law. If a thing is legal and they wish to do it they take it for granted that it is right. Show that it dishonors God, and destroys men, and is therefore wrong, they meet you with the fact that it is legal, and therefore conclude that it is right; and thus they ward off the conviction, which they would otherwise feel, of its enormous wickedness and guilt. They tell you that it is allowed by law; that they have gotten a license and paid for it; that this is a land of liberty; and begin to clamor about their rights to increase the taxes, demoralize the character, destroy the health, shorten the lives, and ruin the souls of men; or else, which is more common, contend in opposition to facts that their business does not do this. "If it did," say they, "legislators would not license it. They know what is right, and as they have made laws, authorizing it, and as they expressly say, for the public good, it is right, legally, and morally right for us to continue to sell it,—all its consequences," which they acknowledge are tremendous, "and all that temperance people say to the contrary notwithstanding." This, were legislators right in authorising the traffic, would be true; and it would present a barrier to the triumph of Temperance, which would be absolutely and forever impregnable; and it would roll the burning current of desolation and death over man to all future generations. And the fact that legislators, as well as rum-sellers and rum drinkers act as if it were right, and as if the public good required that some men should continue the traffic, presents one of the greatest obstacles to the progress of the Temperance Reform. It prevents in the minds of thousands, the conviction of the demoralizing character, the deadly effects, the enormous injustice, the gross oppression, the high handed immorality, and the tremendous guilt of that desolating traffic. Were it not for the ramparts which legislation has thrown around it, the pressure of public indignation, as light and virtue increase, and facts are developed, would sweep it away; or sink it into the abyss from which its fires, smoke, and stench, would no more escape to annoy and desolate the earth.

IV. Laws which authorise the licensing of men to traffic in ardent spirit, violate the first principles of political economy, and are highly injurious to the wealth of a nation.

The wealth of a nation consists of the wealth of all the individuals that compose it. The sources of wealth are labor, land, and capital. The last is indeed the product of the two former; but as it may be used to increase their value, it is considered by writers on political economy, as one of the original sources of national wealth. Whatever lessens either of these, or their productiveness when employed upon each other, lessens the wealth of the country. Capital may be employed in two ways; either to produce new capital, or merely to afford gratification, and in the production of that gratification be consumed, without replacing its value. The first may be called capital, and the last expenditure. These will of course bear inverse proportions to each other. If the first be large, the last must be small, and vice versa. Without any change of the amount of wealth, capital will be increased by the lessening of expenditure, and lessened by the increase of expenditure. Although the manner of dividing makes no difference with the present amount of national wealth, it makes a great difference with the future amount; as it alters materially the sources of producing it, the means of an equal, or increased reproduction.

For instance, a man fond of noise and excited agreeably by the hearing of it, pays a dollar for gunpowder, and touches fire to it. He occasions an entire loss of that amount of property. Although the powder maker and the merchant, may both have received their pay, if it has not benefited the man, to him it has been a total loss; and if the sale of it was no more profitable than would have been the sale of some useful article, it has been an entire loss to the community. And if by the explosion the man is burnt, partially loses his reason, is taken off for a time from business, and confined by sickness to his bed, must have nurses, physicians, &c. the loss is still increased. And if he never recovers fully his health, or reason, suffers in his social affections and moral sensibility, becomes less faithful in the education of his children, and they are more exposed to temptation and ruin, and he is never again as able or willing to be habitually employed in productive labor, the nation loses equal to the amount of all these put together. And if his example leads other men to spend, and to suffer in the same way, the loss is still farther increased; and so on, through all its effects.

And even though the powder maker and the merchant have made enormous profit, this does not prevent the loss to the community; any more than the enormous profit of lottery gamblers, or counterfeiters of the public coin, prevents loss to the community. Nor does it meet the case, to say that the property only changes hands. This is not true. The man who sold the powder made a profit of only a part even of the money which the other man paid for it; while he lost not only the whole, but vastly more. The whole of the original cost was only a small part of the loss to the

buyer, and to the nation. The merchant gained nothing of the time, and other numerous expences, which the buyer lost; nor does he in any way remunerate the community for that loss.

Suppose that man, instead of buying the powder, had bought a pair of shoes; and that the tanner and the shoemaker had gained in this case, what the powder-maker and the merchant gained in the other; and that by the use of the shoes, though they were finally worn out, the man gained twice as much as he gave for them; without any loss of health, or reason, social affection, or moral susceptibility; and without any of the consequent evils. Who cannot see that it would have increased his wealth, and that of the nation, without injury to any, and have promoted the benefit of all.

This illustrates the principle with regard to ardent spirit. A man buys a quantity of it, and drinks it; when he would be, as is the case with every man, in all respects better without it. It is to him an entire loss. The merchant may have made a profit of one quarter of the cost, but the buyer loses the whole; and he loses the time employed in obtaining and drinking it. He loses also, and the community loses, equal to all its deteriorating effects upon his body and mind, his children, and all who come under his influence. His land becomes less productive. The capital of course produced by his land and labor is diminished; and thus the means are diminished of future reproduction. And by the increase of expenditure in proportion to the capital, it is still farther diminished, till to meet the increasingly disproportionate expences, the whole is often taken, and the means of future reproduction are entirely exhausted. Andas there is no seed to sow, there is of course no future harvest. This is but a simple history of what is taking place in thousands of cases continually; and of what is the tendency of the traffic in ardent spirit, from beginning to end. It lessens the productiveness of land and labor, and of course diminishes the amount thus in both of capital; while in proportion, it increases the expenditure, and ways is constantly exhausting the means of future reproduction. And this is its tendency, in all its bearings, in proportion to the quantity used, from the man who takes only his glass, to the man who takes his quart a day. It is a palpable and gross violation of all correct principles of political economy; and from beginning to end, tends to diminish all the sources of national wealth.

"Oh," said a merchant in a large country store, "it is a horrible business. When I set up my store at this corner, there were within a mile, a great number of able thriving farmers; but now about half of them are ruined; and many of them were ruined at my store. And there is not a store in the country that sells ardent spirit, but what tends to produce similar results. Oh, it is a horrible business." And are not the laws which sanction it horrible

laws? Do they not tend by their whole influence to render the business respectable, to perpetuate it, and permanently to produce such results? results none the less horrible because produced according to law; and which stamp the law that sanctions the business which produces them, with the dark, deep and indelible impress of vice?

Nor was it by any means the greatest of the evils, that those farmers were ruined. In many cases too, their children were ruined; and the community was deprived of the benefits which they might otherwise have conferred upon it. Nor was this all, but many of them were thrown as a public burden into the alms-house, to be supported by a tax on the sober and industrious. Another part were corrupting the children and youth, and demoralizing society by the influence of their loathsome and pestiferous example. Was not that merchant then prosecuting a business which, toward the community, was palpably unjust? And are not the laws which sanction it, equally unjust? What moral right have legislators to pass laws, which enable men *legally* to injure their fellow men, to increase their taxes, and expose their children to drunkenness and ruin?

And what was the effect ultimately on the merchant himself? We say *ultimately;* because it does not follow, even if he for a time increased his profits by selling spirit, that it would ultimately promote his benefit. A passer of counterfeit money, may sometimes increase his present profit; but it does not follow that it will ultimately promote even his pecuniary interest.

The permanent, valuable customers of that merchant, were constantly diminishing, as their ability was diminishing to purchase his goods, or to pay for them. Their farms were growing up to briars and thorns, the enclosures were falling down; their buildings were in ruin, their implements of husbandry scattered, or worn out; their children were at the grogshop or the scene of revelry and dissipation, and their whole interest was withering under the indignation of the Almighty. Of course, should they buy they had next to nothing with which to pay. Many died insolvent, and the merchant not unfrequently lost in bad debts from his rum customers more than his profits. And as the value of property around him diminished, as is generally the case around those death-fountains, the value of his custom diminished.

Said another merchant, who has made a great estate, but never sold a drop of spirit, "When you shut up a grogshop, or tear it down and build on the spot a respectable store, it is surprising how rapidly property in the neighborhood begins immediately to rise."

Suppose that the merchant first referred to had sold only to productive consumers; and such articles, as in the consumption

would more than have replaced their value; as was the case with the shoes, as is the case with needful clothing, provisions, and other useful things. The property of the farmers would have been constantly increasing, and of course the value of their custom to the merchant, and of their wealth to the community. Their children with increased advantages, might more than have filled the place of their fathers, and thus, without injury to any, the good of all been promoted. The enormous taxes, for the support of paupers, and the prosecution of criminals, with which the community were burdened, might have been prevented; and also the peculiar exposure of the rising generation to drunkenness, death and hell.*

So with all farmers and all merchants, and all other classes of men throughout the country. The traffic in ardent spirit is a curse to the whole community; a cancer on the vitals of all the sources of national wealth. Even if the present profits of those who sell to unproductive consumers were more, vastly more than those who sell only to productive consumers, as the property of their customers diminishes, and of course their ability to purchase, their future profits must be less. On the other hand, the ability of productive consumers, who replace what they consume with something of greater value, constantly increases; and of course their value as customers. They can purchase next year, not only as much as they have purchased this, but more; equal to the value of the addition which they have acquired, or a proportion of it. And thus what they consume becomes a source continually of increased reproduction, not only to them, but to the nation.†

On the other hand, what is consumed but not replaced by something of a greater, or an equal value, is ultimately lost—and is, to that amount, a loss to the country. Whatever causes an increase of unproductive consumption therefore, causes a decrease of national wealth. And this evil attaches in a high degree and to an enormous extent, to the traffic in ardent spirit. If the property which the consumers pay were burnt, all would acknowledge it to be a total loss; though the merchant and the distiller and the grain grower might all have received their pay. But it would in that case be a loss vastly less than it is now. It is now not only an entire loss, but it diminishes, as we have seen, beyond almost any thing else the sources and the power of future reproduction. It is therefore not only a source of great present loss, but also a prevention of vast future gain. It diminishes in both ways, the wealth of the nation, and to an amount, equal,

1. To the whole sum which consumers pay for ardent spirit; estimated by those who are but acquainted with the subject at about $50,000,000 annually.

* Appendix E. † Appendix F.

2. The loss of all the time which it occasions.

3. The diminished productiveness of land, labor and capital.

4. The loss of health and reason; and all the expenditures which it occasions.

5. The cost of supporting the paupers, and prosecuting the criminals occasioned by it.

6. The property lost in consequence of it by casualties on the land and on the ocean.

7. The shortening of human life and the consequent loss of human labor; amounting in all, as all acquainted with the subject admit, to a sum much greater than the cost of the liquor. One hundred million dollars a year is a sum far less than is lost to the United States by this destructive traffic. And yet this, and the diminution of future gain which it occasions, would in one generation amount to a sum greater than the present value of all the real estate in the country. And this loss, to a vast extent, is borne by those who are least able to bear it, the laboring classes of the community. It may not be amiss to advert for a moment to the beneficial uses to which this money might be applied; uses beneficial to the individuals, and to the nation. It would purchase

4,000,000	sheep at $2,50 each - -	$10,000,000
400,000	head of cattle at $25 each - -	10,000,000
200,000	cows at$ 20 each - - -	4,000,000
40,000	horses at $100 each - - -	4,000,000
500,000	suit of men's clothes at $20 -	10,000,000
1,000,000	boys' do. at $10 - - - -	10,000,000
500,000	womens' do. at $10 - - - -	5,000,000
1,000,000	girls' do. at $3 - - - -	3,000,000
1,200,000	barrels of flour at $5 - - -	6,000,000
800,000	do. beef at $10 - - - -	8,000,000
800,000	do. pork at $12,50 - - - -	10,000,000
3,000,000	bushels of corn 50 cts. - - -	1,500,000
2,000,000	do. potatoes at 25 cts. - - -	500,000
10,000,000	lbs. sugar at 10 cts. - - -	1,000,000
400,000	do. rice at 5 cts. - - - -	200,000
and 2,000,000	gallons of molasses at 40 cts. a gallon -	800,000

It would also build,

1000 churches at $5,000 each - - -	$5,000,000
support 2000 ministers of the gospel, at $500 each	1,000,000
build 8,000 school houses, at $500 - - -	4,000,000
furnish 500,000 newspapers at $200 - -	1,000,000
and establish 5,000 parish libraries at $600 each,	3,000,000

—and all in a single year. This might be repeated, year after year, making in one generation of thirty years, thirty times the above amount.

Who then in our land need to be poor, or wretched? And what

need to hinder this land, as soon as its population might wish, from becoming Immanuel's land; its peace flowing as a river, and its righteousness and blessings as the waves of the sea?

But the loss of property, great as it is, and enough to stamp the laws which authorise the business that occasions it, with everlasting execration, is still among the least of its evils.

V. The traffic in ardent spirit as a drink impairs the health of the nation. Health depends on one great law; viz. The action of certain agents, upon their appropriate organs in the human body; which agents and organs, "the product of the Divine hand," are so perfectly adapted one to the other, that in view of all their consequences to endless being, their author himself pronounced them to be, "very good;" perfect, good enough to satisfy the mind of Jehovah. Light, for instance, was made for the eye; air for the lungs; and food, nourishing food and drink, for the digestive organs; causing by their operations the functions of vision, respiration, nutrition, and the various movements on which health and life depend. But for what organ in the human body was ardent spirit made? There is none.

What organ in the human body needs its stimulus in order to perform in the most perfect manner, healthy action? There is none. What gland can extract from it the least portion of nutriment, or any thing which can contribute to health, or be in any way useful in the animal economy? There is none. The anatomist, the physiologist, the chemist and the physician examine with the minutest care every part throughout the whole body, and they can find none. God has made none, and there is none. Nor is there an organ whose healthy action is not disturbed by ardent spirit; and which does not instinctively reject it. The blood by its circulation conveys to each part of the body the materials of which it is composed, while each organ by its Creator is endowed with the power of selecting from the mass what it needs for nourishment, and the performance of its appropriate functions, and of rejecting the refuse to be thrown out of the system. "The blood is therefore a sort of common carrier, conveying from part to part what is entrusted to it, for the common benefit." When *obliged* to carry spirit, it presents it on its way, as it does other materials, to each organ; and each starts with mighty effort, not to welcome and receive, but to *repel* it. And if not crippled by the overpowering force of the enemy, it succeeds; and rejected, not suffered to stop, because it is worthless, the carrier, though vexed with its burden, is obliged to take it on to the next; rejected by that, it must carry it on, till, rejected by all as a common nuisance, "it is seized upon by the emunctories, the scavengers of the system, and unceremoniously excluded." This is not for any want of kindness in the system toward friends, but because ardent spirit is an enemy,

a mortal enemy. It would be treason to harbor it, and suicide to use it. Nature, through unerring laws stamped by the Divine hand, true to herself and her God, is incapable of such an offence; and till poisoned and perverted by the enemy, will never submit to it. On every organ it touches, spirit is a poison; and as such it is chased from organ to organ, marking its course with irregularity of action, and disturbance of function; exciting throughout the system a war of extermination, till the last remnant of the intruder is expelled from the territory. Till vital power is prostrated the enemy can never have a lodgment. And if, through decay of organic vigor, by the mighty force of the intruder, or the long continuance of the war, and by perpetual successions of new recruits, it cannot be expelled, the work of death is done; the last citadel of life surrenders, and the banner of universal ruin waves over all. Thousands of such conquests are made every year, and of territories more valuable than all the material wealth of creation. Before, the prospect was like Eden; and after, a land of sepulchres, with uncovered, putrid carcasses of drunkards, sending up in clouds their poisonous exhalation, wafting contagion and death through the land.

To sanction by law the recruiting and equipping of such an enemy, and the sending of him out to desolate the fairest portion of God's heritage, is an outrage upon all principles, not only of patriotism, but of humanity, which bids defiance to parallel in the history of legislation. It is an outrage almost too gross for sober consultation. It would seem to be hardly possible, in view of its fruits, that it should be tolerated, we will not say in any christian, but in any civilized State. Even paganism, under the first rays of civilization, has almost instinctively denounced it.* And were it not for the pestilential moral atmosphere which it produces, and the deteriorating and stupifying effects which that atmosphere occasions, its continuance would seem to be hardly possible; or its removal need any thing more than its own doings.

It is now known from the evidence of facts, that more than one in ten over wide regions of country, who have used ardent spirit, and more than one in five who have mixed and sold it, have, themselves, become drunkards, and so wicked as often not to live out half their days. It is known also from the highest and most abundant medical authority, that more than one in five of the men who have habitually used it, have been killed by it; and that multitudes who were never intoxicated, and never thought in time past to be intemperate, by the habit of using it, even moderately, have shortened life many years; and that it tends in its whole influence from beginning to end, to induce and aggravate disease, and to bring all

* Appendix G.

who drink it to a premature grave. There is no reason to doubt, that of the last generation in the United States, it cut off more than thirty million years of human probation, and ushered more than a million of persons, uncalled, into the presence of God.

The last year its deadly influence has been still more strongly marked, especially over those regions which have been visited by the Cholera. In the city of Albany, with a population of about twenty-five thousand, of whom three hundred and thirty-six, over sixteen years of age, died of the Cholera, of the five thousand members of Temperance Societies there were only two deaths; showing that such persons were not one fortieth part as liable to death, by that disease, as other persons. Of the rest of the population one in sixty died, while of the members of Temperance Societies, only one in twenty-five hundred.

Of about six hundred who were brought to the Park Hospital in the city of New York, but about one in five called themselves even temperate drinkers. And many of them, after they recovered, were soon intoxicated. The number was extremely small, who died of that disease, who had not for two years used ardent spirit. Some such cases there were; but they were strongly marked exceptions to the general rule. Said a distinguished gentleman in that city, after paying special attention to this subject, "facts abundantly authorise the conclusion, that had it not been for the sale and use of spirit, there had not been Cholera enough in the city of New York to have caused the cessation of business for a single day."

And says another gentleman of that city, "a quantity of spirit was taken from a certain store in the morning, and distributed to a number of grogshops. In the evening the workmen assembled and received their accustomed quantity. The next morning one and another, and another were carried by my door to the hospital, and in the afternoon were taken to Potters Field. And so from day to day, disease and death followed round after ardent spirit, seizing upon those who drank it, and hurrying them to destruction, till so obvious and striking was the connection, that some even of the sellers, seared as were their consciences, said, This will never do; the way from the grogshop to hell is too short;" and abandoned the business. Others shut up their shops and fled. "In my neighborhood," says another gentleman, "there was not a retailer left; they were actually afraid to encounter the dangers of their own business." It made the arrows of death fly so thickly around them, that they dare not risk it. Had they been sure that those arrows would strike only their neighbors, they might have been willing to stay and drive the business. But when there was danger that the shafts from their engines of death would strike themselves, they closed their doors and fled. How many lives had

been spared, how many families saved from ruin, and how many evils averted from the community, had they never returned, and their cholera manufactories remained closed forever.

How many who were consigned the last summer to an untimely grave, and we fear to a miserable eternity, had now been in the land of the living, and prisoners of hope, had none been found reckless enough to keep such establishments open. But some there were who professed to be friends of humanity, who continued with a steady hand to deal out the poison. And as their customers might not live to come again, they sold them instantly, on the spot, what they would buy. When the husband fell, and the children were seized, they sold his widow the cause of death; and when the neighbors came to bury the children, their widowed mother, with what the rum seller furnished her, was found intoxicated on the floor. On the day that was set apart for humiliation, fasting, and prayer, that God would spare his people and not suffer the destroyer any longer to smite them, one, lest praying, though it should not make him leave off sinning, should at least for a day deprive him of its gains, kept his liquor store open, and sold to all who would purchase, till the time for public worship. He then hastened to be in his place, and join, apparently, with devout gravity, in supplication to the Lord, that he would keep off the Cholera; and when public service was closed, he hastened again, as if to make up lost time, to his store; and spent the day in furnishing a chief cause of Cholera to all who would buy. If he did not produce as much Cholera on that day as on other days, it may be attributed, not so much to his prayers for its prevention, as to the time which they hindered him from furnishing its cause. And if prayers are answered, not according to words, but to deeds, instead of having lessened the number of the dying and the dead, his may have increased it; and they may increase too the awfulness of his retribution, when he who, on probation sells death, shall, without repentance, reap also death.

Were retailers of spirit in their own persons and families to bear all the evils which they occasion to others, they would soon close their business. Or were these evils all concentrated on the heads of legislators, they would cease to make laws which should authorise the business that produces them.

Instead of "An act, entitled an act, to regulate the sale of spirit for the public good," any longer disgracing the statute book and vitiating the community, they would see that the proper title for every such act, when determined by its consequences, is, "An act for the destruction of mankind." But would it be any more dreadful for the man who sells ardent spirit, or the man who makes the law which authorises the sale of it, to endure these evils, than it is for the community?

Suppose a man who buys a gallon of a man authorised by law to sell it, should under its influence go into the family of the man who made the law, and for a few days take the direction, and do what he now does in his own family; break the looking-glass, turn over the tables, strike the children with the tongs, and their mother with the chairs; and to save their lives, make them flee, naked and barefoot, through the snow, to the neighbors for help; and suppose that this is a common fruit of the law which authorises the business; would he make such a law again? And would he not raise both hands, his voice, and his heart, to have that which he has made repealed? or so modified as no longer to sanction such a business?

Or suppose again, that the intemperate appetites which the legal traffic forms, and the cases of drunkenness and death to which they lead, instead of being, as they now are, scattered through the community, should all be in the families of the legislators, of spirit venders and their nearest friends; and that they should have to endure all the sickness and sorrows, and heart breaking wretchedness, which they occasion, and which they will occasion to endless being, would they any longer sanction the cause? or would any one, because he could do it legally, perpetuate it? Though the evils would be no greater if they were all endured by them than when endured by others, yet who can doubt but that they would be great enough, and be felt to be great enough, to stamp the cause of them, and the sanctioning by law of the business which produces them, with everlasting abhorrence. Who can doubt but that the licensing of such a business would cease at once, universally and forever? Oh, if that would cause it to cease, and nothing else can, what an unspeakable benefit would it be to the world, and what an inestimable saving of property, character, health, reason, life and soul, to all future generations, could these evils, past, present, and to come be all concentrated, and poured out, for a time, in one dark, desolating current on the heads of legislators and venders of spirit. But the Committee, with all their hearts, would deprecate such a thing; and rejoice with inexpressible delight, that a fellow feeling for others' woes will certainly, unless this cause be abandoned of God, lead to the same glorious result.

VI. The traffic in ardent spirit, tends to derange the intellect, and to corrupt the morals of the nation.

In all cases in which ardent spirit deranges healthy functions of body, it tends also to disturb regular action of mind and to corrupt the feelings of the heart. It injures the one, not less than the other. This is the effect not only of a very free use of it, but of all use of it. It is its tendency from beginning to end, in proportion to the quantity taken, and to the power of the system, to withstand its natural effects. As it courses its way through the blood-

vessels, it enters even the capillaries of the brain, that tender and delicate organ which forms the link between matter and mind, irritating, poisoning, and stupifying that heart and soul of mental vigor. A man buying according to law, of a man who sells that which legislators by law sanction, and drinking only as much, reasoning as legislators do, "as the public good requires," becomes so blockish that his neighbors and his acquaintance begin to whisper one to another, "What is the matter of ——? how he has lost his mind. Not long ago he was one of the first men in the neighborhood, but he is becoming an idiot." What is the matter? He has been doing what legislators, by the high sanction of law, say is for the "public good," *drinking regularly;* not to intoxication, that would be bad, the law forbids it; but only as much and as often, as in his estimation, judging from his feelings at the time, did him good; only enough, this time, to make him feel well, and the next to make him feel better, and so on, "*for the public good,*" till he has become, not only a blank but a blot in creation; and has set an example adapted to blast the excellence and wither the prospects of his children, and children's children, to the end of time.

The use of ardent spirit tends also to derange healthy mental action, in another way, by its irritating effect on the nerves. And this leads, in many cases, to total insanity; as the records of every lunatic asylum in Christendom testify. The drinking of it, the vending of it, and the laws which sanction it, all, by their natural and constant effects, tend to weaken the understanding, blunt the perception, and derange the intellect of the nation.

They tend also to harden the heart, sear the conscience, pollute the affections, and corrupt the morals of the people. Hence the wonderful fact, that three fourths of the crimes which are prosecuted, are committed under the influence of spirit; not under its influence when taken to intoxication, but when taken moderately, and often in no greater quantities than the law contemplates. That use of it, which the law sanctions, by its violation of the laws of nature and of God, is carrying on continually a process as extensive and as criminal as its effects, of bodily and mental, physical, intellectual and moral deterioration; tending to change gigantic strength to pigmy weakness; celestial order to infernal discord; and heavenly purity, light and love, to hellish pollution, darkness and hate.

Through sin, man has already in himself the elements of disorder, the seeds of death. This makes them vegetate, grow rank, and produce a speedy and superabundant crop. It generates impure thought; and excites unhallowed feeling. It kindles polluted desire, fires abandoned purpose, and fiendish malignity.

The harmony established by the divine hand between the mental and moral powers, the appetites of the body and the passions

of the soul, having by transgression been broken, and reason and conscience often through sin been brought into vile and hateful subserviency to appetite and passion, ardent spirit increases that subserviency, renders it more entire and perpetual. It operates on all the powers of man, but satan-like, on different powers, in totally opposite ways. The understanding, already too weak, it weakens still more; the conscience, too torpid, it renders more torpid still; and the heart, already hard, it makes still harder; and the affections polluted, it pollutes still more. While the appetites, already too keen and headstrong, it makes still more so; and the passions it vitiates, strengthens and inflames. The man, already reckless, it makes still more reckless; saying, "Let us eat and drink, for tomorrow we die." Thus it comes in, with its whole influence in every stage of its operation, to aid the great adversary in the destruction of men. Depravity it depraves, pollutes even pollution, and makes vileness itself still more vile. All the mischiefs which sin and Satan have occasioned in the soul, it increases; while with a mighty force, it counteracts all the beneficent designs of Jehovah for its deliverance from sin and hell, and its restoration to the dignity and beauty of his image; the light and purity, the bliss and glory of heaven. Thus, by a twofold process, throughout its whole course, increasing voluntary wickedness, and counteracting the means of divine appointment for its extinction, it is working out the eternal damnation of men.

Here is the philosophical reason, the *rationale* of the facts, that ten times as many in the United States who drink ardent spirit, in proportion to the number, are idle as of other men; ten times as many who drink it commit crimes, as of those who do not drink it; and ten times as many in proportion to the number, who do not drink it, become hopefully pious, embrace the gospel and confess the Saviour before men, as of those who do. The opposite in all respects to godliness, and its grand opposer, it is unprofitable unto all things, destructive to the life that now is, and also to that which is to come. Whether we look at the body or the soul, at time or eternity, in the light of principles and facts, we see upon it the broad image of death. This results from its nature, from the nature of man, and from principles deep in the government of God, all pervading, irresistible, and which will be as durable and unchanging as the eternal throne. So long as the traffic continues which violates them, the result, by laws established by the divine hand, must be death; and the legislation which sanctions it, have inscribed upon it in broad capitals for creation to look at, OPPOSITION TO THE LAWS OF GOD. And its consequences, with a voice like the noise of many waters, and of mighty thunderings, will break on every ear in creation, saying, "The way of transgressors is hard." Father, mother, brother, sister, husband, wife, children, all are

sacrificed; God, Christ, heaven, the soul, eternity, every thing dear and every thing momentous for both worlds are madly spurned away in that state of mind which this foul spirit is, from its nature, adapted universally to produce. Can there be a doubt but that the vending of it to be drunk, and the laws which sanction it, are *wicked;* and tend to array a mighty influence against the influence of the Son of God?

Only a small quantity, taken so prudently as to leave a man the possession of his reason and the control of his limbs, is, nevertheless, adapted to bar the mind to good and to open it to evil. Motives to the one it weakens, and to the other it strengthens. In direct and palpable violation of what the Saviour inculcates, as the proper desire and daily petition of every soul under heaven, it leads men into temptation and delivers them to evil. Taking "day by day," not "daily bread," but poison, and of the most deceitful and malignant kind, that Divine Agent who loathes it, and all its effects as an utter abomination, and who would otherwise illuminate and purify and save with an everlasting salvation, is grieved away. The unrighteous and filthy not only remain, but become more unrighteous, and more filthy; till, having been often reproved, and hardened their necks, they are suddenly destroyed, and God saith, "without remedy."

Over wide regions of country, where the facts are known, and a part of the people abstain from the use of ardent spirit, and from the traffic in it, and a part do not,—as the Committee behold ten times as many in proportion to the number, of one class enlisting apparently under the banners of Immanuel, as of the other; and see the number from one, as light increases, constantly and rapidly increasing, and from the other as constantly and rapidly diminishing, —they cannot but feel, that the laws which sanction the traffic and use, and proclaim them to be right, are radically and morally wrong; offensive to the Saviour, and hostile to the temporal and eternal interests of men. And they cannot but most respectfully and kindly, earnestly and perseveringly entreat the legislators of our country, by the rich mercies which he has so bountifully bestowed upon it, and by the agonies which he so freely endured for our race, and the glories which he so graciously proffers them, no longer to sanction these iniquities; or say by legislation that they are either useful or right. As He poured out life to redeem them, and would have all men come to the knowledge and love of his truth, and be his obedient and glorified people, they would beseech legislators no longer to do what tends so powerfully, extensively, and fatally to hinder it. As there is joy in heaven over one sinner that repenteth, and a new burst of praise breaks forth at the proclamation of a soul born of God, what must be the grief, the indignation and wrath in that world at the continuance

and encouragement of what is known, with all who come under its influence, to tend infallibly and forever to prevent it. If those who have been wise to turn men to righteousness shall shine as the brightness of the firmament and as the stars forever and ever, what shall they be who have been instrumental in preventing it, and sinking those who might have risen from glory to glory, into the blackness of darkness forever.

The Committee would not apply what they say, to the days of darkness and ignorance that are past, but only to the continuance of the evil in future, when, and where the facts on this subject are, or might be known.

What they ask of legislators is, that they will not by legislation hinder the progress of the Temperance Reformation, or sanction by law that which opposes it; but let its friends, in dependence on God, by the universal diffusion of information and kind moral influence, unobstructed by law, carry it onward from conquering to conquer, till there shall not be a drunkard, or a drunkard-maker, or a legislator who sanctions the business that produces either, under heaven.

This Reformation first had to meet the numerous and mighty army of moderate and respectable drinkers; but they soon gave way, and their ranks were broken; a million deserted the enemy, and came over in triumph to the temperance cause.

It next had to meet the more formidable array of church members, headed by many a deacon, not a few magistrates, and some preachers, in word at least, of the gospel. They were equipping the enemy, furnishing him with provisions and implements of war. As his numbers by desertion and death were diminished, they were with fearful rapidity raising up new recruits; and tempting those who had deserted and seemed for a time to have clean escaped from the destroyer, back to fight again under his standard. The battle here was more serious. The characters engaged gave importance to the conflict. But this mighty phalanx has also been broken. They are flying in multitudes, not away from, but to the ranks of Temperance, and becoming, many of them the first and the bravest, the most self denying and devoted in the promotion of the cause. Having before not only slain their thousands, but, unwittingly, fastened the poisoned arrow in the heart of tens of thousands more, they are doubly anxious softly to extract it, and point the agonizing and often dying sufferer to the balm in Gilead, and the physician there.

Under the Captain of Salvation the conquest has advanced, till it now meets, in open day, the thoroughly disciplined, and long tried bands of legislators.

The great contest, which is to decide whether this work of mercy is to go immediately and rapidly onward, to its consummation, is to be with *them;* not for the purpose of a conquest over them,

but for the purpose of reaching those who lie entrenched behind them; around whom is thrown the mighty rampart of legislation, and before whom are drawn up in solid column, the mighty phalanx of legislators; and who with such a front, bid defiance to those who would be their benefactors, and pour the swelling tide of mercies down upon them and their children after them through all generations to the end of the world, and onward to eternity.

The Committee would state explicitly, that they do not address legislatures as bodies, but they address legislators as individuals; each of whom has a soul, and like each one of the people is responsible to the same high tribunal of public opinion here, and of unerring rectitude hereafter, and who, as a part of the people, is himself and his children after him, to bear the blessings or the woes of his legislation; and they say to them, We have no wish for any contest with you; we deprecate such a thing; we see among you many of our friends, and when disbanded and acting as individuals, the friends and helpers of our cause. With thousands we rejoice in the aid thus afforded by your example and influence. But as legislators you are organized, and on the wrong side. You license the enemy; and it is under your flag that he makes his depredations upon all that is dear and lovely in possession, and all that is fair, and excellent and glorious, in prospect. You have thrown around him the mighty breastwork of your sanction, and stand yourselves in front. It is only through your bodies that he can now be reached, and when the shafts strike him, the dense medium through which they pass breaks their force; and with the shield of your sanction, their point is warded off, and execution prevented. While his shafts, dipped in poison, and nerved by legislation, are flying and spreading destruction on every side.

Legislators, Friends, called to be Benefactors, and to do good as you have opportunity, we most affectionately and earnestly, as the destinies of our country, of the world and its unborn millions are at stake, beseech you to remove yourselves, and your legislation out of the way. Let the fire of light and love break unobstructed, in its naked and all-subduing brightness, on the heart of the enemy behind you, and the victory shall be ours, shall be yours; and the joy, the joy of all; and the glory of all, be given to Him, of whom, and through whom, and to whom are all things; while the fruits of the victory shall flow down with ever growing richness and fertility, fulness and beauty, to endless ages.

The only reason why it was ever thought proper to license any one to sell ardent spirit, and thus teach by law the propriety of the traffic, was the erroneous idea, that to drink it moderately is useful; and therefore right. But as the drinking of it moderately, would strongly tempt men to drink it immoderately, and many, if it were sold to them, would be ruined, and become a nuisance to

society, legislators thought to guard against these evils, by providing that none should sell it except respectable men; and no more of them than the public good required; and that they should sell only to such men as would not be injured by it.

But as it is now known that all who drink it are injured by it, and that the public good, instead of requiring, forbids that any should sell it; and that licensing it, while it authorises, and perpetuates the traffic, does not and cannot prevent its evils, the whole foundation of that legislation which authorises and licenses its continuance is entirely swept away. It has nothing to stand upon; and were the traffic not upheld by the rum party, and those who hope to make money by it, it would fall of itself; and under the long accumulated and mighty weight with which it has burdened the community, it would sink to rise no more. Let legislators and all respectable men cease to sanction it, and the last relic which makes it even tolerable in a civilized community, will be removed. None will engage in it but the abandoned, who carry the mark of infamy on their foreheads, and who are hastening rapidly, to their own place.

But it is said, "The licensing of the traffic is a source of revenue to the State, and therefore the public good requires it." This revenue is much like that of the woman who sold her grain and her rags to purchase whiskey for her children. She said it was cheaper to keep them on whiskey, than on bread; and as it made a market for her rags, it was a source of profit; in governmental language, of revenue. Her garments and those of her children were soon nearly all rags, and all sold; when her revenue had become such that she and her children, as a public burden, were obliged, by a public tax, to be supported at the almshouse.

This well illustrates the principle and the effect of raising revenue from ardent spirit. What are the facts? In the county of Baltimore, Maryland, the support of pauperism, nearly the whole of which was occasioned by the sale and use of spirit, cost in 1830, more than $20,000. From which, deduct between eight and nine thousand, the revenue obtained, leaving between thirteen and fourteen thousand dollars, in that single item, to come from the same source with the support of the woman whose revenue was so important, the pockets of the people. To this also ought to be added in balancing the account, the cost of crimes, idleness, dissipation, sickness, and the various other evils occasioned by it. And will not the people, for the sake of being relieved of the burdens, be willing to dispense with the revenue? Is there a man in the community, unless a rum-seller, or drinker, or one who hopes to make money, or obtain influence by the use of spirit, who will wish to retain it? If so, let him be called to bear in his own person and family all the evils which it occasions, and he will change his mind

The warden of the prison in Baltimore states that 2322 criminals were the same year committed to that prison; and that 424 of them were intoxicated, when they were brought there; and that in his opinion, eight tenths of the whole were intemperate men.

The expenses of the city of New York in 1832, as stated in the Report of the Comptroller, were $893,886 29,—$685,385 74 of which were raised by a direct tax. The support of the criminal, pauper, and civil establishment cost $315,782 98; and the Cholera, in addition to all public and private charities, and individual expenditures, cost $102,57585,—making $418,358 83; by far the greatest proportion of which, as well as almost innumerable other evils, were the fruits of about 3000 spirit venders, licensed to deal out the poison to about 210,000 souls. And what do these men pay as a compensation for the enormous mischiefs which they occasion? $22,157. And, say a most respectable committee of gentlemen in that city, after investigating this subject, "We, the people, pay about $400,000 more than we should if no drams were sold or drunk in the city. Suppose that only half of the expenses of Cholera were occasioned by drinking, and five sixths of the criminal, police, and pauper establishments; and one half of the salaries of officers, it would amount to $302,099 15, which is now paid as a tax for licensed vices; over $10,000 taken from the earnings of the people for every licensed grogshop which pays $10 into the treasury." What right have legislators to make laws, which in their operation thus tax the community, and take away the hard earnings of the people?

The grand jury of the city and county of New York, after careful examination, say that they have come to the deliberate conclusion, that if this source of vice and misery were at an end, three quarters of the crimes and pauperism of the city would be prevented, together with an incalculable amount of wretchedness, that does not come under the cognizance of law. And they add, "*It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of, by granting licenses for the purpose of vending ardent spirit; thereby legalising the traffic, at the expense of our moral, intellectual and physical power.*"

Of 653, who were in one year committed to the house of Correction in Boston, 453 were drunkards. And the overseer states, that many of the others who were committed as vagabonds, might, with equal propriety, be called drunkards; and that his opinion is, that there were not ten among the whole who were not in the habit of the excessive use of ardent spirit; that intemperance is almost the *sole* cause of all the commitments, that those who were committed as pilferers were almost all drunkards, and that probably they would not pilfer if they could not procure rum with the articles which they have stolen.

Is it not manifestly vicious for legislators to sanction a business which produces such results? They are elected by the people, and sent to legislate for the purpose of preventing crime, not producing it. And a vast portion of all their time is now occupied in making laws to punish crimes, which their own legislation produces. And the people are taxed millions of dollars annually, to sustain the burden occasioned by that legislation. Will the people of this free country longer endure it? They punish the criminals, and legalise the traffic that makes them. Like the father, who, to prevent his son from swearing, swore that if he did swear, he would visit him with his wrath; and with about as much wisdom as the man, who, when asked what should be done by fathers to keep their sons from being ruined by ardent spirit, answered, "Why, they must drink it all themselves."

They build prisons, and license men to carry on the trade that fills them; erect lunatic asylums, and furnish their tenants; the people build almshouses, and the magistrates license pauper-making manufactories to fill them, augment fourfold the public burdens, and tenfold the personal and domestic wretchedness of the country. And when the people rise, as they now often do, and will more often in future, and vote that they will not have such nuisances among them, the county commissioners, or some petty officers clothed with a little brief authority, come in and gravely declare, that "the public good require them;" and thus again load the community with burdens. This is legal oppression, legislative tyranny; and it leaves behind it a deep and stinging sense of injustice. A few retailers have the profit of making paupers, and the people have to support them; and then when they complain of the palpable injustice, to be told, "The public good requires it!" This is too much; and it needs no spirit of prophecy to announce that the time is not distant when men born to be free, who have the power and the heart to be free, will not endure it.

A few men, for their own pecuniary profit, will not long be suffered, under the sanction of law, thus to burden the community.

Of 3000 persons admitted to the workhouse in Salem, Mass., the superintendent states, that in his opinion 2900 were brought there directly or indirectly by intemperance. The superintendent of the almshouse in New York states, that the number of male adults in the house is 572, of which there are not 20 that can be called sober men; that the number of females is 601, and that he doubts whether there are 50 of them, that can be called sober women.

In the city of Boston, for six years, there were upon an average, 247 commitments annually to a single prison, for drunkenness; and 95 drunkards were committed to the penitentiary, in a single month.

A distinguished jurist in the city of New York, acquainted with the courts, stated, that he could find but three cases of murder

committed in that city for fifteen years, except under the influence of liquor. Legislators hang murderers, and license the business that makes them; but not without becoming, if they know what they do, sharers in the guilt. They expend millions to prevent disease, and license the business which produces it, and renders it doubly fatal; but not without being accessary to the consigning of multitudes to a premature grave, and a miserable eternity.

Is it not true then, and may not long afflicted and suffering humanity lift up her head with exultation, that the time is approaching, when, in the language of the chancellor of the State of New York, "reflecting men will no more think of erecting and renting grogshops as a means of gain, than they would now think of poisoning the well from which a neighbor obtains water for his family; or arming a maniac to destroy his own life and the lives of those around him?" And may we not add, when reflecting legislators too, will no more think of sanctioning the one by law, than they would now think of sanctioning the other? And when there shall not be a christian legislator under heaven, whose countenance would not turn pale, and whose tongue would not cleave to the roof of his mouth, should he attempt to speak in favor of it. In the city of Washington, the revenue from the sale of ardent spirit was about $6000; and the loss, as estimated by Judge Cranch, occasioned by it, was probably not less, all things considered, than $100,000. Revenue then does not require the sale of ardent spirit.*

But it is said, and grave legislators sometimes echo the declaration, "It ought to be licensed, and the use of it encouraged, to make a market for the coarse grains, in order to promote the agricultural interests of the country." But where the drinking of spirit prevails most, agriculture, other things being equal, uniformly flourishes least; and thus, like every show of argument on that side, it is totally opposed to facts; as well as to reason, religion, morality, patriotism, and even to humanity.

Many grain growers will not now sell to distillers. They deem it a crime to feed those fountains of death, yet their grains find a market, and they are often among the most prosperous men in their vicinity. It does not appear, that any more dismal prospect than that of others, is opening before their children.

In the year 1810 it was estimated that between five and six million bushels of grain were distilled in the United States. Suppose in 20 years it was doubled, and that in 1830, 12,000,000 bushels were thus destroyed; and that this, to the growers who of course obtained their pay, was worth 50 cts. a bushel, $6,000,000. The annual cost of crime and of pauperism produced by the use

* Appendix H.

of ardent spirit has been estimated at $7,050,000. Subtract from this the price of the grain, and you have from these two items alone, a loss of $1,500,000. Say the Committee of the New York State Society, "Since the farmers have begun to open their eyes to the evils growing out of the turning of the staff of life into a substance to destroy it, and have made use of their coarse grains for bread stuffs, or to feed their cattle, they have steadily advanced in price." And they calculate that the change produced by the Temperance Reformation, now saves the State of New York several million dollars a year.

Let all farmers use their grains to increase the number and value of their horses, cattle and hogs; not to diminish the number and value of men, and they will find it to be, to themselves and their country, *great gain.*

Others say, "The object of licensing is not to encourage the sale and use of spirit, but to restrain and prevent it." To this there are two answers. The first is, it does not restrain and prevent it. It has been tried effectually, for more than half a century; and its fruits have been manifested in the living wretchedness, and in the dying agonies of more than a million of men. Notwithstanding all such restraints and preventions, the evil constantly increased, till it had well nigh proved our ruin. The other answer is, *the licensing of sin is not the way to prevent or restrain it, but it is the way to sanction and perpetuate it; by declaring to the community that, if practised legally, it is right; and thus preventing the efficacy of truth and facts in producing the conviction that it is wrong.*

But says one, "By saying that none except respectable men shall sell ardent spirit, and they only in limited numbers, we do not say that for them to sell it, is right. Would a law which should forbid men to ride horseback, upon worldly business, on the Sabbath, be saying, or would it imply, that for them to journey on that day for such a purpose on foot would be right?" Suppose it would not; but suppose also that legislators should go farther, and make a law, that as many as the public good should require, and should pay a dollar, should have a legal right to travel in that way, on worldly business, on the Sabbath; and that certain men should be appointed actually to license a number in every neighborhood for that purpose, and should license them, notwithstanding all reasons and remonstrances against it; would it not be saying, and by the whole weight of legislation, in opposition to truth, that it is morally right for those men to travel as the law prescribes? or else, that legal right and moral right are in this case, in opposition? And would it not be declaring also, in opposition to truth, that the public good requires this? and thus tend to increase the difficulties, by moral means, of convincing men that it is wicked? Who can doubt but that it would operate, and from the nature of the case

must operate in this manner? So with the laws that sanction and approbate the traffic in ardent spirit, and imply that the public good requires it. They teach a falsehood; not in time past understood and designed by legislators, but on that account, none the less false. Nor did their ignorance, and that of the community in those days of darkness, hinder its desolating effects.

"The law," says Judge Platt, "which licenses the sale of ardent spirits, is an impediment to the Temperance Reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, dramshops will be indictable, at common law, *as public nuisances.*"

Suppose a law should be enacted providing that none should counterfeit the public coin, or be authorised to pass counterfeit money, in small quantities, except men of a certain character; and that no more of them should be permitted to do this, than certain other men, who might, or might not be interested in its circulation, should judge would be for the public good; and that they should not be authorised to pass it to drunkards, as it might injure them, would it not be saying, that for those men to do it, as the law prescribes, is right? Would it not present a mighty barrier in the way of convincing them, by moral means, that it is wrong? And suppose, in some rare cases, the license should be withheld from those who had passed it to drunkards, would that prevent the mischief? Apply this principle to any other vice. And that it does apply with all its force to the traffic in ardent spirit as a drink, which tends only to injure mankind, is most manifest.

But says another, If you do not license men of conscience to sell it, men of no conscience, in such great numbers, will sell it, that the evil will be overwhelming. But it is not necessary to license counterfeiters to prevent the community from being deluged with base coin. It is not necessary to license gamblers, or swindlers, in order to prevent the community from being overwhelmed with their mischief. No more is it needful to license men to sell ardent spirit. If wicked men, in opposition to the influence of moral means, will prosecute a wicked business, which corrupts our youth, wastes our property, and endangers our lives; the community, in this free country, this land of liberty, have the power and the right, without licensing iniquity, to defend themselves from its evils. *This opens the door, and the only door, which truth and duty ever open for legislation with regard to sin; not to license and sanction it, but to defend the community from its mischiefs; and in such a manner as is best adapted to deter the wicked from transgression, and promote as far as practicable their good and the good of the community.* And this is the change in legislation with regard to the sin of trafficking in ardent spirit, which the cause of temperance, of

patriotism, of virtue, and of God, now imperiously demands. Treat this vice, as other vices are treated, and there will be no difficulty in branding it with infamy.

Let legislators, chosen by the people and respectable in society, license any sin, and it tends to shield that sin from public odium; and to perpetuate it, by presenting for it a legal justification. "He that justifieth the wicked, and he that condemneth the just; even they both are an abomination to the Lord."

Let all sanctioning by law of this abominable traffic be forever abandoned; and if the rising indignation of a deeply injured, and long suffering community does not sweep it away, and men are still found base enough to continue to scatter the estates of their neighbors, to fill our almshouses with paupers and our penitentiaries with convicts, to make wives more than widows, and children doubly orphans; to decoy our youth, and sink them to a premature and an ignominious grave,—the people, if they choose, by the arm of legislation can undertake the holy, righteous, and indispensable work of *self defence*. And as all political power is in their hands, it will be found to be a work which is practicable. The wisdom of legislators chosen without the aid of ardent spirit, and the patriotism of statesmen who do not use it, or rely upon it for support; but who rely on the righteousness of their cause, the good sense and virtue of their constituents, and the gracious aid of their God, will be abundantly sufficient to the exigency of the case. If necessary to protect our property, our children and our lives, and there is no other, or no better way to do it, how perfectly easy, and how perfectly just, whenever the people generally shall desire it, to indict at common law the keeping of a grogshop as a public nuisance; or to provide by statute that those who make paupers shall support them; and those who excite others to commit crimes shall themselves be treated as criminals. And in the necessary, the magnanimous, the glorious work of legal self defence from an evil, which, in defiance of public sentiment, of reason, religion, humanity, and of God, would roll over earth a deluge of fire, and annihilate the hopes of the world, legislators may expect, in proportion as the subject is understood, the united and cordial support of all good men.

The point to be decided, to be decided by legislators of these United States, to be decided for all coming posterity, for the world, and for eternity, is,

Shall the sale of ardent spirit as a drink be treated in legislation, as a virtue, or a vice? Shall it be licensed, sanctioned by law, and perpetuated to roll its all pervading curses onward interminably? Or shall it be treated, as it is in truth, a *sin?* And if there shall in future, be men base enough to continue to commit it, shall the community, in self defence, by wise and wholesome

legislation, as far as practicable and expedient, shield themselves from its evils; and if these evils must, through the wickedness of men, continue to exist, let them fall as leniently as the public safety will permit, alone on the heads of their authors?*

On the decision of this question, to a great extent, hangs the endless destiny of countless millions. In England, Ireland, and Scotland; Sweden, Denmark, and Russia; Germany, India, and China; Africa, and the islands of the sea, men are now awaking from the slumber of ages, and on this subject are following our example. They look to us, ask for information, acknowledge their obligations to our priority, and cheer us onward. Their voice seems to rise as on the wings of the wind, and to cry from the four quarters of the earth, Ye who were blessed with the power, and heart to be free, and to commence the world's emancipation, stop not, or falter till it is finished. Aid not by example, or business, or *laws*, what you labor to remove. Sanction not, by legislation, the continuance of the burden under which creation has so long groaned, and which she is now agonizing to throw off. Cheer her, and help her; or at least let her have the full benefit of her own efforts, the efforts of her friends, and the aid of her God; and through the grace of Him that worketh all in all, His people shall be free, eternally free; and the glory shall be given to Him, to whom it is all due, forever.

* In 1773, it was represented to the Legislature of Massachusetts, that spirit, distilled through leaden pipes, was unwholesome, and hurtful. A law was therefore passed that no person should use such pipes, and no artificer make them for the purpose of being used in distilling, under penalty of one hundred pounds. Assay masters were appointed, who were put under oath, to examine, and prove to the best of their abilities, all pipes that were used in distilling, and if any one was found to contain alloy of lead, or base metal, they were to give notice to the distiller, who was forbidden to use it afterwards, under penalty of one hundred pounds. (Mass. Laws. Vol. II. p. 1001. Boston Ed. 1807.)

Why might they not use leaden pipes, if they were cheaper than others, and by using them they would make more money? Because they were injurious to health, and endangered men's lives. They were therefore forbidden to use them under penalty of one hundred pounds. But what was the injury done to health, and what the loss of human life, by the use of leaden pipes, compared with that occasioned by the sale of ardent spirit? And shall legislators forbid the one, and licence the other? Can they continue, after the poisonous nature and destructive effects of ardent spirit are known, to license the sale of it without great guilt? If they do continue to do it, will they not, at the divine tribunal, and ought they not at the bar of public opinion, to be held responsible for its effects?

Let the people, who have long been suffering its destructive effects, judge.

Dr. AMERICAN TEMPERANCE SOCIETY in *Account with* GEORGE ODIORNE, TREASURER. Cr.

1832.

June	To Cash paid Dr. Hewit	$90 00
	Flagg and Gould for printing	28 00
	Rev. J. M. Sturtevant for agency	136 66
	J. E. Hinckley and Co. for stereotyping	135 91
	J. D. Norton for binding	3 67
	Boston Type Foundry	75
	Peirce and Parker for printing	160 01
	Whitney and Terry for binding reports	98 63
	Seth Goldsmith ditto	27 62
	Grant and Daniels for paper	1139 16
	Nathan Hale for printing	359 65
	E. C. Delevan for Mr. Yale	100 00
	Incidental Expenses	9 45
	Dr. Edwards for services from May 17, 1832, to May , 1833	1354 80
	Traveling Expenses	190 50
	Expenses in New York and Washington	80 00
	Postages, collection of moneys, printing of notices, temperance publications, &c.	70 19
	Balance to new account	679 26
		$4583 45

1832.

May 17.	By Balance old account	$729 26
June.	Subscriptions received of Gideon Vinal	10 00
	Heman Lincoln	10 00
	A. H. Twombly	20 00
	Samuel T. Armstrong	50 00
	George Odiorne	25 00
	Rev. Henry Jones	30 00
	Ebenezer Stone	5 00
	Thomas M. Clark	25 00
	Josiah Little	121 00
	Cyrus Williams	10 00
	Edmund Monroe	150 00
	Dr. R. D. Massey	30 00
	J. H. Cocke	250 00
	Rev. Ebenezer Burgess	100 00
	Mrs. Michlenburg (Russia)	5 00
	B. Burgess	5 00
	Josiah Bumstead	10 00
	Daniel Noyes	10 00
Collected by	Ezra Haskell	20 00
	Ladies of 1st. Parish Abington, to constitute Rev. A. G. Wheeler a life member	30 00
	Weathorough Temperance Society	60 00
	3d Cong. Church Beverly, to constitute Rev. D. Oliphant a life member	30 00
	By Dr. Edwards*	1393 36
	Reports sold	1052 07
	Interest	452 76
		$4583 45

BOSTON, *May*, 2, 1833, I certify that I have examined the foregoing account, and that it is correctly cast and properly vouched.

HENRY HILL, AUDITOR.

BOSTON, *May* 1, 1833, E. Excepted.

GEORGE ODIORNE, TREASURER.

* The above was received from the following persons, viz.

Leonard Woods	$10 00
William Adams	10 00
James Tufts	5 00
John Damon	5 00
Daniel Safford	100 00
George Denney	50 00
William G. Lambert	25 00
William W. Stone	25 00
Charles Stoddard	10 00
Nathaniel R. Cobb	10 00
Benjamin Callender	5 00
J. W. and R. Leavitt	100 00
Arthur Tappan	100 00
Moses Allen	100 00
Frederick A. Tracy	100 00
A. W. Ivis	50 00
Cornelius Baker	50 00
Joseph Brewster	50 00
R. T. Haynes	50 00
William M. Halstel	50 00
George P. Shipman	25 00
E. A. Russell	25 00
Russell H. Nevins	25 00
Putnam Pertt	25 00
H. Andrews	25 00
George Griswold	25 00
David W. Whetmore	20 00
William Green, Jr.	20 00
Rufus L. Nevins	20 00
A. R. Whetmore	20 00
John Wheelwright	20 00
Charles Stor	10 00
Jacob Brown	5 00
N.Y. city Temperance Society	200 00
A friend	50 00
H. Hill	5 00
Orin Day	20 00
David Porter	5 00
Stephen Van Rensselaer	100 00
From the sale of Reports, &c.	187 36

Three hundred dollars of the above by the hands of G. P. Shipman, were acknowledged in our last Report.

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BY THE PAYMENT OF TWO HUNDRED AND FIFTY DOLLARS AND UPWARDS.

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J. H. Cocke, *Bremo, Va.*
Wm. P. Green, *Norwich, Conn.*
Henry Homes, *Boston, Mass.*
Hon. Samuel Hubbard, " "
John W. Leavitt, *New York.*
Edmund Munroe, " "
John C. Proctor, *New York.*
Wm. Ropes, *Boston, Mass.*
Daniel Safford, " "
John Tappan, " "
Authur Tappan, *New York city.*
Frederick A. Tracy, *New York.*
S. V. S. Wilder, *Brooklyn, N. Y.*
Rev. L. Woods, *Andover, Ms.*

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Cornelius Baker, *New York.*
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Nathaniel R. Cobb, *Boston.*
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Rev. S. Dana, *Marblehead.*
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Hampden Sydney, John H. Rice.
New Canton, Gen. J. H. Cocke.
Richmond, *Rev. Robert Semple
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ILLINOIS.

Rev. Edward Beecher.

In addition to the above, Presidents, Secretaries, and Chairmen of Executive Commitees, or Boards of Direction, of all State Temperance Societies, in the United States, adopting the plan of abstinence from the use of ardent spirit as a drink, and from the traffic in it, are, *ex officio*, members of the American Temperance Society.

And Presidents, Secretaries and Chairmen of Executive Committees, or Boards of Direction of all National and State Temperance Societies in Foreign countries, are, *ex officio*, Honorary Members of this Society.

APPENDIX.

A. (P. 7.)

Extracts from the Speech of GERRIT SMITH, ESQ.

After spending a few minutes upon other and preliminary topics, Mr. Smith proceeded to say, that he was aware, that the American Temperance Society, on account of its censures of the manufacturer and vender of ardent spirit, had been charged with a departure from its original object, and a violation of its constitution. He admitted, that the only object within the scope of the constitution and labors of the Society, is that of bringing our fellow men to refrain from drinking ardent spirit; but he did not see why in addition to the direct efforts made for the accomplishment of this object, we might not also seek to remove the hinderances to this accomplishment. Now, the manufacture and sale of ardent spirit constitute confessedly a very great hinderance to the work of inducing our fellow men to quit the drinking of it; and this hinderance the Society very naturally and reasonably labors to remove. Could a Society, that should require its members to abstain from purchasing lottery tickets, be expected to preserve silence on the subject of lottery offices? Could a Society, formed to discountenance gambling at cards or billiards, be expected to look with unconcern on the allurements of gambling houses? No more can a Society, formed to dissuade men from drinking ardent spirit, look with indifference on the attractions and snares of the rum shop. As, in the one case, the lottery office and the gambling house irresistibly invite thousands to purchase tickets, and to stake their money at cards or billiards, who, but for their sight of these resorts, would never have fallen into this folly; so is it in the other, that men drink ardent spirit, because of the inviting facilities for getting it, and so is it, that whilst these facilities exist, our direct efforts to promote total abstinence will be measurably, if not fatally counteracted by them. Such views we must certainly admit to be just, unless we deny what the bible and our hearts and our observation teach us about the power of temptation. * * *

One view of this business, and on which its advocates lay great stress, is, that it employs a great amount of labor, and forms no inconsiderable item in the industry of the nation. It is true, that it does so. But, instead of crediting the business with any thing on this account, we bring up its employment of ten thousands of our citizens as a strong argument against it; for their employ-

ment is upon an object utterly valueless. I am aware, that the notion is somewhat prevalent amongst us, (I believe we are indebted to European political economists for it), that the employment of labor by government or by wealthy individuals, even if it be upon an object absolutely worthless, is nevertheless a praiseworthy liberality and of general benefit. The doctrine, in my view, is unsound at all times and every where. But, even if it could be sustained in its application to one of the densely peopled states of Europe, how plainly inapplicable is it to our own country, where population is sparse, and the demand for labor for useful objects great and incessant. But, if we cannot spare labor for objects, our only objection to which is that they are useless, how can we justify its diversion to objects not only perfectly useless, but as pernicious as useless?—And it is surely too late to deny that this character belongs to the distillation and sale of ardent spirit. The proposition, that the thousands of farmers and manufacturers and venders in our country, who are engaged in ministering to the filthy appetite of the drinkers of ardent spirit, should relinquish their business, and employ their time and capital in bringing common stones from the Rocky mountains to scatter over the Union, could, as easily as their present business, be defended by the political economist. And to go a step farther, and to bring into view the pernicious properties as well as the worthlessness of ardent spirit; if these persons were to bring loads of venomous serpents, instead of stones, to scatter over our whole land, they could be justified as easily for such strange work, as they can be for their present business; and to extend the parallel still further—if each of these serpents were armed with mortal stings, as well for the soul as for the body, then would such strange work still more closely resemble their present business. * * *

There is one consideration, which shows conclusively, that this business of making and selling ardent spirit does not augment the wealth of the nation. We not only drink nearly all we manufacture, but we buy largely of other nations to answer the demands of our rum thirst. If we manufactured spirit for other nations, as we grow tobacco for them, worthless as are both the poisons, and clearly as they both should be, and yet will be, on every Christian's list of contraband goods; we might, perhaps, in that case, find the business more profitable; but we drink them ourselves; and therefore whatever is gained from the business by any individuals amongst us is gained from the pockets of their countrymen. The vender, who sells to his rum drinking neighbor a gallon of spirit, gets, it may be, his profit of a shilling; but that shilling and the whole residue of the cost are so much loss to his neighbor. Would that this covered the whole loss of the unhappy man, who drinks it! That one gallon, it may be, drowns his soul in perdition! * * *

As things now are, every nine sober men in this nation are bur-

dened with the partial or entire maintenance of a drunkard; for every tenth man is a drunkard; and drunkard and pauper, as we know, are well nigh interchangeable terms. And not only are the sober charged with the maintenance of the drunkard, but their contributions to public objects are greatly increased by the general inability of the drunkard to contribute to them. For instance, are there churches, school-houses, colleges, academies, roads, bridges to be built? ministers of the gospel and school teachers to be supported? taxes to be paid? then the nine have to represent, and to pay for, the ten. * * *

All admit, that a dense population is very important, if not indeed indispensable, to the success of manufactures. How greatly, therefore, would this interest suffer in our country by the loss of one tenth or one twentieth of our families? But this loss has virtually taken place. Drunkenness has disabled, has struck down, this proportion of our families; and, instead of contributing to our national industry, they are heavy drawbacks on it. Now the magic, that would convert our 300,000 drunken men into 300,000 sober men, would do more for the wealth, not to speak of the other valuable interests of our country—would exert more powerful and happier influences upon all the sources of our economical as well as moral prosperity—than the imagination can conceive. Total abstinence is this magic. Banish ardent spirit from the land, and this mighty and blessed change is wrought.

But the farmer says—"I could not get as high prices for my corn and rye, if the distilleries, that are now my best market for them, were broken up;" and a present and definite gain outweighs in his mind the indirect and more distant, and therefore but partially credited losses, which he suffers by distilleries. But this present and definite gain is unreal. Break up the distilleries; let the traffic in ardent spirit cease; and no small proportion of the money, now expended for the poison, would go into the farmer's pocket, in exchange for his bread stuffs, meats, butter, cheese, &c. * * *

There is one stubborn fact opposed to the supposition, that the manufacture of whiskey increases the prices of grain. In no state in the Union has the Temperance Reformation been carried to a greater extent than in New York. A very large proportion of the distilleries in it have been abandoned. Thousands of her citizens have relinquished the sale of ardent spirit. Nearly half a million of her citizens have conscientiously sealed up their lips against the deadly drink; and yet the prices of coarse grains within her limits have not fallen. So far from their having fallen, they have been higher during the last five years, or period of the Temperance Reformation, than they had been during any equal period in the last quarter of a century, if we except the five years immediately following 1812, and comprising the time of our second war with Great-Britain. To how large an extent should the

farmers of New-York ascribe their present unexampled thrift to the Temperance Reformation! * * *

Among the reasons, by which Mr. S. urged the dealers in ardent spirit to discontinue their business, is the fact, that a very large proportion of all who engage in this business, not to speak of its frequently ruinous consequences to their children, become poor and drunken in it. Mr. S. said, that it was carefully ascertained a year or two since, that in the country town in which he resided, there had been during the twenty-two previous years, exclusive of those remaining in the traffic, twenty-nine dealers in ardent spirit; that five of them had discontinued the business, without material loss or gain in it; that twenty of the remainder were still living, but were all poor and drunken; and that the other four had all died drunken and poor. Here, said Mr. S. we have a specimen of the legitimate effects of this business, on those who engage in it. Here we see a business for which Heaven has no smiles.

But say the distillers—"We can't afford to give up our distilleries. They are our living—the living of our families—and we must not be urged to abandon them." We reply to them, "Trust God. Betake yourselves to innocent occupations, and you will find your bread and water made sure in them." The men of Ephesus, who got their living by practising curious arts, are an example of self-denial to the distiller. When they felt the hand of God upon their consciences, they brought their books together, and burned them before all men; and this too, notwithstanding they cost fifty thousand pieces of silver. Reading in the Books of Chronicles recently, said Mr. S., I met with an answer made to one who was distrustful of Providence, which I think is most happily applicable to them, who hesitate to quit the rum traffic. Amaziah, one of the kings of Judah, had "hired an hundred thousand mighty men of valor out of Israel, for an hundred talents of silver. But there came a man of God to him, saying, O King, let not the army of Israel go with thee; for the Lord is not with Israel. God will make thee fall before the enemy. And Amaziah said to the man of God, but what shall we do for the hundred talents, which I have given to the army of Israel? And the man of God answered—'The Lord is able to give thee much more than this.' So say we to him, whose confidence for the support of his family still lingers on his distillery —"The Lord is able to give thee much more than this." It need not be added, that Amaziah was blessed in his obedience. To the farmer and manufacturer and vender, who feel that they cannot afford to withdraw from the body and soul destroying business, in which they are engaged, we have this conclusive remark to make—"Whatever else you can afford or cannot afford to do, there is one thing certainly, that neither you nor any other accountable beings can afford to do: You cannot afford to do wrong." * * *

The general remark, that a people are no better than their laws, is a just one; for not only are their laws expressive of their moral sense, but they react upon it with a strong influence. The instances are without number, where good men have pursued a business in all good conscience, from which their virtuous sensibilities would have shrunk away instantly, had not that business, essentially unjust and wicked, been commended to them by the sanction of the laws. How lamentably was the moral sense of Christendom blunted by the legalised traffic in human flesh! But the laws came at last to denounce the traffic; and how greatly did they help to recover that sense to a healthy tone. We of this age look upon the slave trade as fit for pirates only;—and why so?—mainly because the laws declare it piracy. But for this, how small comparatively would be our abhorrence of this trade! Now, the people of this country still look with a partial eye on the rum traffic. But, let the laws brand it, and our children will look upon it with an abhorrence, rivalling that with which we regard the slave trade.

Our laws are guilty of a gross inconsistency in upholding the rum traffic, and, at the same time, suppressing less evils. This inconsistency is to be ascribed to the strong delusions wrought upon the public mind by the custom of rum drinking. Compare, for instance, the very different treatment, which horse racing and the rum traffic receive at the hands of our laws. The one is very extensively interdicted, whilst the other is licensed and protected; and all must admit, that, compared with the rum traffic, horse racing is venial and harmless. Indeed, it is rum, that clothes the race course, and the lottery, and the gambling house, and the theatre, with their most horrid features; and, but for this grand aliment of our public vices, they would all greatly languish, and soon die. Extend the comparison to lotteries. The laws are fast suppressing them, whilst they leave the rum trade to flourish; and who will pretend, that the evil of lotteries is as wide spread and as malignant as that of rum shops! Mark, too, the further inconsistency of the laws on this subject—the further evidence of their partiality for rum sellers. Whilst they punish drunkards, by posting them, by depriving them of their property and otherwise, they encourage and protect the men who make these drunkards. Now why may not they, who get up lotteries and sell tickets; and they, who get up the race and introduce their horses, claim a like indulgence from the laws; and that if punishment must be visited on their business, it should fall on those who purchase the tickets, and those who go to witness the race? Why this difference? Why, in the lottery business, visit the punishment on the seller, and in the rum business on the buyer? The general delusion, produced by the custom of rum drinking, can alone account for the difference. To this same delusion must we ascribe the ludicrous and mad conduct of the authorities in some of our villages and cities, during the pesti-

lence the last year. They would hurry in their fright to abate as nuisances the business of the poor butcher on the one hand, and that of the innocent dealer in hides on the other. They were full of anxiety about these rills of danger; but they thought not of the big stream of cholera and death, which the sacred and inviolable grocery, that stood between them, was still suffered to pour out day and night.

How strange it is, that the selfish interests of men do not rise up against the rum traffic, and put it down forever. I will use language here, which I have used elsewhere. "In reference to the taxes with which the making and vending of ardent spirit load the community, how unfair towards others is the occupation of the maker and vender of it! A town, for instance, contains one hundred drunkards. The profit of making these drunkards is enjoyed by some half a dozen persons; but the burden of these drunkards rests upon the whole town. Now I ask, whether there would be one law in the statute book more righteous than that, which should require those who have the profit of making our drunkards, to be burdened with the support of them?"

The statements and opinions of that distinguished jurist and philanthropist, JONAS PLATT, on any of the subjects discussed in the preceding Address, must command great respect. Judge Platt, in his excellent Address delivered on the 26th of February last, before the Temperance Society of the county of Clinton, N. Y. uses the following language:—

"It is a lamentable fact, that upon a careful estimate, it is found, that of the tavern-keepers and retailers of ardent spirits in this State, during the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness. Still, that class of men oppose temperance societies with blind infatuation! Let us redouble our efforts by kind entreaty and friendly admonition, to save them from their own worst enemies, themselves.

"I respectfully submit for public consideration, the propriety of repealing our statute for taxing and licensing the retailing of ardent spirit. By fair construction, such license and tax legalise the traffic, (so far as the authority of our legislature extends), and a plausible excuse is afforded to those who now pay a premium for such legislative sanction. This law is an impediment to the Temperance Reformation. Public opinion would be brought to bear with much greater force, against the practice of retailing this poison, if dram-shops were left unlicensed and unsanctioned by any statute regulations whatever.

"In a pecuniary view, the tax on such retailers is a policy, which is 'penny wise, and pound foolish,' for it is obvious that the increased public burdens which they occasion, are a hundred fold greater than the amount of the tax.

"An agent, (Mr. Rodney), who was sent by our government

a few years ago, to ascertain the political condition and prospects of one of the new republics in Spanish America, states in his report, that the sale of indulgences, or licenses to commit particular specified sins, under ecclesiastical authority, was one of the principal sources of revenue in that *mock-republic*. The prices were of course graduated according to the degrees of criminality in the act so licensed. No wonder, that with such notions of morality, and with such views of political economy, our neighbors in the southern hemisphere have succeeded so illy in the establishment of republican governments. Whether the tax and license under our government, for committing the sin of *keeping a poisonous dram-shop*, bears any analogy to the policy of that southern republic, I submit to the serious consideration of my fellow citizens."

Substance of an Address delivered at the sixth anniversary of the American Temperance Society in New York, May 7, 1833, by Wilbur Fisk, D.D. President of the Wesleyan University, Middletown, Conn.

It is less difficult to convince the retailer, who has regard to moral principle, of his participation in the guilt of intemperance. than the manufacturer and wholesale dealer. The former is personally and constantly conversant with the evils of intoxication. As the glass or the bottle passes from his hand, it goes directly into the hand of him who is ruined thereby—the retailer sees the fires that burn like Sodom, in the countenance of his customer—fires which he has contributed to kindle, and the appropriate aliment of which, he is constantly furnishing. Supported by such arguments, an appeal to the retailer, not wholly lost to moral feeling, must have an effect. It is on this account, doubtless, that so many more retailers than wholesale dealers, in proportion to their respective numbers, have abandoned the traffic. And yet in every possible correct moral estimate of the subject, the wholesale dealer stands in precisely the same relation to these evils, with the retailer. And of this, if he will look at the arguments in the case, he may be convinced. Let him remember, that every gallon, which passes through his hands, is destined to assist in forming the appetite of some moderate drinker, or burn out the vitals of some miserable wretch, whose appetite is already formed —that the hogsheads of rum that float in his vessels, or lie upon his wharves or in his stores, are the seeds of future diseases and crimes—that they go forth to spread a physical and moral *miasma* over the land, and will become the murderers of fathers and of mothers, of wives and of children, scattering a mildew over the field of promise, and a blight upon the bud of hope—let him, I say, remember this, and if his moral sense is not blunted, will it not be pained ?

Suppose, sir, that a dealer in this article, should be informed that there was a gallon in one of his tierces which, if suffered to

go out into the hands of the retailer, would give the finishing touch to the formation of an appetite, which would lead some deluded wretch to ruin; or that it would excite to the murder of a wife or a child,—crimes which are often committed through the delirium of intoxication,—would not a conscientious man empty that gallon upon the wharf, or cast it into the ocean? Nay, if he could not distinguish the murderer's portion from the mass, would he not lose his whole stock before he would, in this way, become accessary to murder? If this same merchant can be convinced, that his stock, united with those of other importers and manufacturers, is directly carrying on this work of death all over the land--that it becomes both the *occasion* and *instrument* of thirty thousand suicides annually—that it occasions, probably, the death of twice that number, by increasing the malignity of diseases which, but for ardent spirits, would not have proved mortal—that it annually becomes the occasion and exciting cause of more than one hundred thousand civil crimes in these United States, besides all its other innumerable social, moral, and political evils; if he could be convinced of this, and be induced to fix his attention on these considerations, for but even a few moments, would he not be constrained to renounce the traffic, as criminal in the sight of God, and treasonable against the best interests of man? * * *

I. The dealer is favorable to the common use of ardent spirits, and knowingly takes measures to secure their consumption.

But he knows also, that their common use is invariably followed by intemperance. Therefore,

The dealer is, *on the whole*, favorable to intemperance, and knowingly takes measures to produce it.

Permit me to invite the dealer to suspend all irritation of feeling at the seeming uncharitableness of the charge, and to enter with me into a candid investigation of the argument. If it cannot be sustained, he will, in defiance of this argument, go clear; but if it can be supported, he must give up his claim to moral principle, or give up his traffic.

I say, then, the dealer favors the *use* of ardent spirits, and takes measures to secure their consumption. His act of selling proves this. The liquors, set out for show in decanters upon his counter or on his shelves,—the words BRANDY, RUM, GIN, IRISH WHISKEY, &c., written upon his casks, or upon his sign at the door, all most clearly show this. This also is shown by his public advertisements; for these are proofs that he wishes to sell: nay, *he manufactures or buys for that very purpose.* But if he wishes to sell, he wishes the consumption; for he well knows, the moment the consumption ceases, the market is at an end. If he does not wish for a vent for his liquors through the channels of consumption, by which alone he can have a market, let him advertise in a little different form from his usual advertisements. I would suggest a form something like the following:—

"A. B. having increased his stock in trade, by a late purchase

of choice liquors, consisting of Jamaica rum, French brandy, Holland gin, &c, hereby respectfully and earnestly recommends to all his former customers and others, to refrain from any farther purchase of intoxicating liquors, as he is fully convinced that the use of these liquors is most pernicious, and leads to numerous and complicated evils."

I suppose our rum-advertising newspapers would insert such an advertisement for their usual price. And in this way, not only would our merchants and others, *who do not wish to sell*, be saved the pain of numerous applications, but they will also serve the cause of temperance, by a word of caution to a portion of the community who most need it, and who, perhaps, would never read any thing on the subject in any other form. Does the dealer hesitate to advertise in this way? Then it is because he wishes to sell. But he says, perhaps, this would place him in a ridiculous light before the public. It would indeed; but no more ridiculous than he makes himself when he says *he does not wish to sell*, and yet buys, advertises, &c, *for that very purpose*.

But, perhaps, the vender will say, he does not *wish* to sell, but he is *obliged* to deal some in this article, in order to keep his trade good in other articles; for unless his customers can obtain their spirits of him, they will go elsewhere for other things. On this account, therefore, he keeps a little, but does not offer it until asked for, nor advertise it on his sign, or in the public prints. This is encouraging, for it shows that conscience is at work, and will probably carry the question in favor of correct principle before long. But to be plain with such a dealer, we must say, that however we respect the workings of moral principle, which has led him to this expedient, he has, it is believed, done very little yet to ease his conscience. His plea, reduced to plain and concise English, is simply this: "I would not sell ardent spirits if I could make as much money by refraining!" How far money-making will justify him, in a business which he himself acknowledges to be of pernicious tendency, I leave, for the present, to be settled by the decisions of his conscience, which seems to be disturbed already; and pass to notice some other expedients for evading the force of our argument.

The dealer may tell us, perhaps, that a wish to sell does not imply a wish for the consumption of ardent spirits. That it is no concern of his what becomes of them after they pass out of his hands and he gets his pay. Now it is well known that the sale implies the use, and when we know that two or more things are inseparably connected, it is perfectly absurd to say, we will have the one, and yet we do not, *on the whole*, desire the other. Though we may not desire the other, in itself considered, yet *on the whole* we do desire it, whenever we determine *at any rate* to have its inseparable attendant—as then there can be no market, and of course no sale, without the consumption,—so a determination to sell, necessarily involves an approbation of the use.

But the dealer may hope to avoid the responsibility of intemperance still, by saying, that, though he does desire the use of ardent spirits, he does not thereby favor drunkenness, for he does not wish to furnish any for the drunkard; and if he could have his will, the drunkard should not be furnished with it at all. But, in the first place, it is well known, if the traffic is generally sanctioned, the drunkard will have it. According to the principles of human society, it is impossible to carry into operation one law for the drunkard, and another for the temperate: and, farther, if a man will sell, and it is practicable to make a distinction in the purchasers, it should, by every consideration of public good, be the other way. He who would sell with the least injury to community, should sell only to the drunkard and drunken. To sell to these, is only to give the finishing stroke for the destruction of those already in ruins; but to sell to the temperate, is to take measures to lead the respectable and useful to profligacy and ruin. If it would shock the feelings of the dealer to present another cup to him who is now *reeling*, and by which, he who is clamorous and troublesome, and perhaps dangerous, *is put to sleep*, how much more ought it to shock his feelings, to present the cup to a respectable and intelligent citizen, by which he may become a drunkard.

But we will hear all that the dealer can urge for himself. He tells us again, that though he may be considered favorable to the use of intoxicating liquors, yet the conclusion is not just, that "he is favorable to intemperance, and that he knowingly takes measures to produce it." For he does not wish any man to become intemperate, and it greatly afflicts him to know that any one ruins himself in this way. He does not sell for *the purpose* of producing drunkenness, and therefore he is not responsible.

But, for what purpose does he sell? For the gain, undoubtedly. And does he not sell with the certain knowledge, that drunkenness will follow? He knows that the use of intoxicating liquors, which is implied in the sale, always was, and doubtless always will be, followed by intemperance. Here let us refer to a principle already laid down—that where two things are known to be inseparable, whoever takes measures to introduce the one, does, by that very course, favor the introduction of the other. He does not desire the other, in itself considered, but he actually prefers the introduction of both, rather than forego that which is the direct object of his desire. In the case before us, the dealer does not directly, and *for its own sake*, desire drunkenness, but he desires the gains of the traffic, and he will sooner aid in introducing intemperance and all its woes, than forego these gains. The question then comes to this:—Is a man free from responsibility, for a known wrong done by himself, on the ground that he did the act, not for the sake of the wrong, but in view of his own personal advantage? Or, in other words, to make the case still plainer, is it, or is it not, a moral offence to injure another for a reward,

when the injurious act was not done on account of ill-will to the injured person, but solely for the sake of the reward! A child would be casuist enough to solve this question. Apply it to some cases in point. In the well-known murder of Mr. White, of Salem, Mass., the murderer had no malice against the murdered victim of his cupidity, he only wanted the thousand dollars that was offered him for the deed. Was he innocent? Judas had no wish to take the life of his Master, he doubtless hoped he would escape, though he should be betrayed into the hands of his enemies—at any rate, the betrayer wanted the thirty pieces of silver. Was Judas justified? If not, how shall the plea of justification be available, on a similar ground, in the case before us? In one respect, indeed, the case of Judas appears less unfavorable than that of those engaged in the rum trade. Judas had very good ground to hope, that his Master, as he had done before, would convey himself away by miraculous power, and thus he himself would get the bribe, and no evil would ensue. But no such hope can encourage the heart of the dealer in intoxicating liquors. He knows, when he pockets the gains, that it is the price of blood. As the destructive poison leaves his store, he understands its destiny and the fatal result. He needs no *second sight*, no supernatural spirit of prophecy, to predict, that, through this traffic, a thousand masters will be betrayed, that the sacred obligations of religion will be violated in uncounted instances; that it will turn men to demons, and excite them to obscenity, and blasphemy, and murder; that it will lay trains for the circulation of the cholera and other diseases to spread over the land, and riot upon human life—that it will fill the air with groans, cover the earth with blood, and plunge thousands of souls into the pit of wo. All this he knows, and yet because he does not sell *for the sake of these evils*, but only does it for the sake of the gain, he hopes to free himself from responsibility. Alas! how easy does the heart that "loves the wages of unrighteousness," impose upon itself. But, there is still another way by which the dealer endeavors to exculpate himself. He tells you that intemperance is not a *necessary result* of the sale and consequent use of intoxicating liquors. Many use them without injury, and others might if they would. The responsibility, therefore, it is maintained, belongs exclusively to each individual agent, who thus voluntarily becomes ensnared and ruined.

In order to test a question of morals, in any specific case, it sometimes becomes necessary to see what general principle of morality is involved in that case, and then decide the question in view of this general principle—otherwise, our prejudices, and the peculiar circumstances of the case, may mislead our judgments. The general principle in the case before us, must be this:—No man is accountable for becoming the occasion of another's sin, because the sinner, as a free agent, might have refrained from the sinful act if he would. Now, will this principle bear? Let

us try it. Here is a man who keeps a store of books and prints, of most pernicious moral tendency—got up, however, in a most fascinating style, and by their wit and elegance directly calculated to captivate and ensnare the minds of the young. Upon the principle laid down, this man is not responsible for the mischief he does, though scores of youths are drawn in and ruined. He may plead, they are free moral agents—it is not necessary they should be corrupted—if they would only do as they might, they might improve their taste and their style, and experience no injury. Would this satisfy the parent, whose child had been ruined by these pernicious books? But is the bookseller worse than the rum-seller? Are bad books more demoralizing and ruinous than intoxicating liquors? Let facts decide. Indeed the principle of morality involved in this plea of the dealer, is as wide from the morality of the Gospel, as the poles from each other. The Gospel not only requires that we should not put "a stumbling-block or an occasion to fall, in our brother's way," but demands, that, as far as in us lies, we should remove from his path the stumbling-blocks that another has placed before him. "He that knoweth to do good, and doeth it not, to him it is sin." * * *

But to settle this question for ever, with all believers of the Bible, our Saviour has told us expressly, that though "it must needs be that offences come," yet "*wo* to that man, by whom the offence cometh." Such is the weakness of moral principle in man, and such the strength of depravity, that we cannot expect but that men will stumble and fall. There is a kind of necessity in the case—that is, it is the natural result, and what might be expected, especially if *occasion* is given; therefore, "*Wo unto that man by whom the offence cometh.*" Will the dealer stand up in the face of this denunciation, and claim that he is not guilty, because the transgressor in any individual case, was a free agent, and acted on his own responsibility? He is to blame, it is true, for stumbling—but the man who placed the stumbling-block in his way, is also verily guilty. In short, there is no case in which a man will be justified in doing what he is well assured will prove injurious to another, except where the general tendency of what is done, is known to be advantageous on the whole. Preaching the Gospel, for instance, becomes an occasion of aggravated guilt to those who reject it. But the Gospel, on the whole, is known to be advantageous, and therefore it should be preached, notwithstanding, in some instances, it becomes "a savor of death." So governments founded on the popular will, may often be the occasion of popular tumults and party strife, yet those governments should be sustained, because they are, on the whole advantageous. But here, and in all similar cases, the morality of favoring or opposing these institutions, is tested entirely irrespective of the agency and responsibility of those who make these an occasion of injury to themselves, and purely on the ground of the general tendency of these institutions, in their influence upon

human nature *as it is*, and not as it ought to be. This is a test of moral action which must be conceded to, by every man of common understanding, and of an ingenuous mind—he cannot get rid of it. Let us apply it then, to the rum trade. Is this a business that works well in practice? Are its general tendencies good? We have just heard clearly demonstrated, the pernicious influence of this trade upon national wealth,* and it might be as clearly demonstrated that it leads to bankruptcy in national morals—that it is ruinous to political integrity, to bodily health, to social and domestic enjoyment—in short, we may say, that this trade, in its general bearings upon community, "*is evil, and only evil, and that continually.*" In this point of view, it has not a single redeeming feature—in its whole aspect it is dark and threatening—in its entire operation, it is most calamitous.

Having examined the premises and conclusion in the argument laid down, and having patiently heard all the arguments the dealer can urge in his own defence, we come, it is believed, fairly to the conclusion,—"That all who continue in the traffic of ardent spirits, stand in an intimate and criminal relation to all the evils of intemperance, and, on moral principles, must be held responsible for those evils." * * *

II. So long as men, laying any just claim to morality and respectability, maintain the right to sell ardent spirits, it will be considered respectable and moral to use them.

But it has been seen already, that so long as the use continues, intemperance will continue. Therefore—

For these men to maintain the right of traffic, is to throw themselves most effectually, in direct opposition to the cause of temperance.

If this argument is sustained, it will follow of course, that the dealers in this article, are the men chiefly responsible for the continuance of the evils of intemperance, not only because they furnish the occasions of these evils, as was seen in the former argument, but also, because they stand directly in the way of those benevolent efforts, that might otherwise remove them. There are evidently two parties in this business, the consumers and the agents. The agents are made up of the manufacturers, and those who, in the way of trade, facilitate the distribution. Now to those who profess to be moral, in both of these parties, we say, You all share in the guilt of drunkenness,—the agent, because, though he does not drink himself, yet he furnishes others with the means of intoxication—the moderate drinker, because, though he does not get intoxicated himself, he encourages others in a course which, in numerous instances, as he well knows, results in intemperance. So far both are responsible, and neither can shift his share of the guilt on to the other—and neither party can accomplish the desired reform alone, unaided by the co-operation of the other. On

* Speech of Gerrit Smith, Esq.

this ground, therefore, we might safely rest the argument, that those concerned in this traffic, are effectually opposing the temperance reformation.

But the argument bears with stronger force against the dealers, than against those who merely set the example of the use. The dealer acts a more prominent and a more important part—his influence in respect to the use, is more extended and more irresistible; and hence his example and character *will take the lead* in giving a character to this whole business. So long then as it is counted moral and reputable to furnish ardent spirits for the market, so long it will be considered moral and reputable to buy and to use them. These agents therefore, in the manufacture and distribution are effectually screening the use of intoxicating liquors from the brand of *immorality* and *infamy*. * * *

But it is said, "If I do not sell, others will, and therefore for me to refrain, will only be to give place to another, who will exercise the same influence that I do in the traffic, and hence there will be no gain to the cause of temperance." Answer: You know not that another will sell in your place, if you renounce the traffic: or if this should happen, your influence in this matter may have a great influence upon your former customers, and will no doubt give additional strength to the temperance cause, in your circle of acquaintances; and at any rate, the new trader, that, in this business, becomes your substitute, will not exert the same influence that you do, unless, like yourself, he have a reputation for morality and respectability; and if he have, my argument is for him as well as for you, and it is expected he will feel its force, and refrain also from the traffic. "But it is urged that if all respectable and virtuous men give up the traffic, it will be worse for the community than it now is, as the business will then be managed by unprincipled men, and of course in a way much more destructive to the interests of the people." This is the ground on which some dealers have thought it not only *allowable*, but even *obligatory upon them*, to continue this trade. I have heard such men say, they felt it *their duty* in order to keep the business out of the hands of bad men!! It seems that this traffic is such a blood-hound of destruction to our race, that the leash should be held by the pure moralist, who will let him on or call him off, "*according to law.*" He is at any rate, a *beast of prey*, whose appropriate work is to riot in human blood; but then, in the hands of the moralist, he destroys fewer it may be, and these in a more decent style! * * *

Let us glance at this excuse in another point of view. It has already been intimated, that every specific rule of morality, is resolvable into some general principle. What is the general principle, on which the excuse for this traffic is predicated? It is this—*whenever there is sufficient ground for believing, that a given injury will be done to the community by somebody, it then ceases to be a moral wrong for any one to inflict that injury.* Now, I grant that

this is a most extraordinary moral maxim or principle, but if the right to sell ardent spirits is maintained, on the ground that somebody will sell, then this must be the rule which applies in the case—a rule which, to be discarded, "needs but to be seen." How does this rule correspond with the morality of our Saviour, especially in that passage already quoted; "It must needs be that offences come, but wo unto that man by whom the offence cometh." Here the principle is most explicitly reprobated. The dealer tells us he sells, and becomes an occasion of offence or stumbling to others, because *it must needs be*, from the known nature and practices of man, that such occasions will be given by somebody—and therefore he shall add nothing to the miseries of the world if he should be the medium of the offence. But, sir, let him look at the denunciation, let it ring in his ears, and sink down into his soul—Wo *unto that man by whom the offence cometh.*

In concluding the argument, I will examine one other way of getting rid of this responsibility—it is by division and subdivision. until it is annihilated. We have all heard of the infinite divisibility of matter, but never of its possible annihilation by the process. Our experimenters in moral philosophy however, have discovered that by dividing up moral obligation, to some indefinite extent, the whole becomes annihilated. The reasoning runs thus —"My individual sales will not sensibly affect the great whole of community; and if I should abandon the traffic, and no one should assume it in my stead, this would produce no sensible change in the consumption and consequent evils, therefore my responsibility is nothing." That is, to translate this language into plain English—"I can do but *little* either way, therefore my responsibility in the case is *nothing*—no considerable part of the whole work can possibly belong to me, therefore I am not obliged to do the part that does belong to me!"—Who does not see that this is as bad morality, as it is logic? It is by such reasoning, that certain proverbs have gained currency, such as—"What is every body's business, is no body's"—"Public bodies have no soul nor conscience." The truth is, however, what is every body's business *is* every body's—and if public bodies have no conscience nor soul, they *ought* to have, and each is obligated to bring his share to the public conscience; and if he have a correct individual conscience, he will do it. He who numbers our hairs, and counts the atoms of the universe, will, in making out the final retribution, find no difficulty in assigning to each his proper proportion. Not a particle of this obligation is lost; for public obligation is made up of individual obligation, and duties in common must be discharged by individual agency. Hence each individual is as much obligated to exert his single agency, as if the whole work was his. Whatever others may do or not do, his own individual account will not be affected thereby; and whatever may be the event of the common cause, he stands or falls by his own acts. And will any one say his part of the responsibility is so small, that he is

willing to meet it fearless of the consequences? Alas! the man that says this, knows not what he says. Is there a dealer who would be willing to read the history of his own sales, in their direct results and collateral bearings: such a history would pierce his soul, and terrify his imagination with dark and horrid images. The moral infection that has been engendered, by his sales alone, would darken the air around him. He would hear the sighs of the aged parent, whose profligate son had brought down his gray hairs with sorrow to the grave. He would encounter the imprecations of the more than a widowed wife, who, in secret places, pleads with the Judge of all the earth to avenge her wrongs—he would hear the sobbings of the more than orphan child—he would hear the groans of the pit—the wailings of the damned. Who could endure this scene? A faint description of it sickens the heart.

The merchant is in the habit of calculating his loss and gain, with great exactness, and the balance sheet will convince him of his profit or loss. I will leave it to him, to calculate the credit side of his traffic, in dollars and cents—but let me show him as definitely as possible, his indebtedness on the score of moral obligation. There are probably not far from sixty thousand dealers in ardent spirits, in the United States—and perhaps three hundred and seventy-five thousand drunkards. This would give to each dealer an average dividend of six and a fraction. But the generations of drunkards are short, and a veteran dealer outlives two or three generations of these unhappy and short-lived men. Hence, each dealer, on an average, who follows the business through life, may have been instrumental of making from twelve to twenty drunkards, and of bringing them to an untimely grave. These have friends and families that are made wretched—they spread around them a moral pestilence—they *blaspheme* and *fight* and *murder*—and for all these evils, as well as for the direct ruin of the drunkards themselves, the dealer, according to the foregoing arguments, must be held morally responsible. And will he risk or fearlessly meet these responsibilities? What has he to balance this amount or debt? All that he can show is the hundreds of thousands that he has put into his coffers, by the traffic. But will money cancel moral guilt, or discharge from moral obligation? What pecuniary consideration would induce a man to share with this *whole nation*, the guilt of ruining *one* man? But to feel the lashings of a guilty conscience, and to hear the denunciations of a righteous Judge, for the accumulated guilt of an individual agency, in the ruin of so many—in such a judgment who can stand? Let the dealer strike the balance, and if he finds that hitherto he has been doing a *bad business*, let him abandon it forever.

B. (P. 28.)

In a law of Massachusetts, passed March 23, 1833, it is declared that any person who shall, in violation of the law, sell a lottery ticket, or knowingly suffer one to be sold in any building, owned or rented by him within the Commonwealth, he shall forfeit and pay a sum not less than one hundred, nor more than two thousand dollars; and that if any one after conviction shall repeat the offence, he shall be sentenced for every subsequent offence to labor in the house of correction, or in the common jail, for a term of time not less than three months, nor more than twelve months. And it is also declared, that any person who shall make, sell, or offer for sale any fictitious lottery tickets or part of a ticket, knowing it to be fictitious, he shall be punished by imprisonment or confinement to labor in the State prison for a term of time not less than one year, nor more than three years.

The above statute is founded on the true principle of legislation with regard to sin; not to license it, but to defend the community from its evils. And are not the evils of selling ardent spirit, as a drink, a greater nuisance to the community than the evils of lottery gambling? And is it a less sin for legislators to license the one, than it is to license the other? And do they not by licensing either, manifestly corrupt and injure the community?

It was judged at one time, that liquor distilled through leaden pipes was injurious to the health of the community. A law was therefore passed by the legislature of Massachusetts, that no person should distil, or draw off ardent spirit or strong liquors through leaden pipes, under penalty of one hundred pounds; and that no artificer should make any pipe or lead for distilling, of bad pewter, or any mixture of lead, under penalty of one hundred pounds.

But was the injury to the health of the community, occasioned by leaden pipes, to be compared with the injury occasioned by ardent spirit? and yet legislators forbid the one under a penalty of a hundred pounds, and license the other. Had leaden pipes, like ardent spirit, caused over wide regions of country more than one in five of all the deaths among men; and in the United States killed thirty thousand persons in a year, well might it have been forbidden; or, in the language of a distinguished jurist, "*the sin of keeping a poisonous dramshop*," been indicted at common law, as a *public nuisance*. Of all the public nuisances that now exist, probably none are more destruction to mankind, than the sale of ardent spirit.

C. (P. 31.)

Pursuant to the invitation of the American Temperance Society, delegates appointed by various Temperance Societies in the United States, to the number of four hundred, and from twenty-one States, assembled in Convention at the Hall of Independence in Philadelphia, on the 24th day of May, 1833, "to consider the best means of extending, by a general diffusion of information, and the exertion of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirit, throughout our country."

The Convention was organized by the appointment of the following officers, viz:

President, Reuben H. Walworth, of the State of New York.

Vice Presidents, Roberts Vaux, of Pennsylvania; John Tappan, of Massachusetts; Timothy Pitkin, of Connecticut; Peter D. Vroom, of New-Jersey; Willard Hall, of Delaware; John C. Herbert, of Maryland; Joseph Lumpkin, of Georgia; Wm. McDowell, of South Carolina.

Secretaries, Mark Doolittle, of Massachusetts; John Marsh, of Connecticut; John Wheelwright, of New-York; Lyndon A. Smith, of New-Jersey; Isaac S. Loyd, of Pennsylvania; Judge Darling, of Pennsylvania; R. Breckenridge, of Maryland; Daniel W. Lathrop, of Ohio.

The Convention was opened with prayer by Dr. Brantley of Pennsylvania. The Circular of the American Temperance Society, calling the Convention, and setting forth the object for which it had assembled, was then read.

The room occupied by the Convention, not being sufficiently large to accommodate its members, it was, on motion,

Resolved, That Matthew Newkirk, James Gray, and Robert Earp, be a committee to procure a more suitable place, and report to the Convention.

Resolved, That all committees be appointed by the President.

Resolved, That a committee be appointed, whose duty it shall be to prepare and digest business for the Convention, and report such subjects as in their opinion ought to occupy its attention.

Resolved, That said committee consist of seven.

Whereupon the following gentlemen were appointed.

Justin Edwards, of Massachusetts; Amos Twitchell, of N. Hampshire; Charles Griswold, of Connecticut; Edward C. Delavan, of New-York; Gerrit Smith, of New-York; Hugh Maxwell, of New York; S. K. Talmadge, of Georgia.

Resolved, That all motions be committed to writing, and submitted to the Standing Committee, without discussion.

Resolved, That members of Congressional and State Legislative Temperance societies, be invited to sit as honorary members of the Convention.

Resolved, That the deliberations of this body be each day opened with prayer.

The Standing Committee reported the following resolutions, which, after amendment, were adopted.

Resolved, That the Convention meet each day during its session, at 9 o'clock, A. M., adjourn at 1 oclock, P. M., and assemble again at half past 3, P. M.

The committee to provide a place for the meetings of the Convention, reported that they had obtained the 5th Presbyterian church, in Arch, above Tenth-street, whereupon it was

Resolved, That when this Convention adjourn, it adjourn to meet at this place, whence it shall move in procession, headed by its officers, to the place designated by the committee.

On motion, adjourned.

Afternoon.

The Convention organized at the appointed hour, and in pursuance of the resolution adopted at the former session, proceeded to the 5th Presbyterian church.

The following resolutions, reported by the Standing Committee, were then considered, and adopted.

Resolved, That no member of the Convention be allowed to occupy more than ten minutes, in the remarks he may make before the Convention at any one time, and that he shall not be allowed to speak more than twice on any subject or question, without in either case obtaining the unanimous consent of the Convention.

Resolved, That notice be given in the churches and newspapers of Philadelphia, that a temperance meeting will be held in this city next Monday evening, at half past 7 o'clock, for the general attendance of the citizens and others.

The Standing Committee reported the following resolutions, which were severally considered, and adopted.

I. *Resolved*, That in our judgment it is the duty of all men to abstain from the use of ardent spirit, and from the traffic in it. (1)

II. *Resolved*, That it is in our view expedient, that all who are acquainted with this subject, unite with temperance societies. (2)

III. *Resolved*, That we regard with peculiar satisfaction, the formation of the American Congressional Temperance Society, and express our decided conviction that, should similar societies be formed by the Legislatures of each State, they would greatly benefit our country and the world. (3)

IV. *Resolved*, That the regulations adopted by the national government, for discouraging the use of ardent spirit in the army and navy of the United States, evince the wisdom of the rulers of the people, and their paternal care over the individuals employed in their service. (4)

V. *Resolved*, That the abolition of the practice of furnishing merchant vessels with ardent spirit, or employing men who drink it to navigate them, would greatly promote the interests of the country. (5)

VI. *Resolved*, That temperance societies in all mechanical and manufacturing establishments, while they would promote the pecuniary interests of all concerned in them, would also in various ways, promote the good of the public. (6)

VII. *Resolved*, That the formation of a temperance society in each ward of every city, and in each district of every county and town in the United States, would tend powerfully to complete and to perpetuate the temperance reformation. (7)

VIII. *Resolved*, That each State society be requested to take the direction of the temperance cause within its own limits, and to employ one or more permanent agents, to visit periodically every part of the State, and to devote their whole time and strength to the promotion of this work. (8)

IX. *Resolved*, That each family in the United States be requested to furnish themselves with some temperance publication. (9)

X. *Resolved*, That the increase of temperance groceries, public houses and steam boats, in which ardent spirit is not furnished, is highly auspicious to the interests of our country; and that the friends of human happiness, by encouraging such establishments in all suitable ways, till they shall become universal, will perform an important service to mankind. (10)

XI. *Resolved*, That it be earnestly recommended to all emigrants who contemplate removing in a body from foreign countries to the United States, and also, to those who contemplate removing from one part of our own country to another, before their removal, or on their passage, to form themselves into a temperance society. (11)

On motion, adjourned.

May 25th. The Convention met at the stated hour, and was opened with prayer by Dr. Hewitt of Connecticut.

The minutes of the preceding day were read and approved.

On motion,

Resolved, That the secretaries have power to make such verbal alterations in the minutes and resolutions, as will best express their meaning.

The consideration of the remaining resolutions reported by the standing committee at the former session, was then resumed, and the following were adopted.

XII. *Resolved*, That temperance societies and the friends of temperance throughout the country, be requested to hold simultaneous meetings, on the last Tuesday in February, 1834, to review what has been done during the past year; to consider what remains to be done, and to take such measures as may be suitable, by the universal diffusion of information, and by kind moral influence, to extend and perpetuate the principles and the blessings of temperance over our land. (12)

XIII. *Resolved*, That a correspondence be opened with national temperance societies and friends of temperance in other countries, for the purpose of procuring as far as practicable,

meetings at the same time, for the same purpose, throughout the world.([13])

XIV. *Resolved*, That it be recommended to temperance societies and friends of temperance of every description, to obtain as full and accurate statistics as possible, and embody them for the benefit of the community, in the annual reports, and communicate them at the simultaneous meetings; especially on the following points, viz.

What is the population?

What number belong to temperance societies?

How many have been added to them the past year?

How many have renounced the traffic?

How many groceries and how many taverns in which ardent spirit is not sold?

How many continue to sell, and what quantity is now used?

How many drunkards have been reformed?

How many are now drunkards?

How many distilleries have been stopped, and how many are now in operation?

How many deaths is there reason to believe were caused by intemperance?

What proportion of pauperism and of crime, are occasioned by strong drink?

How many criminals were convicted the past year, who drink no ardent spirit, and how many who do drink it? ([14])

XV. *Resolved*, That as the SOLE OBJECT of the American Temperance Society, and those numerous State and other temperance societies, which have been formed in accordance with it throughout our country,—EVER HAS BEEN, IS NOW, and EVER OUGHT TO BE, the promotion of TEMPERANCE, to this object ALONE all their efforts ought to be invariably and perseveringly directed. ([15])

XVI. *Resolved*, That as the question has arisen among the friends of temperance and agricultural improvement, what shall be done with surplus grains, provided they are not converted into ardent spirit, the friends of human improvements are requested to investigate this subject, and to present the results to the public through the medium of the press. ([16])

XVII. *Resolved*, That the prompt and united testimony of many physicians, to the hurtful nature and destructive tendency of ardent spirit, has been a powerful auxiliary to the temperance cause; and should that respectable and influential class of our citizens all exert their influence to induce the whole community to abstain from the use of it, they would render themselves still more eminently useful. ([17])

XVIII. *Resolved*, That the medical profession be requested to inquire whether substitutes for alcohol may not be found, and its use be dispensed with in medical practice, and to give the results of their investigation to the public. ([18])

XIX. *Resolved*, That editors of papers and other periodicals, who from time to time publish information on the subject of temperance, are rendering important service to the cause; and should all editors adopt and pursue a similar course, they will render themselves the benefactors of mankind. ([19])

XX. *Resolved*, That the associations of young men have been powerful auxiliaries to the temperance cause, and should all the young men in the United States, and especially in the literary institutions, unite in temperance societies, they would render themselves benefactors to our country and the world. ([20])

XXI. *Resolved*, That the influence of the female sex, in favor of the temperance cause, has had a highly salutary effect upon all classes in the community, and especially upon those who are the hope of future generations, the *children and youth;* and that should the influence to which they are so justly entitled, be unitedly and universally exerted in favor of this cause, they would do much to perfect and to perpetuate the moral renovation of the whole human family. ([21])

XXII. *Resolved*, That it is expedient that the friends of temperance in all countries, unite their counsels and their efforts, to extend the principles of temperance throughout the world. ([22])

XXIII. *Resolved*, That the fundamental and highly salutary influence, which the promotion of the cause of temperance must have on the purity and permanence of civil institutions, demands for it the countenance and active co-operation of every real patriot. ([23])

XXIV. *Resolved*, That the influence of temperance on the intellectual elevation, the moral character, the social happiness, and the future prospects of mankind, is such as ought to obtain for it the cordial approbation, and the united, vigorous and persevering efforts of all the philanthropic and humane of every class, age, sex, and country. ([24])

On motion, adjourned to Monday 27th.

May 27th. At the stated hour the Convention met, and was opened with prayer by Christian Keener, of Maryland.

The minutes of the preceding day were read and approved.

Nicholas Devereaux, of New-York, was appointed a member of the Standing Committee, in the room of Hugh Maxwell, who had left the city.

The Standing Committee reported that the meeting this evening will be addressed by

G. S. Hillard of Massachusetts, Thos. P. Hunt of North Carolina, Thos. H. Stockton of Maryland, Joseph Lumpkin of Georgia, and Nathaniel Hewitt of Connecticut.

The following resolution, reported by the Committee, was adopted.

Whereas, It has been announced that Henry T. Newman, a delegate to this body from the British and Foreign Temperance So-

ciety, has arrived in this country, and expected to be at this meeting, but is providentially prevented, therefore,

XXV. *Resolved*, That we cordially reciprocate the fraternal kindness manifested by the British and Foreign Temperance Society, in the appointment of the above mentioned delegate, and express our earnest desire and hope, that the mutual confidence now subsisting between temperance societies in this and other countries, may be perpetuated and increased, till intemperance and its evils shall have ceased, and temperance, with all its attendant blessings, shall universally prevail. ([25])

The President then informed the Convention that Stephen Van Rensselaer, of the State of New-York, had offered to defray the expense of publishing 100,000 copies of the proceedings of the Convention, for gratuitous distribution; whereupon it was unanimously

Resolved, That the thanks of this Convention be presented to Stephen Van Rensselaer, of the city of Albany, for his liberality in proposing to defray the expense of distributing 100,000 copies of the proceedings of this Convention.

Resolved, That the President and Vice-Presidents be a Committee to communicate to Stephen Van Rensselaer the foregoing resolution.

The Standing Committee then reported the following resolution, which was adopted.

XXVI. *Resolved*, That the formation within six years, of more than 6,000 temperance societies, embracing more than a million of members; the relinquishment of the manufacture of ardent spirit, by more than 2,000 distilleries, and of the sale of it by more than 5,000 merchants; the banishment of the poison from the United States army, and to a great extent from the navy; the sailing of more than 700 vessels, in which ardent spirit is not used; the hitherto unparalleled exhibition of more than 5,000 drunkards, within five years, ceasing to use intoxicating drinks, and becoming, as all drunkards if they take this course will, sober men, and many of them highly respectable and useful men; and the uniform and universal progress of the temperance reformation, whenever and wherever suitable means have been used for its advancement, are, it is believed, facts which call loudly for fervent gratitude to the Author of all good, and for united and persevering efforts on the part of its friends, to extend universally and perpetuate the temperance cause.

A resolution, reported by the Standing Committee, on the subject of a general union, which was laid on the table at a former session, was now taken up; and on motion,

Resolved, That it be referred to a committee, consisting of one member from each State represented in this body.—Whereupon the following were appointed that committee, with instructions to report to this Convention.

Joseph C. Lovejoy, Maine; E. P. Walton, Vermont; Eli

Ives, Connecticut; John Wheelwright, New-York; Isaac S. Loyd, Pennsylvania; Christian Keener, Maryland; Ephriam Addoms, Virginia; Isaac W. Waddell, S. Carolina; R. H. Ball, Kentucky; Robert H. Chapman, Tennessee; N. M. Welles, Indiana; E. C. Trowbridge, Michigan; Andrew Rankin, New-Hampshire; Mark Doolittle, Massachusetts; Frederick A. Farley, Rhode Island; John McLean, New-Jersey; Thomas J. Higgins, Delaware; Wm. R. Collier, District Columbia; Thomas P. Hunt, North Carolina; S. K. Talmadge, Georgia; J. Seward, Ohio; Peter Donan, Missouri; Enoch Kinsbury, Illinois; Wm. T. Brantley, Alabama.

The Standing Committee reported a resolution which was under discussion to the hour of adjournment, when on motion, the Convention adjourned.

Afternoon

The Convention met at the stated hour, and again took up the resolution which was before it at the former session, which was adopted as follows:

XXVII. *Resolved*, That in the opinion of this Convention, the traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world. ([27])

The committee to whom was referred the resolution on the subject of a general union, reported that they had unanimously agreed to recommend the adoption of the resolution as reported by the Standing Committee, which was under consideration, when on motion the Convention adjourned to meet at the Hall of the Musical Fund Society, this evening at a quarter before 8 o'clock, in order to lay before the public, who have been invited to assemble there, some history of the progress of the temperance cause.

Evening.

The Convention assembled at the time and place appointed, when

G. S. Hillard of Massachusetts, Tho's. P. Hunt of North Carolina, Tho's. H. Stockton of Maryland, and Nathaniel Hewitt of Connecticut, presented to a very large and attentive audience that had assembled, a brief but impressive history of the temperance cause, together with an exposition of the principles upon which it is established.

After an appeal to the large and interesting circle of ladies who were present, by Reuben H. Walworth, President of the Convention, setting forth the power and extent of female influence, the meeting proceeded to business.

The Standing Committee reported that they had no farther matter to lay before the Convention; whereupon it was

Resolved, That the committee be now discharged.

Resolved, That the thanks of the Convention be presented to

the Standing Committee for the faithful and prompt discharge of the duties intrusted to them by the Convention.

Resolved, That the thanks of the Convention be presented to its President, Reuben H. Walworth, for the dignified, impartial and very acceptable manner in which he has presided over its deliberations.

The President then expressed his grateful sense of this acknowledgement on the part of the Convention, and his satisfaction in having presided over its deliberations, when he withdrew.

Roberts Vaux of Pennsylvania, one of the Vice-Presidents, then took the chair.

The resolution reported by the Standing Committee, and approved by the Committee from each state, was then taken up, and after amendment, was adopted as follows:

XXVIII. *Resolved*, That the Officers of the American Temperance Society, and of the several State societies, are hereby requested to act as a United States Temperance Society; to hold mutual consultations and to take all suitable measures to carry into effect the objects of this Convention; to embody public sentiment, and by the universal diffusion of information and the exertion of kind moral influence, to extend the principles and blessings of the temperance reformation throughout our country and throughout the world.

On motion,

Resolved, That the vital interests and complete success of the temperance cause demand that in all the efforts of the friends of that cause against the use of ardent spirit, no substitute except pure water be *recommended* as a drink.

On motion,

Resolved, That the thanks of this Convention be presented to the Select and Common Council of the city of Philadelphia, for their kindness and liberality in granting to it the use of the Hall of Independence.

On motion,

Resolved, That the thanks of the Convention be presented to the trustees and congregation of the 5th Presbyterian Church, for the use of their house during the sitting of the Convention.

On motion,

Resolved, That the thanks of the Convention be presented to the Vice-Presidents and Secretaries for the faithful discharge of their duties.

Having disposed of the various subjects that had been presented with great harmony and unanimity of feeling, with an earnest desire for the guidance of God, and a confident reliance on Him to bless their efforts in the advancement of the cause, to strengthen and animate them to renewed and persevering exertion, until the principles of temperance shall prevail in every land, and its attendant blessings be enjoyed by all the nations of the earth, the Convention adjourned *sine die*.

Reasons for complying with the Resolutions offered by the Committee and adopted by the Convention.

(1) 1. Temperance requires it. As temperance is the moderate and proper use of things beneficial, and is abstinence from things hurtful, and ardent spirit is one of the hurtful things, temperance with regard to this, is *abstinence*.

2. The drinking of ardent spirit will form intemperate appetites; and if intemperate appetites are formed, they will, in many cases, be gratified. Of course, while the drinking of ardent spirit is continued, intemperance can never be prevented.

3. By the selling of ardent spirit, men teach that it is right to buy and drink it; a doctrine which is false, and to many is fatal.

4. All men would be better without the use of ardent spirit; of course to drink it, or to furnish it to be drunk by others, is sin.

(2) 1. Because without it men will not receive so much benefit from their example.

2. Temperance Societies have been one of the principal means of promoting the Temperance Reformation.

3. Should all persons join them, and act consistently, intemperance to a great extent would cease.

(3) 1. The example of legislators has great influence in the community.

2. It would have a highly salutary influence on legislation.

3. It would tend to promote the purity of elections, and thus to extend and perpetuate the blessings of free institutions.

(4) 1. They would tend to promote the health and comfort of the men.

2. To promote obedience to orders, and thus to lessen the number and severity of punishments.

3. To prevent an enormous waste of human life.

(5) 1. It would promote the health and comfort of seamen.

2. It would promote the pecuniary interest of all concerned

3. It would prevent many ship-wrecks, and the loss of many lives.

(6) 1. It would promote the intellectual elevation, the moral improvement, and the social happiness of the workmen.

2. It would improve the quality of their work.

3. When they go from one establishment to another, a certificate of their being worthy members of a Temperance Society would be a ready passport to business and an important safeguard to employers.

(7) 1. It would tend to bring the subject before the whole community.

2. It would greatly increase the number and activity of its friends

3. It would reform many who are now drunkards.

(8) 1. It is the most ready way to awaken universal attention; and to secure ever-growing interest and effort in the cause.

2. It is highly economical as to men and money.

3. It is essential to that thorough and systematic effort which tends to the most complete and speedy triumph of this cause.

(9) 1. Information is essential to wise, efficient and permanent action.

2. It would increase especially among the young, a spirit of reading.

3. It would to a great extent, give to each part of the country the benefit of the experience of all other parts, and thus render the efforts of all more eminently useful.

(10) 1. It would lessen the danger of youth and remove one of the most powerful incentives to intemperance.

2. It would prevent a great amount of pauperism and crime.

3. It would greatly promote the temperance, safety, and comfort of travelers.

(11) 1. It will lessen the dangers of their journey.

2. It will lessen their exposure from a change of climate, and from their settlement among strangers.

3. It will render them a greater blessing to the people among whom they may dwell.

(12) 1. It will awaken new interest and lead to a great increase of effort.

2. It will be a convenient time for annual meetings, and will lead a much greater number of people to attend them.

3. It will lead to a more general development of facts; and spread more extensively the knowledge of them.

(13) 1. It is an object of common and universal concern; in which the friends of humanity of every sect, denomination and country may unite.

2. It will tend to increase their information, their efforts and their success.

3. It will tend to unite good men of all countries in all good things.

(14) 1. It will awaken more general attention, and develope much valuable information.

2. It will greatly increase the interest and the usefulness of the simultaneous meetings.

3. It will lead to a more thorough investigation, and to a more universal extension of a knowledge of facts.

(15) 1. It will unite a greater number, and lead to more general efforts for the promotion of the cause.

2. It will render their efforts more efficient, and more successful.

3. Without perseverance, the work cannot be completed, or the benefits obtained be permanently secured.

(16) 1. It will show that the distillation of grain is a violation of the true principles of political economy; and a great loss to the pecuniary interests of the country.

2. It will show, that it is a loss to the grain-growers themselves; and tends to the injury and ruin of their children.

3. That to encourage distillation is to be accessory to enormous injustice toward the community.

(17) 1. From the nature of their profession, their opinions on this subject must have great weight with the community.

2. They enjoy peculiar facilities for acquiring information on this subject, and circulating the truth.

3. Their example will have a powerful influence on gentlemen in the other professions, and in all the higher walks of life.

(18) 1. The prescription of ardent spirit as a medicine, has often been the means of forming intemperate appetites, and of leading to drunkenness and ruin.

2. Many eminent physicians now entirely dispense with it, in medical practice, and in their view not only without detriment, but to peculiar advantage.

3. Could it consistently be dispensed with in medical practice universally, a powerful cause of intemperance would be removed.

(19) 1. The press is one of the chief instruments of communicating information, and forming public sentiment.

2. It can speak to multitudes that can be addressed in no other way.

3. By the promotion of temperance, it will aid essentially all patriotic, humane, and benevolent efforts.

(20) 1. To no class is the Temperance Reformation of more importance than to young men

2. No class have greater means, or more ability to promote it.

3. The character of young men will soon form the character of the country.

(21) 1. It will save multitudes of their own sex from unutterable wretchedness, and from a premature grave.

2. It will save vast multitudes of children from becoming doubly orphans.

3. It will exert an all pervading and highly salutary influence on youth, and on all classes in the community.

(22) 1. It will increase their interest in the cause, and of course will increase their efforts.

2. It will tend to remove prejudices not only on this, but on other subjects, and to promote mutual good will among men.

3. It will render the efforts of all to do good more eminently and extensively useful.

(23) 1. It tends to prevent that luxury and vice which are the bane of civil institutions.

2. It tends to promote industry, economy, and obedience to the laws.

3. It tends to promote universal intelligence and virtue.

(24) 1. Without temperance, all efforts to do good must in a great measure fail.

2. With union and perseverance the cause will be triumphant.

3. It will tend to hasten the time when all shall know and obey the Lord.

([25]) 1. His blessing has been the cause of all past success.

2. On account of the intimate and fundamental connection between this cause, and all the great interests of men.

3. Without an acknowledgement of the divine favor, and united and persevering efforts, we cannot expect a continuance of the divine blessing; or have any rational prospect of future success.

([27]) 1. It inculcates falsehood.

2. It perpetuates intemperance.

3. It promotes pauperism and crime.

4. It diminishes the wealth of the nation.

5. It increases the public burdens.

6. It impairs the health of the people.

7. It deteriorates their intellect.

8. It corrupts the public morals.

9. It shortens many lives.

10. It ruins many souls.—Of course it is a business which is unjust toward men, and offensive to God.

Extracts of a letter from a distinguished gentleman in the City of Washington, dated July 24, 1833.

"The Convention has evidently done good. It has given a fresh impetus to the cause. At no period have the great principles of temperance moved forward with such strong and steady steps as for the last six months; and this is true, not merely of this or that town, or city, or section, but of our whole country. I perceive, wherever I go, and with whatever company I am called to associate, that the fashion of drinking is rapidly declining; and that the traffic in ardent spirit, is becoming a crime. Nothing is wanting but a bold, manly and steady perseverance of the friends of temperance, to eradicate, utterly eradicate the manufacture, sale and use of ardent spirit from our land. The united testimony of the heads of the different departments of the Government, the members of Congress, the mail contractors, and various other persons who resort to Washington from different parts of the United States, to transact business, all concur in sustaining this declaration."

Especially may we hope that this will be the case, should the resolutions of the Convention be complied with throutugho the country. The Committee would therefore earnestly recommend them, and the reasons annexed to them, to the attention of their fellow citizens throughout the community. Let every man do his duty, especially the young men of our country, and the Temperance Reformation will be triumphant, its blessings extend to all people, and be perpetuated to all ages.

D. (P. 33.)

Constitution, &c. of the American Congressional Temperance Society.

As the use of Ardent Spirit, is not only unnecessary, but injurious, as it tends to pauperism, crime, and wretchedness; to hinder the efficacy of all means for the intellectual and moral benefit of society, and also to endanger the purity and permanence of our free institutions; and as one of the best means for counteracting its deleterious effects, is the influence of *United Example*, Therefore, we, members of Congress, and others, *recognizing the principle of abstinence from the use of Ardent Spirit, and from the traffic in it, as the basis of our Union*, do hereby agree to form ourselves into a society, and for this purpose adopt the following Constitution, viz:

Article 1. This Society shall be called *The American Congressional Temperance Society.*

Article 2. The object of this Society shall be, by example, and by kind moral influence, to discountenance the use of Ardent Spirit, and the traffic in it, throughout the community.

Article 3. Members of Congress, and all who have been members of Congress, officers of the United States Government, civil and military, and heads of departments, *who practically adopt the great principle of this Society*, may, by signing the Constitution, become members; and any former member of Congress, or other person entitled to membership, may be admitted, on addressing to the Secretary of this Society a letter, expressive of his desire to be considered a member.

Article 4. The officers of the Society shall be a President, Vice Presidents, Secretary, Treasurer and Auditor; who shall be chosen annually, and who shall perform the duties usually assigned to such officers; and who shall continue in office until others are elected.

Article 5. The Society shall annually appoint five persons, who, together with the officers of the Society, shall constitute an executive committee; three of whom shall form a quorum, and who shall from time to time take such measures, as shall be adapted to render this Society most extensively useful to the country.

Article 6. There shall be an annual meeting at such time during the session of Congress, as the committee may appoint; and the president, and in his absence one of the vice presidents, at the request of the committee, may at any time call a special meeting of the Society.

Article 7. The constitution may be altered by a recommendation of the executive committee, and a vote of two thirds of the members present at any annual meeting.

After the adoption of the Constitution, the officers of the Society were chosen, as follows:

President, Hon. Lewis Cass, Secretary of War.

Vice Presidents, Hon. Samuel Bell, New Hampshire; Hon. Gideon Tomlinson, Connecticut; Hon. John Reed, Massachusetts; Hon. Lewis Condict, New Jersey; Hon. William Wilkins, Pennsylvania; Hon. Thomas Ewing, Ohio; Hon. Felix Grundy, Tennessee; Hon. John Tipton, Indiana; Hon. Daniel Wardwell, New York; Hon. James M. Wayne, Georgia.

Secretary, Hon. Walter Lowrie, Secretary of U. S. Senate.

Treasurer, Hon. E. Whittlesey, Ohio.

Auditor, Hon. W. W. Elsworth, Connecticut.

Executive committee, Hon. Theo. Frelinghuysen, New Jersey; Hon. Arnold Naudian, Delaware; Hon. John Blair, Tennessee; Hon. George N. Briggs, Massachusetts; Hon. Elutheros Cook, Ohio.

E. (P. 50.)

Reduction of Taxes.

The population of ——, N.H. at the last census was less than 1200. *Three rum stores and two rum taverns* in town, together with the more private traffic of individuals, were loading the community with an annual tax of *nine thousand dollars*, to pay for intoxicating liquors, besides the incalculable evils of drinking the poison. Their temperance reform commenced about 1827. First annual Report of their society exhibited a diminution of this tax to the amount of $6,000; the second reduced it $2,500, leaving only $500 as the expense of spirits sold in the town.

At this time, they have three stores and one tavern, free from this strong drink, and not a licensed house in town; It is estimated, that the cost of ardent spirits, as at present used by the town, does not exceed the rate of $100 by the year. It is believed that nine-tenths of the population drink no ardent spirits.

The Congregational Church, now consisting of 200 members, has more than doubled since this reform commenced. Now they actually pay for preaching at home, double in cash, to what they paid mostly in produce before. Ten years ago, their benevolent contributions for a year were less than twelve dollars. They pay the present year, more than one thousand dollars in cash for various benevolent objects, besides large subscriptions raised for payment hereafter. The Church are unanimously pledged against every form of using ardent spirits as drink, and none so using it are ever to be admitted.

The Methodist Church in town, consisting of nearly 100 members, are said to be practising on the same plan.

F. (P. 50.)

Extract of a letter from a merchant in Alabama, showing the benefits to merchants and others, from the abandoning of the use and sale of ardent spirits.

"About twelve years ago, I connected myself in business with a country merchant residing in the middle part of South Alabama, and soon after settled my family at the same place. We kept a general assortment of goods; our customors were generally of the class called "first settlers," or "pioneers," enterprising men, with young but numerous families, who, being poor, and seeing but little prospect of bettering their fortunes in the land of their nativity, had the courage to attempt their improvement by removing to, and settling in, a new country. These people were industrious and liberal, but sadly addicted to the use of spirituous liquors. They were kind to each other and to strangers. If a stranger asked for a glass of water, it was their custom to offer whiskey with it; and the head of a family, although unable to pay for the land he occupied, would apologise with seeming mortification, if he was unable to offer his visiting neighbor a glass of grog.

It is the business of a country merchant to supply the wants of his customers; and to graduate his purchases to their wants, requires some experience, and much observation, upon which depends, in some degree, the success of his business.

In 1824, we had been four years in business, and it required about that period, 100 barrels of whiskey, with a large quantity of American and English rum, and American and French brandies, for one year's demand.

In 1825,	nearly the same,					
1826,	75	barrels	whiskey, &c.			
1827,	40	"	"			
1828,	25	"	"			
1829,	10	"	"	and 2	pipes	brandy.
1830,	5	"	"	2 "	"	
1831,	5	"	"	1 "	"	

And there is another fact, as remarkable as the decrease of the consumption of spirituous liquors in that neighborhood, as shown in our purchase and sales above. The increase of the consumption of other things, as shown by our sales of the articles, was nearly as rapid. But the most interesting fact of all is the extraordinary change in the circumstances of this same population. From the period of giving up the use of spirituous liquors, these people began to save something from the proceeds of the little crops; and partly with these savings, and partly from aid given by a gentleman of some monied capital who resided near, they have purchased the land they previously settled upon, and are now generally independent planters, making from five to fifty bales of cotton each family,

besides an abundance of bread stuffs, and almost every variety of vegetables, by means of which, with their ample stocks of cattle, hogs, sheep, and poultry, they are enabled to live in great comfort. Now, instead of offering the stranger whiskey, and the hospitality of their miserable cabins, they receive him in their comfortable houses, and in place of the shelf formerly to be seen in their cabins decorated with jugs and black bottles, he finds shelves, or book cases stored with books ; instead of ragged children, fine rosy cheeked girls and boys, neatly dressed, and ready to converse with him upon the subject of schools, agriculture, the cotton market, &c.

Speaking of rosy cheeks, reminds me of another fact.—We kept medicines, with our other wares, and our sales in that department, for the last six years, decreased every year. [*N. Y. American.*

G. (P. 53.)

Extracts from a letter of the Rev. Mr. Spaulding, dated Lahaina, Island of Maui, (one of the Sandwich Islands) October, 1832.

This Island has 35;000 souls, and is without a temperance society ! This fact may not be generally known in America, but is really so. There is no temperance society on Maui; but if any man is detected in buying, selling, or manufacturing ardent spirits, he is forthwith put into the *fort*, sentenced to make public road, or otherwise fined according to law. About four years ago, a *tabu* was proclaimed hy the Governor of this Island upon the use of ardent spirits. Soon after, a native who had a barrel of rum in his posession, acting as agent for a man on Hawii, ventured to sell one bottle, and was fined $150, to be paid in sandal wood, and he immediately collected it. Another native undertook to sell a bottle, and was fined $75. A third man, a foreigner, was detected in selling it to ships, and was banished to another island, during the season of shipping. About one year since, a foreign resident in Lahaina was suspected of selling ardent spirits to the sailors. His house and premises were immediately searched without finding it. Some time after, it was ascertained that he had one keg concealed in a hogshead of coal, in his blacksmith's shop. The same individual has been since suspected; but if he sells it at all, it is with closed doors, and probably under promises of secrecy. A short time since, a schooner engaged in merchant service, arrived from Honolulu with rum on board. A native ventured to purchase a little to sell again to the seamen. Soon its exhilarating effects were discovered by the quarrelling of some sailors, and in less than twenty-four hours from the arrival of the schooner, the native was in his proper place, i. e. *in the fort*. About the same time, a foreigner, about

to establish himself at Lahaina, was detected with four bottles of rum, and for certain reasons, I do not know that he told what, he went immediately on board a whale ship, and left the place. It is Mr. Richards' opinion that not one gallon has been drunk by all the inhabitants of this Island the past year. We have no evidence that ardent spirits are now sold at this place, consequently all is comparatively quiet; and more than this, we have some evidence that the spirit of the Lord is with us.—We are much encouraged, *and the more encouraged from the fact that we have no ardent spirits to contend with.*

H. (P. 65.)

[*Facts showing the evils resulting from the use of Intoxicating Liquors, reported to the Catskill Temperance Society, Feb.* 26, 1833.]

In the village of Catskill, N. Y. whose population cannot at this time vary much from twenty-two hundred, the efforts for the suppression of intemperance have produced the most happy results. Eight merchants, who were formerly engaged, and many of them extensively so, in the traffic in ardent spirits, have from principle abandoned the traffic. A large proportion of the best families in the village have discontinued the use of ardent spirit as a drink altogether. More than seven hundred individuals, that is, about one third of all the inhabitants, have adopted the pledge of total abstinence, and joined the temperance society. The sentiment is rapidly gaining ground, that it is the duty of all entirely to abstain from the use of an article, which has done more than any thing else to overspread the civilized world with crime and lamentation and wo.

But notwithstanding this, the use of intoxicating liquors, and all the fearful evils connected with it, still exist to an alarming extent. In the month of December last an investigation was made in relation to this subject, by a number of gentleman who are well acquainted with the village, and distinguished for intelligence and integrity. As the result of their investigation, it appears that there were at that time in the village thirty-eight persons engaged in selling intoxicating liquors as a drink—that is one dealer in every fifty-eight of the inhabitants, and nearly one in every thirty-nine of those who are not members of this society. In some of the places where intoxicating liquors are sold, there are perfect schools of vice. Impious sneers and oaths and blasphemies are continually to be heard there. The friends of good order are made a hissing and a byword. The laws of morality and even the rules of decency are treated with contempt. The holy sabbath is trampled under foot, and its sacred hours are devoted to unusual dissipation and wickedness. The intoxicating bowl is made an introduction to other vices, that are sweeping

away every vestige of good principle, and cutting off every prospect of a reformation.

There were at that time in the village one hundred and thirty habitual drunkards—that is one in every seventeen of the whole population, and one in every eleven of those who are not members of this society. Many of these are heads of families who might have been in easy and honorable circumstances. But their habits have placed them in circumstances of an opposite character. In many instances their children are suffering with cold and hunger, their wives are sinking in despair.

There are three hundred more in the village who are publicly known to be drinkers of ardent spirits. Of this number many are occasional drunkards, many more free drinkers, and the residue such as in the language of former times would have been called temperate drinkers. A portion of this three hundred are young men, who but for intoxicating drinks would be young men of high hopes and fair prospects. But their friends are beginning to tremble for their safety, and unless their habits can be changed, and that speedily, their ruin is certain.

In all then there are in the village besides those who drink privately, four hundred and thirty who are either drunkards or advancing to that condition—that is, two in every seven of those who are not members of this society.

If the whole county of Greene contains the same proportion of drunkards as the village of Catskill, there are in the county seventeen hundred habitual drunkards, and four thousand more who are travelling in the way which leads to habitual drunkenness.

The amount paid by the consumers of intoxicating liquors to the venders in the village of Catskill, supposing each vender to receive on an average only one dollar and a half per day, which is probably below the truth, would be 20,805 dollars annually. If the county pay in the same proportion for its whole population as the village of Catskill, the amount annually expended by the consumers of intoxicating liquors in the county, would be 283,704 dollars. This sum would furnish 700 families with more than $400 apiece for their support.

If we add to this sum the value of time spent in drinking and drunkenness, and in indolence and ill health resulting from drunkenness, together with losses from mismanagement and otherwise, resulting from the same cause, the amount would probably be more than doubled. But in estimating the losses which individuals sustain in consequence of intoxicating liquors, we should not forget the peace of mind, and character and influence which they sacrifice. We should not lose sight of the sufferings and agonies of their families and friends. There is still another light in which it is important to count the cost of strong drink. TheSovereign of the Universe has declared that drunkards shall not inherit the kingdom of Heaven. Who then can estimate the losses sustained by those that have been slain by intemperance?

Who can calculate the risks incurred by those that are now rushing on to the drunkard's grave?

But great as are the evils already exhibited, the influence of intoxicating liquors in the production of crime and pauperism and public taxes, is no less alarming. The following facts in relation to this point are not stated on conjecture or vague report. In support of them the Committee have, in their possession, direct testimony derived from the most authentic sources, which they could produce if necessary. Where the testimony is not full, the nature of it is stated.

During a period of seven years, terminating last December, nearly three hundred individuals were at different times, confined in the Jail of Greene County for crimes. All of this number, except three, were intemperate, whether those three were so or not, is doubtful. During the same period about sixty individuals were imprisoned in the same jail for debt, who were unable to procure bail for the limits. All of this number, without exception, were intemperate. If then there had been no intoxicating liquors in use, the county might have been free from the burden of supporting its jail.

Of those who have received aid at the Greene County Poor-house during the last three years, about one fifth are children under the age of sixteen years. Of the adults, about three eights are males, and the remaining five eights females. At least seven eights of the children are made paupers by the intemperance of their parents, and as great a proportion of the adult males are made so by their own intemperance; about three fifths of the adult females are intemperate, and one fifth are made paupers by the intemperance of those on whom they were dependent, so that not more than one fifth even of the females were made paupers by any other cause than intemperance.

The number that have received aid from the county, either at the Poor-house or out of it in the several towns during each of the last three years, has varied between 300 and 400 annually. At least seven eights of the whole number were made paupers by intemperance.

But for intoxicating liquors, therefore, any public provision for the support of the poor in this county would scarcely have been necessary. It is believed that the supplies now furnished for drunkards and their families by private charity, would be far more than sufficient for the wants of all those who are not made paupers by intemperance. These supplies too would have been cheerfully furnished in every case of need, if intemperance had not frozen up the charities of the benevolent.

The jail expenses for criminals, including the repairs of the jail, have cost the county annually for the last seven years, the average sum of 850 dollars, making for the seven years $5950. All of this, according to the statement above, except perhaps a trifling item which is doubtful, is chargeable to intoxicating liquors.

To this should be added the charges of magistrates and other officers, for arresting and examining criminals, together with all the charges attending their trial. These charges cannot all be determined with perfect accuracy. A number of gentlemen made an investigation in relation to them for one year. A number of the largest items they ascertained precisely, and had some facilities for forming an estimate of nearly all the rest. As the result of their investigation, they were convinced that the amount for that year could not have been less than 1500 dollars. It may have been more. In this estimate nothing was allowed for the time and expenses of jurors and witnesses attending on criminal trials, nor for any other services not paid for out of the county treasury.

The expenses of the county for the support of the poor during each of the last three years have been as follows—

In 1830	Aid rendered at the Poor-house	$3480,32	$4391,31
	in the several towns	910,99	
1831	at the Poor-house	3867,60	$5680,30
	in the towns	1812,70	
1832	at the Poor-house	4724,19	$6624,19
	in the towns	1900,00	
			$16695,80

The gentleman who furnished this statement had not the bills of expenditures in the several towns, in 1832, before him at the time the statement was made. But being extensively acquainted with the subject, he believed they must amount to the sum stated, viz. $1900.

The whole expense of the poor then for the last three years is 16,695 dollars. The Committee have already given their reason- for believing that no part of this expense would have been int curred by the county, had there been no intemperance. But without relying on probabilities, it has been proved, that at leas seven eights of this, that is 14,608 dollars, is directly chargeable to intoxicating liquors. Seven eights of the charge for the poor in 1832, is 5,796 dollars.

According to the facts and estimates already exhibited, intoxicating liquors imposed upon the county in 1832, a tax for

The average amount of Jail expenses . .	$850
Other expenses for intemperate criminals	1500
Seven eights of the expenses for the poor	5796
Additional expences to Collectors, Treasurer, &c. for raising the above sums	488
Whole amount	$8,634

The whole amount raised by tax for defraying all the county and town expenses for 1832, including between $1000 and $2000 extraordinary, occasioned by the cholera, is only $16,205,66. Intoxicating liquors therefore were the immediate cause of more than one half of the burden imposed upon every man who paid taxes in the county for last year.

The tax upon good morals should also be taken into the account. Drunkards are not the only individuals whose moral purity is destroyed by intoxicating liquors. These individuals are dispersed through every neighborhood in the county, scattering pollution and moral death wherever they go. Every youth, and almost every child is brought within their influence, and consequently liable to be tainted by their example.

We see then from unquestionable facts, that intoxicating drink causes almost, if not quite all of our criminals, at least seven eights of our paupers, and more than half of our taxes.—It is ruining our youth as well as those of maturer years. It is corrupting the public morals, resisting the progress of religion, and filling the land with infidelity and atheism.

A question now arises, Is it right to partake of a beverage which is poisoning the sources of private happiness and national prosperity? Is it right in any way to encourage or sanction the use of such a beverage? Should some foreign monarch slay 30,000 inhabitants of the United States every year, should he double the amount of our public taxes, should he corrupt the morals of our country, and resist the progress of our religion, and threaten the destruction of our government, would it be right for this nation to continue a friendly intercourse with him? Would any one plead that he might possibly afford us aid in some time of distress, and therefore it was best to remain on terms of intimacy and friendship with him? No, millions of voices would exclaim with indignation, not for a moment. Come what will, we abandon forever that cruel tyrant. His friendship is death. Whoever favors him shall be branded as a traitor, and spurned from society. But all these evils, with a host of others of the most aggravated character, are brought upon us by intoxicating liquors.

Again a question arises in view of the facts which we have detailed. Is it morally right any longer to grant licenses for the sale of ardent spirits? Ought we, by our town and village authorities, any longer to sell licenses for opening the fountains of sin, and pouring forth rivers of pollution and death upon the community? Is it right thus to sanction the use of an article which has produced nearly all of our criminals, and seven eights of our paupers and more than half of our taxes? Is it good economy, is it wisdom to do so?

In conclusion, the facts which have been presented, warrant us in saying, that every one who has a family to educate, or taxes to pay, or a country to love, or a God to serve, is directly interested in having all intoxicating liquors banished from the land.

ORRIN DAY, REV. I. N. WYCKOFF, REV. T. M. SMITH, REV. J. DOWLING, C. C. HOAGLAND, M.D.	Executive Committee.	FRANCIS SAYRE, O. L. KIRTLAND E. B. DAY, T. F. [illegible]

The Executive Committee of the New-York State Temperance Society, in presenting to the PARENT INSTITUTION its Fourth Annual Report, respectfully submits the following SUMMARY OF RESULTS.

I. *Number of Auxiliaries in the State of New-York.*—Including the State Society, *fifteen hundred and thirty-eight* temperance societies have been reported. Many more are known to exist from which no report has been received.

II. *Present number of Members.*—This by actual enumeration amounts to *two hundred and thirty-one thousand and seventy-four*: but here also it is proper to remark, that the number actually *pledged* to total abstinence greatly exceeds the sum arrived at by enumeration, as in some societies great increase has taken place since the reports were sent in, and from others complete returns have never been made. *Increase in the year, sixty thousand eight hundred and four.*

III. *Temperance Stores and Taverns.*—By these we understand those stores and taverns where the absence of spirituous liquors is the result and effect of the temperance reform. *One thousand two hundred and two* of these have been reported.

IV. *Distilleries discontinued.*—These amount to *one hundred and thirty-one;* a great part, but we think not all, of these have been discontinued in the course of the past year.

[*New York State Report.*]

The General Association of Massachusetts, composed of the great body of Evangelical Congregational Ministers in that State, say, "The Temperance Reformation has made rapid advances. In some associations, the number of pledges has, during the year, been more than doubled. In others there is not an individual licensed to sell strong drink, and in the most, if not all, the number of licences has been greatly diminished. Many of our churches have become temperance churches. They admit none to their fellowship, who do not avow the principle of total abstinence from both the consumption and the traffic. And some of them have, by special vote, made the traffic in every form a disciplinable offence."

They also passed unanimously the following resolution, viz.

"As the traffic in ardent spirit, as a drink, is not only unnecessary but injurious to the social, civil, and religious interests of men, therefore the laws which sanction that traffic by licensing men to pursue it, are, in the judgment of this association, *morally wrong;* and ought to be so modified, that instead of licensing the sin, and thus sanctioning its continuance, they will only, as far as practicable and expedient, defend the community from its evils."

SEVENTH REPORT

OF THE

AMERICAN

TEMPERANCE SOCIETY,

PRESENTED AT THE MEETING

IN

PHILADELPHIA, MAY, 1834.

☞ This Report is a periodical, and contains five sheets. The postage under 100 miles is 7½ cents; and over 100 miles 12½ cents.

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1834.

THE annexed Schedule will show the amount of ARDENT SPIRIT imported into the United States in each year during the period mentioned.

Year.	Gallons.	Year.	Gallons.	Year.	Gallons.
1790	4,143,385	1805	7,694,258	1820	3,928,996
1791	3,603,861	1806	9,916,428	1821	3,658,150
1792	4,587,160	1807	9,770,795	1822	5,088,989
1793	3,428,391	1808	5,842,896	1823	3,946,224
1794	5,545,681	1809	3,851,754	1824	5,577,774
1795	5,018,562	1810	4,504,530	1825	5,091,170
1796	5,599,760	1811	4,026,486	1826	3,718,152
1797	6,819,728	1812	4,519,726	1827	3,537,426
1798	4,648,743	1813	1,044,344	1828	5,102,599
1799	7,302,297	1814	597,414	1829	3,423,834
1900	4,785,937	1815	3,913,081	1830	1,692,344
1801	8,413,314	1816	4,941,732	1331	2,491,523
1802	7,889,482	1817	4,051,136	1832	2,810,140
1803	8,525,217	1818	6,052,453		
1804	9,855,792	1819	4,477,628	Total in 43 years,	214,434,342

In each gallon there are 231 cubic inches. In 214,434,342 gallons there are 49,534,233,002 cubic inches; equal to 28,665,702 cubic feet. Divide this by 80, the number of square feet in a foot of a Canal 20 feet wide and 4 feet deep, and we have 358,321 feet of Canal. Divide this by 5280, the number of feet in a mile of Canal, and we have about 68 miles; the length of a Canal 20 feet wide and 4 feet deep, which the above amount would fill. Suppose that there were 20 times as much domestic spirit used as there was of spirit imported into the United States, the whole would fill a Canal 20 feet wide, 4 feet deep and about 1360 miles long.

The amount of WINE, imported and exported from 1790 to 1832.

Years.	*Gross Import'ns.*	*Exported.*	*Leaving for consump.*	*Years.*	*Gross Import'ns.*	*Exported.*	*Leaving for consump.*
1790	*Galls.*		1,088,455		*Galls.*		
1791	- - -		916,256	1812	1,962,324	303,694	1,658,630
1792			1,269,723	1813	802,689	101,443	701,246
1793	- - - -		1,507,483	1814	423,259	18,466	404,793
1794			2,494,352	1815	1,280,860	191,273	1,089,587
1795	- - - -		3,357,980	1816	2,784,063		
1796			2,219,905	1817	1,445,754		
1797	- - - -		2,041,413	1818	1,663,482		
1798			1,364,963	1819	1,255,266		
1799	- - - -		1,807,501	1820	1,754,322		
1800			1,678,915	1821	3,215,142	329,732	2,885,410
1801	2,718,526	1,487,758	1,230,768	1822	2,068,216	336,656	2,731,660
1802	3,070,187	1,292,799	1,777,388	1823	2,675,244	684,660	1,990,584
1803	2,186,697	326,689	1,860,008	1824	2,101,359	790,628	1,310,731
1804	4,321,205	1,585,382	2,735,923	1825	3,160,528	797,396	2,363,132
1805	6,261,690	3,519,780	2,742,010	1826	3,436,060	612,253	2,823,807
1806	4,221,619	3,570,209	661,410	1827	3,375,503	590,353	2,785,150
1807	5'568,319	3,180,475	2,387,844	1828	2,914,611	506,892	2,407,710
1808	3,292,888	1,187,081	2,105,802	1829	3,070,545	356,457	2,714,083
1809	1,169,720	621,652	548,068	1830	3,281,693	388,004	2,893,689
1810	1,366,267	239,943	1,127,334	1831	3,680,052	321,118	3,358,931
1811	1,897,609	344,521	1,553,088	1832	5,845,556	423,924	5,421,631

BRANDE'S Table, showing the proportion of ALCOHOL in distilled and fermented Liquors.

Proportion of Spirit per cent. by measure.

1. Brandy—53.39
2. Rum—53.68
3. Gin—51.60
4. Scotch Whiskey—54.32
5. Irish ditto.—53.90
6. Lissa—26.47
   Ditto.—24.35
   Average—25.41
7. Raisin wine—26.40
   Ditto.—25.77
   Ditto.—23.20
   Average—25.12
8. Marsala—26.03
   Ditto.—25.05
   Average—25.09
9. Port—25.83
   Ditto.—24.29
   Ditto.—23.71
   Ditto.—23.39
   Ditto.—22.30
   Ditto.—21.40
   Ditto.—19.00
   Average—22.96
10. Madeira—24.42
    Ditto.—23.93
    Ditto.(Sercial)21.40
    Ditto.—19.24
    Average—22.27
11. Currant wine 20.55
12. Sherry—19.81
    Ditto.—20.22
    Ditto.—
    Ditto.—18.25
    Average—19.17
13. Teneriffe—19.79
14. Colares—19.75
15. Lachryma Christi—19.70
16. Constantia, white—19.75
17. Ditto, red—18.92
18. Lisbon—18.94
19. Malaga—18.94
20. Bucellas—18.49
21. Red Madeira—22.30
    Ditto.—18.40
    Average—20.35
22. Cape Muschat 18.25
23. Cape Madeira 22.94
    Ditto—20.50
    Ditto—18.11
    Average—20.51
24. Grape wine—18.11
25. Calcavella—19.20
    Ditto—18.10
    Average—18.65
26. Vidonia—19.25
27. Alba Flora—17.28
28. Malaga—17.26
29. White Hermitage—17.43
30. Rousillon—19.00
    Ditto.—17.28
    Average—18.13
    . Claret—17.11
    Ditto—16.32
    Ditto—14.08
    Ditto—12.91
    Average—15.10
32. Zante—17.05
33. Malmsey Madeira—16.40
34. Lunel—15.52
35. Sheraaz—15.52
36. Syracuse—15.28
37. Sauterne—14.22
38. Burgundy—16.60
    Ditto—15.22
    Ditto—14.53
    Ditto—11.95
    Average—14.57
39. Hock—14.37
    Ditto.—13.00
    Ditto. (old in cask)—8.88
    Average—12.08
40. Nice—14.63
41. Barsac—13.86
42. Tent—13.30
43. Champaign (still)—13.30
    Ditto (sparkling)—12.90
    Ditto (red)—12.56
    Ditto (ditto)—11.30
    Average—12.61
44. Red Hermitage—12.32
45. Vin de Grave—13.94
    Ditto—12.80
    Average—13.37
46. Frontignac (Rivesalte)—12.79
47. Cote Rotie—12.32
48. Gooseberry wine—11.84
49. Orange wine—average of six samples made by a London manufacturer—11.26
50. Tokay—9.82
51. Elder wine—8.79
52. Cider, highest average—9.87
    Ditto, lowest—5.21
53. Perry, average of 4 samples 7.26
54. Mead—7.32
55. Ale (Burton)—8.88
    Do. (Edinburg) 6.20
    Do. (Dorchester, Eng.)—5.56
    Average—6.87
56. Brown Stout—6.90
57. London Porter (average)—4.20
58. Do small Beer (average)—1.22

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APPENDIX.

ANNUAL MEETING.

The Seventh Annual Meeting of the American Temperance Society was held at the church on Washington Square, Philadelphia, at 4 o'clock P. M. May 20, 1834. The President, Hon. Samuel Hubbard, being absent, S. V. S. Wilder, Esq., the Vice President, took the Chair, and Rev. John Marsh, Secretary of the Pennsylvania Temperance Society, was appointed Secretary, *pro tem.* The meeting was opened with prayer by the Rev. Dr. Edwards, Corresponding Secretary of the Society; and the following officers were chosen for the ensuing year, viz.:

Hon. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, Esq. *Vice President.*
Rev. JUSTIN EDWARDS, *Corresponding Secretary.*
ENOCH HALE, M. D. *Recording Secretary.*
Hon. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, Esq. *Auditor.*
JOHN TAPPAN, Esq.
Hon. GEORGE ODIORNE,
Hon. HEMAN LINCOLN,
Rev. JUSTIN EDWARDS,
ENOCH HALE, M. D.
} *Executive Committee.*

As the Reports of the Treasurer and Auditor had, unexpectedly, not arrived, the following vote was passed, viz: That there be a recess of this meeting, till half past seven o'clock this evening, at this church, to hear extracts from the Annual Report of the Executive Committee, and such addresses as may be delivered on the occasion; and that when this Society shall adjourn, it adjourn to meet at the Cowper Committee Room, in Boston, the First Tuesday in August, 1834, at 4 o'clock, P. M.

At the close of the recess, the Society met according to the above vote. The Chair was again taken by the Vice President of the Society. The meeting was opened with prayer by the Rev. C. C. Cuyler, D. D., Pastor of the Second Presbyterian Church, Philadelphia. Extracts from the Report, were then read by the Corresponding Secretary of the Society.

On motion of Rev. N. S. S. Beman, of Troy, N. Y., seconded by Rev. President Lindsley, of Nashville, Tennessee,

Resolved, That the Report, extracts from which have been read, be accepted and printed under the direction of the Executive Committee.

On motion of Rev. Cyrus Mason, New York,

Resolved, That the influence of Young Men has been highly salutary in the promotion of the cause of Temperance; and should they give to it their united example, and their active and persevering efforts, they would greatly promote their own benefit, and become eminently the benefactors of mankind.

On motion from the Chair, seconded by Isaac S. Lloyd, Esq., of Philadelphia,

Resolved, That the cause of Temperance has been greatly promoted by the example and effort of women; and should that influence to which they are so justly entitled, be unitedly and perseveringly exerted in its favor, its triumphs would be certain, and its blessings be extended to all future generations.

On motion of Rev. Mr. Reed, of London, seconded by Rev. Mr. Winslow, of Ceylon,

Resolved, That we gratefully recognise the divine goodness in the success of the Temperance cause, and as the promotion of this cause is essential to the health, the virtue and the happiness of all nations, it ought to receive the cordial support, and the active persevering co-operation of all friends of humanity throughout the world.

Each of the Resolutions was accompanied with interesting and powerful addresses; after which, according to previous vote, the Society was adjourned to meet at the Cowper Committee Room, in Boston, on the first Tuesday in August, at 4 o'clock, P. M.

Tuesday, August 5, 1834. The Society met according to adjournment. The Hon. George Odiorne was called to the Chair. The Reports of the Treasurer and Auditor were read, and accepted. A number of new members of the Society were then elected; after which the meeting adjourned, *sine die.*

SEVENTH REPORT

OF THE

AMERICAN TEMPERANCE SOCIETY.

THE present age is marked with strong and auspicious peculiarities. One of them is, increasing numbers of people are disposed to inquire, with regard to every moral principle and practice, "Is it right?" It is less satisfactory now, than in former times, that a thing is pleasant merely; that it is popular, has been practised a long time, by respectable men, or even by good men. The question is, and with numbers increasing continually, "Is it right?"

Another auspicious indication of the present time, is, the standard of right and wrong, with increasing numbers, is the Bible. This has, by good men, long been acknowledged in theory, as the only sufficient and perfect moral standard. But they are now, more than ever before, applying it to practice. Not only are they laboring with new vigor to send it to all nations, and convey a knowledge of its contents to all hearts; but they are appealing to it, as the criterion of thought and action; and are endeavoring, with new diligence, to bring every soul, under its all-controlling power.

It is not so decisive, as it once was, that a thing is legal, according to human statute; or honorable in human society; but the question is, does it accord with the will of God as revealed in the Bible? To the law, and the testimony; if they speak not according to this word, increasing numbers conclude, there is no light in them. Nor do they confine the supervision of the Bible, as much as they once did, to subjects that are purely religious. They are extending it to all the affairs of life. Business, amusements, legislation, every thing in which men are engaged, they feel bound to prosecute in accordance with the Bible; and whether they eat, or drink, or whatever they do, to do all in obedience to its dictates. Other things as the standard of feeling and conduct, are in their influence over men, diminishing; and the Bible is rising, and rising, toward that state, in which it shall appear to all, that the Lord hath magnified his word above all his name.

Another momentous indication of the present time, and one which takes hold with a mighty grasp on the destinies of men, is,

the number is increasing who feel conscience-bound daily to listen to the Bible as the voice of God, speaking to them; and with fervent supplication for the teaching of his spirit, that they may understand his will; and who, when they do understand it, are not afraid, or ashamed to do it.

The number is rapidly increasing, who when they learn that the Bible condemns a practice, will renounce it; and who, when they learn that it requires an action, will attempt, with the spirit which the Bible inculcates, to perform it, whether other men do this or not; and who will leave the consequences to the divine disposal.

There is a deeper and more pervading conviction, than ever before, of individual personal responsibility directly to God; binding each one, in all situations, for the character and tendency of his actions, to the retributions of eternity. Efforts to do good are not so much confined as they once were, to ways only which have the sanction of general example; or that are deemed by the great body of men, to be respectable. It is less necessary now, than it once was, for a good man to see a great multitude ahead, before he thinks it expedient for him to do right; or attempt, by sound argument, and kind persuasion, to induce others to do right.

The consequence is, it is becoming more and more common, if a man wishes to have good done, to do it himself; if a man wishes to have a little good done, to do that; and if he wishes to have great good done, to do that; and to do it *now*. There is less disposition than formerly to depend on other people, and to put off present duty to future time. Men are not so much afraid as they once were, or ashamed, if needful, to go in the path of duty, alone; and, whether others do it or not, attempt to do good as they have opportunity to all men; expecting that their labor will not be in vain in the Lord. The feeblest and most obscure do not now despair of exerting influence that shall be felt by all people, to all ages.

And men are less satisfied now, than they once were, with clipping off the twigs or lopping off the branches; they are more disposed to go to the root, and in order to make the fruit good, to make the tree good. They have learned that they cannot stop the stream, without drying up the fountain. They go more than formerly to principles, in their application to practice; and to remove the effects, undertake to remove the cause.

The consequence is, efforts to do good, are more successful than ever before. They take a wider range; exert a more pervading influence; and the same amount of effort accomplishes vastly greater results. And the more men do the will of God, the more plain his will is; and the blessings of obeying it, are more

obvious and abundant. And as that will is made known, it commends itself more strongly than ever before to the conscience; the blessings of obeying it attract greater attention, and the numbers who are moved by it to mighty deeds of kindness, are increasing, with a rapidity and to an extent, never before known. Thus acting and reacting, "light and love," the grand means of universal moral renovation, are moving onward from conquering to conquer; inspiring with new hope, cheering with new expectations, and exciting all who are governed by them, to higher and holier efforts, that the will of God may be done on earth as it is done in heaven.

A striking development of these principles has been made in the Temperance Reformation. A vicious practice had obtained, had received the sanction of legislation, and the support of the example of nearly the whole Christian world. But it was followed, as its natural and necessary result, by loss of property, character, life and soul, to an extent which must fill every person who comprehends it, with amazement. And the question was started, no doubt, by the spirit of God, "Is it right," to continue a practice which produces such results; and which, if continued, will perpetuate and increase them to all future ages? The Bible was examined, and providences observed; divine teaching was sought, and the conviction was fastened on the mind, that the practice was not right; and that to prevent the evils which it produced, men must cease to perpetuate the cause.

And for the purpose of making known to them, especially to our own countrymen, the reasons why they should do this, the American Temperance Society was formed. Its object, is, by the diffusion of information and the exertion of kind moral influence, to attempt, with the divine blessing, to produce such a change of sentiment and practice with regard to intoxicating drink, that intemperance shall cease, and temperance, with all its attendant benefits to the body and the soul, shall universally prevail.

Temperance, in view of those who formed this Society, is the moderate and proper use of things beneficial; and abstinence from things hurtful. Ardent spirit, being in its nature, as manifested by its effects, a *poison*; and of course, one of the hurtful things, and in this country, the grand means of intoxication, their object required them to abstain from the drinking, and from the furnishing of it; and to endeavor, by all suitable means, to induce the whole community to do the same.

This object they have steadily pursued. And to give to moral influence the highest and best effect, they have attempted to embody, in voluntary associations, all, who practice on the above principle, and are willing to unite in them. The plan has received the smile of Heaven. It has been viewed with favor by the good, and has accomplished great results.

At our last Annual Meeting, there had been formed in the United States 21 State Temperance Societies; and in smaller districts, it was supposed, more than 5000 other Temperance Societies, embodying on the plan of abstinence from the drinking of ardent spirit and from the traffic in it, more than 1,000,000 members. More than 2000 men had ceased to make it; and more than 6000 had ceased to sell it. They believed that the business was wicked, and they applied this belief to their practice. More than 5000 men who once were drunkards, had within five years ceased to use intoxicating drink; and were, as all men who pursue this course will be, sober men. Many of them had become highly respectable and useful, and not a few truly pious men.

More than 700 vessels were afloat on the ocean, in which ardent spirit was not used; and multitudes of all ages, in all kinds of lawful business, and in every variety of condition, had found by experience, that they were in all respects better without the use of it. Facts had proved that it is a *nuisance*, unspeakably injurious to mankind. Numerous Medical Associations had condemned the drinking of it, as a violation of the laws of life; and various Ecclesiastical bodies of different denominations, embracing more than 5000 ministers of the Gospel and more than 6000 Christian Churches, had expressed it as their solemn and deliberate conviction, that the traffic in ardent spirit to be used as a drink, is morally wrong; and that it ought to be abandoned throughout the world. In this state of things we commenced the labors of the past year.

The United States Temperance Convention that had been invited by this Society to meet in Philadelphia, assembled in that city on the 24th of May. It was composed of more than 400 delegates, and from 21 States. Seldom has a body of men assembled of greater weight of character, and of higher and better influence in the country. They continued in session three days, and passed with great unanimity about thirty resolutions, expressive of their views on various points of this momentous subject.

The resolution which excited the greatest interest, and which led to the longest and most animated debate, was that, which expressed the sentiment, that the traffic in ardent spirit, to be used as a drink, *is morally wrong*; and ought to be universally abandoned. This sentiment had before been expressed not only by the Ecclesiastical bodies above referred to, but by the American Congressional Temperance Meeting, at the Capitol in Washington; and numerous other meetings; and the traffic had been treated as immoral in various ways in different parts of the country.

It was to be expected therefore, that this point would occupy the attention of the United States Temperance Convention. Many were anxious to know, what the Physicians, the Jurists, and the Statesmen, who were collected from all parts of the country on

that occasion thought upon this subject. If they viewed the nature of ardent spirit to be such, that the traffic in it, to be used as a drink, is necessarily immoral, and as such ought to be abandoned, it was obvious that the subject demanded universal attention. When the question came up therefore, it excited great interest. Some expressed doubts; not so much however whether the traffic is immoral, as whether it would be useful for the Convention to say so. But as the discussion proceeded, and the manifest and enormous immorality of the traffic was exhibited, this number lessened. They not only saw that it is an immorality, but that it was a duty which they owed to God, to themselves, and to society, to express their deep and solemn conviction of this truth; and to publish it, as extensively as possible, for the benefit of mankind. And seldom has any act of a public body, designed to operate by moral influence, been hailed with greater gladness, or promised to do greater good. Passed as it was, after long and full discussion, in a Body composed of men of all professions and employments, and of all Christian denominations, and political parties, and from all parts of the country; and in accordance with the fundamental truth which the American Temperance Society and various other Bodies of men, had been propagating for years, its influence was felt throughout the land. Numbers who had not before done it, were now led to examine the subject in the light of the moral law; and the more extensive the examination the more deep and general has been the conviction, that the sentiment expressed by the Convention is eternal truth, the belief of which, is of infinite importance; and that it ought to be published with its evidence and proclaimed throughout the world. Had the Convention done nothing else, but, after examination, express their conviction on this point, they had done a deed which would have marked them as benefactors of their country, and been remembered with gratitude by the friends of humanity to the end of time. The immorality of this traffic, is what renders it certain, that it will be discontinued. And the knowledge of its immorality, universally communicated, is to be the means, under providence, of accomplishing this result. And no one thing has a greater tendency to this, than the publication of the views of wise and good men.

On the 18th of September a State Temperance Convention was held at Worcester in Massachusetts. More than 500 delegates were present, and from all parts of the Commonwealth. Distinguished gentlemen of all professions were members, and the Governor of the Commonwealth was President of the Convention. This body also, after careful attention to this subject, expressed their conviction of the immorality of this traffic, and that they ought, by the combined power of opinion and example, to pro-

mote its universal abandonment. Since that time numerous individuals in the Commonwealth have renounced the traffic; licenses for the sale of spirit have been refused in many towns; about 10,000 persons embodied in Ward Temperance Societies in Boston, and great numbers in other parts of the State.

There are now in Boston, 5 Temperance Hotels and 20 Temperance Groceries. In the county of Suffolk, the number of licenses has been reduced from 613 to 314. In Hampshire County, the number of grog-shops has been reduced from 83, to 8. In Plymouth and Bristol Counties and in numerous towns no licenses are given; and in many of them ardent spirit is not sold. In some of those towns however, men who love the poison, have sent for it to Boston. From one place Esq. —— was accustomed to go with his waggon, and the drinkers to send by him, each one his bottle. On his return, which was generally found convenient to be in the evening, he left a jug at this place and a jug at that. &c. On his return one evening, while he was in at Mr. —— 's and his waggon at the door, some one took charge of a part of its contents. When Esq. —— came out, a bottle was gone. The next morning Capt. —— was missing. Inquiry was made, but no one could tell what had become of him. A number of days after, he was found in the woods, dead; with the bottle at his side about half emptied. The cases are numerous among the drinkers of the poison, where the end is *death*. And the conviction is rapidly extending among all classes, that the traffic in it, to be used as a drink, is a manifest violation of the great principles of morality. and utterly forbidden by the Word of God.

On the 18th of November a similar Convention was held at Utica in New York; and on the 3d of December in Middletown in Connecticut. Both of these Conventions, after mature deliberation, expressed the same conviction with the others. The Editor of the American Quarterly Observer, remarks, "Of the New York Convention, General Jacob Morton, a venerable revolutionary patriot was President. The number of members was about 250. A series of resolutions was passed, the most important of which was the one, declaring the traffic in ardent spirit to be an *immorality*. Upon this resolution, there were only 14 votes in the negative. No individual, however, dissented from the position, that the traffic *is* immoral, but it was thought to be inexpedient, by a few persons, to declare it to be so. At the Connecticut Convention, attended by 130 delegates, the same resolution was passed unanimously. All things in this country are manifestly tending to one result; the classing of the use of ardent spirits, and the traffic in them, *as a violation of the moral law*; a crime, equally injurious to men and displeasing to God.

On the 18th of December a State Temperance Convention

was held at Columbus in Ohio. The Governor of the state, who is President of the State Temperance Society, was one of the Committee who invited the meeting, and was President of the Convention. This Convention also expressed their conviction of the immorality of the traffic in ardent spirit, and the duty of its universal abandonment. A Legislative Temperance Society was formed, shortly after, in that state; and measures were taken by the State Society, by means of agents and the press, to extend information, and form Temperance Societies throughout the state.

On the 25th of December a similar Convention was held at Jackson in Mississippi; and on the 7th of January at Frankfort in Kentucky. At both these meetings they expressed unanimously their conviction of the immorality of the traffic in ardent spirit; and in Mississippi they recommended that in the formation of all new Temperance Societies, they should agree to abstain from the drinking not only of ardent spirit, but also of wine. In Kentucky a Legislative Temperance Society was formed, and the members agree to abstain from the drinking of both ardent spirit and wine, and also from the traffic in them. The Governor of the state was appointed the President, and the Lieutenant Governor, who is President of the Senate, was appointed one of the Vice Presidents.

Numerous and striking details were given, by physicians, of the destructive effects of ardent spirit, during the prevalence of the Cholera in that state. In some way an impression had been made upon a portion of the people, that the drinking of this poison would operate as a preventive, or cure of this disease. Although in direct contradiction to the whole history of the Cholera from its commencement, in its progress through all countries up to that time, yet falling in, as it did, with the natural current of human depravity, at a time when men were ready to resort to almost any thing, from which they hoped for security, or relief, it had seriously obstructed the progress of the Temperance Reformation, and in the judgment of the physicians had occasioned many deaths. A committee of distinguished physicians was therefore appointed to investigate this subject, and publish the facts for the information of the community. And it is hoped, should the disease return, that its fatal effects will not again be increased, and its horrors augmented, by the means which are used to prevent them. The delusion is now fast vanishing, and several thousands were added to the Temperance Societies the last year. Nothing appears to be wanting, but the wise and efficient labors of an active permanent agent, to render the cause, with the divine blessing, triumphant throughout that state. This is needful in every state of the Union. And it is earnestly recommended to the friends of Temperance in each state, to procure such an agent, and provide such means for his

support that he may devote his whole time and strength to this object. Such a course would be most highly economical, both as to men and money. One thousand dollars expended in this way, annually, in each state, would probably be the means of saving to each, a million dollars a year; and multitudes of other blessings which no wealth can purchase, the loss of which will bring many to a premature grave and a miserable eternity.

It may justly be doubted, whether the same means can in any other way do greater good to mankind. Not only would the direct influence of such labors be highly beneficial, but they would tend to render all other benevolent efforts much more successful. This course has been adopted in many states, and nothing would be more auspicious to human welfare, than to have it become universal.

On the 15th of January, a State Temperance Convention was held in Vermont; on the 5th of February in Maine, and on the 12th in New Jersey; and on the 19th of the same month, a Convention of Cities was held in the city of New York. Each of these Conventions, like the others above mentioned, was numerously attended, and at each, the resolution was passed, that the traffic in ardent spirit, to be used as a drink, is an immorality; and ought to be universally abandoned. On the last Tuesday in February, simultaneous Temperance Meetings were held in various cities, towns, and villages, throught this and other countries. In some cases, the first part of the day was observed as a season of united thanksgiving for the success of this cause, and of united prayer for the blessing of the Lord ever to attend it. In the afternoon reports were read, and addresses were delivered on the occasion. Much good was done, and a new impulse given extensively to the cause. This manner of annually spending the last Tuesday in February, appears to the Committee to be highly proper, and well adapted to be extensively useful; and they would earnestly recommend that it be universally adopted. In many cases it will be a convenient time for the annual meeting of Legislative, or State Temperance Societies; and in all cases, meetings on that day, will, it is believed, tend greatly to promote the cause.

On that day, the American Congressional Temperance Society held its first anniversary in the Capitol at Washington. In the absence of the President, Honorable Lewis Cass, Secretary of War, on account of official duties, the chair was taken by the Hon. William Wilkins, Senator from Pennsylvania, one of the Vice Presidents. The meeting was opened with prayer, by Rev. Thomas H. Stockton, of the Protestant Methodist Church, and Chaplain of Congress. The Hon. Walter Lowrie, Secretary of the Senate, and Secretary of the Society, read the Annual Report, which was adopted.

Resolutions were then offered, by the Hon. Benjamin F. Butler, Attorney-General of the United States; the Hon. William Hendricks, Senator from Indiana; the Hon. William L. Pinckney, Member of Congress from South Carolina; the Hon. George Grennell, Member of Congress from Massachusetts; the Hon. Arnold Naudain, Senator from Delaware; the Hon. Daniel Wardwell, Member of Congress from New York; the Hon. Samuel Bell, Senator from New Hampshire; the Hon. Harmon Denny, Member of Congress from Pennsylvania; the Corresponding Secretary of the American Temperance Society; the Hon. Felix Grundy, Senator from Tennessee; the Hon. George N. Briggs, Member of Congress from Massachusetts; the Hon. Theodore Freelinghuysen, Senator from New Jersey; and the Hon. Elisha Whittlesey, Member of Congress from Ohio.

Addresses were made by Messrs. Butler, Hendricks, Pinckney, Wardwell, Grundy, and Freelinghuysen. Others would have spoken, had the time permitted. Although the weather was unpleasant, the spacious Hall of the House of Representatives was filled; and till a late hour, the audience, by their profound attention, manifested the deep interest which they took in the subject.*

The resolutions and the addresses have since been printed in an octavo pamphlet of forty pages, and circulated extensively through the country.† It is hoped that it may be sent with a copy of the Constitution, to every person living, who has been a Member of Congress, or of any branch of the National Government, and that all may be invited to join the Society. Should a similar course be taken by each Legislative Temperance Society, and all who have been members of the National or State Governments, and who have retired from public life, enrol their names as members of the American Congressional Temperance Society, or some State Legislative Temperance Society, they might become eminently benefactors of their country and the world. A list of their names, increasing annually by the accession of all new temperate Legislators, might be kept; to be a bright example to all the youth of our country, and a powerful means of leading them onward to virtue, usefulness and glory. It would be an interesting item in the future page of our country's history to have the names of her renowned sons, who, in the days of her danger, were enrolled in the bright constellation, who embodied their example and influence as temperate men, for the intellectual elevation, the moral purity, the social happiness and the eternal good of their fellow men. The influence which such a course would have on the purity and permanence of our free institutions demands the attention of every true patriot.

* Appendix A. † Appendix B.

A copy of the Constitution of the Legislative Temperance Society of Kentucky was handed to one of her legislators, with a request that he would sign it. He looked at it, and said, "It is a good thing. We have a Temperance Society in my district. It is composed of men of all parties, and they agree not to vote for any man of any party, who, at elections, either directly or indirectly, furnishes ardent spirit. During the last election none was furnished. Had that course been adopted five years ago, it would have saved me a thousand dollars." Should it be universally adopted, it would save millions from being devoted to that most detestable species of bribery. It would save also many electors and not a few legislators from the drunkard's grave. Instances are known, in which thousands of dollars have been expended by an individual and his friends at a single election. But let all join the Temperance Society, and act according to its principles, and this abomination will cease. The first glance of a corrected public sentiment will wither and consume it. Much has already been done. And a change of views, especially among the higher and more influential classes, as to the duty and utility of joining Temperance Societies, is rapidly increasing.

A distinguished gentleman from Washington writes, "The late anniversary of the Congressional Temperance Society, has given a fresh and powerful impulse to the cause throughout the whole land. Under the sanction of such authority, thousands of hearts and hands will rally to the work, that otherwise would have remained unmoved. Every day I mark in the various classes of society, from the highest departments of the General Government to the lowest mechanic and laborer, the strong irresistible influence of the Temperance Reformation. Public opinion of the virtuous and intelligent every where frowns on the traffic and manufacture, as well as on the use of spirituous liquors; and I no longer doubt, that this land is destined, under the influence of the persevering efforts of the friends of virtue, to be freed from the vice of intemperance."

A Member of Congress from Pennsylvania writes, "I had the honor, a few days ago, of receiving the Sixth Annual Report of the American Temperance Society; for which, please to receive, and tender to your Society, my warmest thanks. I have read the document with much interest and pleasure. I am free to confess that until about a year since I felt rather opposed to the exertions of the Temperance Associations. I considered them in the light of a chimerical speculative concern, and calculated to draw improper lines of demarkation in society. But I am free to acknowledge, that I have very much changed my opinion concerning them. I am now satisfied that no institution is calculated to do as much good with the same means; and that if ever any institution could

be said to have its origin with Him who is the great source of all goodness, it is that one."

A gentleman from Virginia states, that, in his opinion, no Societies which have ever been formed, have, with the same means, in the same time, done so much for the good of mankind; that all must acknowledge, that they have produced a most beneficial and astonishing change; and that if the friends of the object shall persevere, they will be instrumental in banishing intemperance from our land. Nor is this impression confined to our own country. A gentleman from England writes, "I offer to your country my sincere congratulations, and the humble testimony of my delighted admiration, on the signal, wonderful, and most beatifying success of this great plan of national reformation; and which even at this present time, to say nothing of what will be done in years to come, is a more glorious achievement than that which effected your political independence. It is, at once, far more difficult and far more honorable for a people to throw off the yoke of their vices than that of their oppressors; and there seems to me nothing impossible in the career of either moral or political greatness, to that country, which, by one grand co-operative effort, can, by the blessing of God, deliver itself, as yours is now doing, from the curse of intemperance.

"In the triumphs of your Temperance Societies, I see that which makes me almost tremble as an Englishman, but which fills me with hope, and gladness, and praise, as a man and a Christian. You are reading lessons to all nations, and to all coming ages; and unless other nations are wise enough to profit by the instruction you are thus furnishing, they will, in the end, find to their cost, that you are among them, as Samson in the midst of his foes; while should your people ever abandon this cause and return to their former habits, other nations will look after you as Samson was seen by his foes, when he wantonly sacrificed to their wily agent, the mysterious lock of his strength. For the sake of the world, my dear sir, and all future generations of mankind, I beseech you to go on in this splendid course of national virtue. I have patriotism enough to wish this laurel had been plucked by my own country; but since this is not granted to *us*, I rejoice that it is *yours*: it is a precious one; preserve it from fading by no relaxation of zeal in the cause, and deem not the honor complete, till the world shall talk of the United States, as a land without a still, and without a drinker of ardent spirit.

"If you ever arrive at this elevation of moral greatness, your example *must* and *will* be felt in the world. Self-preservation, if nothing else, will drive other nations into imitation of your example. In this, as in other instances, you are raised up by the Ruler of the Universe, to be a model to the civilized and uncivilized

world. Experiments are carried on at this moment, upon your territory, the results of which are to be felt to the end of time. If I could think it right to envy any one, I should envy you Americans, in reference to several things which are connected with your internal history. *You* are to prove whether religion can exist and extend without the aid of establishments. *You* are to prove whether the church of Christ has piety and liberality enough to propagate itself in a field where it has nothing to hinder its spread but the lukewarmness of its members, and the ordinary depravity of the human race. I trust you will not disappoint the expectations which are pendent upon your conduct. Property, talent, influence, energy, time, must all be put in requisition for the work to which you are called. The Temperance Cause must be the pioneer of the whole confederacy : it will help your other institutions, and that in innumerable ways. The American who does not become a member of this institution, is blind to one of the brightest glories, and insensible to one of the most precious hopes of his country."

On the 4th of March a State Temperance Convention was held at Harrisburg, in Pennsylvania. Here also a deep conviction of the immorality of the traffic in ardent spirit was expressed by many ; and the subject was earnestly commended to the consideration of all the Temperance Societies in the State. A Legislative Temperance Society was also formed, and measures taken to quicken and extend Temperance operations throughout that important part of our country.

A Convention has also been held, and a State Temperance Society formed in Missouri. And should Temperance and its kindred virtues universally prevail, blessings mighty as her rivers and exhaustless as her soil, would break forth upon her people, and flow down in ever-growing richness and variety to all future ages. Alabama and Louisiana are now the only States in which State Temperance Societies have not been formed ; and philanthropic men are making efforts to procure the formation of one in each of those States.

In May, a State Temperance Convention was held at Dover, in Delaware. Here, also, as in other similar bodies, a resolution was passed, that, in the judgment of the Convention, the traffic in ardent spirit, is an immorality, and ought to be universally abandoned. Thus has this sentiment been expressed by bodies embracing more than five thousand ministers of the gospel, and six thousand Christian churches ; by the American Congressional Temperance Meeting, by the United States Temperance Convention, by ten State Temperance Conventions, and numerous other bodies and classes of men, in various ways and places, throughout the land.

And when we consider that these bodies were composed of men of all professions and employments, of all Christian denominations, and political parties; many of them, venerable for age, for wisdom and experience, as well as for humane and benevolent efforts; and who had held, or were then holding, some of the highest and most responsible offices in the gift of the people; and that after full deliberation the sentiment was expressed with great unanimity, and in many cases without a dissenting voice; that the publication of it has been hailed with gladness, been echoed extensively through the press, and met the cordial response of the friends of humanity, we cannot but conclude that the public mind will settle down upon the truth, that the traffic in ardent spirit, to be used as a drink, is *immoral*; a violation of the law of God, and as such ought to be, and, so far as men obey Him, will be universally abandoned.

This, the Committee view with unspeakable interest. It is a sure pledge of certain and universal triumph. The truth that the traffic is wicked, strikes the evil at the root; and with a blow so strong and deep, that it will inevitably destroy it. The reception of this truth, and its publication by the wise and good, with corresponding action, is the sure harbinger of Him, who is Lord over all, and who is coming to consume this evil with the breath of his mouth, and to destroy it with the brightness of his appearing. And while the Committee look to the prevalence of this truth, as the sure means of exterminating this abomination, they also look to it as the *only effectual* means.

Some think that it can be removed by representing it as inexpedient, or unprofitable merely; or unfashionable and disreputable; and confining the motives for its removal to things of time only, without representing it, as they acknowledge it is in truth, an immorality, a violation of the moral law, and binding the perpetrators of it, according to their deeds, to the retribution of eternity. But Leviathan is not so tamed. Such arrows he esteemeth as stubble, and laugheth at the shaking of such spears. That it is inexpedient and unprofitable; that it is fast becoming unfashionable, and is now to a high degree disgraceful, as well as injurious and highly unjust towards the community, are all truths, truths of importance, which may be, and ought to be used, and to be pressed on the public attention.

Yet if the traffic is not also wicked, a violation of the law of God, and by him forbidden, if the friends of temperance do not believe this truth and publish it with its evidence to all people, vain are all expectations that it will ever be exterminated. There is no force but that which from the throne of God fastens on the conscience, and binds man according to deeds, irrevocably to an eternal retribution, that is strong enough to say to this ocean of

death, "Hitherto shalt thou come but no farther; and here let thy violence be stayed." And while this sentiment ought to be expressed, as it ought ever to be held, *with great kindness*, so it ought to be expressed, *with great plainness;* and in such a manner as is best adapted to produce universally, the deepest conviction, and the most active and persevering efforts.

And while the Committee behold this truth rising and extending its influence, inspiring so many hearts, employing so many tongues, and through the medium of the press going onward, as on the wings of the wind, from conquering to conquer, they cannot but feel under new obligations to the Author of all good, and be inspired with new hope, that the world's emancipation from this foulest of curses is approaching.

More than 7000 Temperance Societies have already been formed in the United States, embracing, it is supposed, more than 1,250,000 members. These persons, who are of all ages from 12 to 90 years, of all varieties of condition, profession, and employment, know by experience that ardent spirit is needless; and multitudes of them know that it is hurtful, and that men are in all respects better without it. Of course it is wicked to drink it, or to furnish it to be drunk by others. And the conviction of this truth is rapidly extending among all classes of people. More than 3000 distilleries have been stopped; and more than 7000 merchants have ceased to sell the poison. Yet there are some, who wish the use of it to be continued, and who strive to believe according to their wishes, who assert that such statements as the above are not true; and that there is as much spirit drunk now as ever. Mr. C——, a large brandy merchant in New York, lately met an active friend of Temperance, and said to him, "Why are you publishing such accounts about people giving up the use of spirit? there is no truth in them; there is as much drunk now as there ever was." "I have got," said Mr. C——, "a complete answer to that, and one that will convince you, that what you have said is not true. You know, Mr. F——" (a man famous for the accumulation of property,) "do n't you?" "Yes." "Well, I met him yesterday on this very spot, and he said to me, Mr. C—— What are you doing? Why do you publish such accounts about ardent spirit?" "I told him, to induce people not to drink it." "Well," said he, "you are ruining my business. I used to sell forty thousand dollars worth of copper for stills to the people of Connecticut in a year; and now I don 't sell five hundred. You are ruining me." And that Mr. —— is the answer to what you have said." A diminution of thirty-nine thousand five hundred dollars worth of copper for stills, in a single state, in a year, does not look much like there being as much ardent spirit made as ever. And if it is not made in as great quantities, it is not drunk.

"I met a number of stills," said Mr. ——, of Connecticut, "on their way to the brass-foundery, to be melted down for andirons, &c." Thus implements of death are converted into implements of utility.

More than 1000 vessels are now afloat on the ocean in which ardent spirit is not used. And though they visit every clime and at all seasons, and many of them actually go round the globe, the men who navigate them are in all respects better than when they used it. So manifest and great has been the increase of safety to property and life, that an Insurance Company in Boston has agreed to return five per cent. on the premium of every vessel which has been navigated without the use of spirit. This is done for the purpose of pecuniary gain. And facts abundantly prove that ninety-five per cent. of the premium on vessels in which none of the men use intoxicating drink, would be much more profitable to the underwriters than one hundred per cent. on vessels in which they use it.

A gentleman in one of our seaports who has had great opportunities for observation, and has paid special attention to this subject, writes,—"I am happy to see a movement in the Insurance Offices in your city. Let them generally offer a premium for temperance ships, and it will be of immense pecuniary advantage to all concerned. I have been a Notary Public, and the only one in this port, for fourteen years, and have had to extend Protests for many wreched vessels, and can with truth say, that in more than a moiety of the cases, the disaster would not have happened if no rum had been on board.

"Insurers can afford to return twenty-five per cent. of the premium, if the vessel insured could be navigated without ardent spirits. The restriction, to be effectual, should obtain *in port* as well as at sea; for many of the disasters which have happened immediately after leaving port, were caused by the liquor drank on shore, and before it had lost its influence. You will recollect the case of Captain Lawrence, during the last war. Our country's escutcheon would not have been stained by that defeat, if ardent spirit had not assisted the Lion and the Unicorn.

"They ought in the commencement to say to the owners of the vessels—we shall discount from the premium twenty-five per cent. of the amount, if your application shall contain a stipulation that no ardent spirit shall be drunk by the master and men, either *in* or *out* of port.

"A vessel left this port during the last month (February), and was lost a few hours after she sailed. She had four experienced seamen on board, and three of them were good pilots. Every man was a confirmed drunkard, and the vessel was lost wholly in consequence of rum!"

The use of spirituous liquor by officers and men has long been among the chief causes of shipwreck. Should Insurance Offices generally discriminate between temperance ships and others, it would be a source of great pecuniary profit; and should owners of vessels employ none who use the poison, to navigate them, they would save, annually, an immense amount of property, and multitudes of valuable lives. This subject is exciting increased attention not only in this country, but in Europe.

Baring, Brothers, & Co. of London, wrote to their agent in Amsterdam, to know why he had not obtained freights. His reply was, that there were American vessels, commanded by Temperance Captains, taking freight; and while they remain, none offer to other ships.

"A meeting was lately requested by the British Consul at his office, of the owners and agents of vessels chiefly engaged in the transport of steerage passengers from Liverpool and Belfast, in order to consider the most efficacious means of lessening the evils and disasters which have increased so alarmingly of late to passenger vessels—four ships having been wrecked on the Jersey coast near the city during the present year, while the loss of vessels bound to Quebec, and of lives, has been truly appalling. In one sentiment all concurred, viz. that the use of ardent spirits was the chief cause of many evils connected with the passenger trade, and that the total prohibition of spirits on board such vessels, would, more than any other measure, secure safety and comfort—to which might be added, a quick passage.

The Consul expressed his thanks to the gentlemen for their attendance and ready disposition to come into the measure of *alone employing vessels for the conveyance of passengers, on board of which no spirituous liquors shall be permitted to be used*, and assured them that he would by the next packet make a representationto his Majesty's Secretary of State for the Colonies, who takes so lively an interest in affording protection and comfort to Emigrants proceeding to the Canadas, so that the government agents appointed at the several ports of embarcation might co-operate, in order to encourage those vessels which come into the salutary regulation."—(*N. Y. Obs.*)

The same principle applies to stage-coaches, steamboats, rail-cars, and all means of public conveyance. The men who drink spirit, and act under its influence, can never safely be trusted with the property and lives of men. And as the public sensibility has of late been so often and so grossly outraged as to call loudly for legislative inteference, it is hoped, that those who may be called officially to consider this subject, will not overlook these facts.

The Directors of the Boston and Worcester Railroad have

voted not to employ any man who even uses ardent spirit. A number of stage proprietors have done the same. The stockholders of the Connecticut river and the Hartford steamboat companies, have requested the directors not to allow any ardent spirit to be kept for sale or use on board their boats. And in many steamboats in various parts of the country it is not furnished. And it is hoped that the time is not distant, when no man under the influence of the drunkard's poison, will be thought fit to be intrusted with any place of responsibility in the country.

More than 10,000 drunkards have, within five years, ceased to use any intoxicating drink. And when sober men all set the example, and treat drunkards kindly, it has been found comparatively easy to induce them to follow it. More than thirty such cases have occurred in a population of less than 3000 souls.* Let there be the same number in proportion to the population, throughout the United States, and it would make more than 130,000. The salvation of drunkards from this fell destroyer, is evidently in the hands of sober men. And if they will take the course pursued by those who have already been so successful, in less than five years, they will achieve a victory such as creation never saw: save 130,000 drunkards from this double death, and preserve from falling into it 130,000 more. Let them cease to sell the poison, cease to use it, and go, with love in their hearts, and kindness on their tongues, to those who are now twice dead, and well nigh buried, and it will cause them to live. Their life or death is in the hands of sober men. The idea that the kind bounties of Providence can be converted into the drunkard's poison, drunkard-making be carried on, and drunkenness perpetuated, by drunkards only, is absurd. It never has been, and it never will be done. They have not the intelligence, the pecuniary ability, the foresight, the method, the diligence, and persevering activity in wickedness, which the prosecution of such a vile business requires. Should they attempt it, they would find themselves prostrated; and should they continue it, it would kill them. It actually kills a great portion even of those, who, when they enter it, are sober; and it destroys more than twice as many, in proportion, of their children. What then could drunkards do with it alone? Should all the drunkards in the world combine to carry it on, it would only destroy them so much the quicker; and should no sober man touch it, they could have no successors, and the whole mischief would cease. But they will not attempt to prosecute it. It is a business too mean, and too degrading, even for drunkards to prosecute *alone*. Let all sober men abandon it, and most of the drunkards will abandon it, and those who will not,

* Appendix C.

must soon die, and the last remnant of drunkenness will die with them. It is thus capable of perfect demonstration, that drunkenness can be perpetuated only by sober men. The Committee would, therefore, put it to the conscience of every sober man, Can you, without guilt, enormous guilt, aid in perpetuating that current which is bearing on its bosom hundreds of thousands in the United States, toward interminable wo? and which is enticing, in every generation, from the peaceful shores of sobriety and comfort, hundreds of thousands more, to be borne onward upon the same fiery stream, towards the same eternal doom? No, you cannot do it, without tremendous guilt. And if you continue to be knowingly accessory to the drunkard's vice and ruin, you must expect, in righteous retribution, to be partakers of the drunkard's woes. And you will expose your children, to have your iniquities visited on them, from generation to generation.

A rum-seller in Massachusetts was visited by the wife of one of his customers, who besought him not to sell the poison to her husband. It made him so cruel to her and her children, that she could not endure it. But he let her know that if her husband wanted rum, he should have it. She went away to mourn in silence, and to try to guard her children against the direful influence of him, who, for money, was killing their father. He continued to sell. His customers, from time to time, became drunkards. Their estates fell into his hands. He became a rich man. At length he died; and went as poor to judgment, as if he had gained nothing by destroying his neighbors. His sons inherited his estate. They moved into the Western country. The eldest opened a store, and prosecuted the business of his father. He soon, like his father's customers, became a drunkard, and sunk into an ignominious grave. His brother took his place, and prosecuted his business. He too became a drunkard, and was shortly with his brother, in the drunkard's grave. The third and only remaining son took the property and prosecuted the business. And when our Secretary, the last winter, passed that way, he was a drunkard, staggering about the streets. And as the father witnesses his iniquities visited upon his children, and beholds them coming in such a rapid succession to mingle with those, whom his, and their business have ruined, in the place prepared for them, does he not feel, that should the way of destroying others, appear even right unto a man, the end thereof is the way of death. "It is found," says Judge Platt, "that of the tavern keepers and retailers of ardent spirit in the State of New York during the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness. Let us redouble our efforts, by kind entreaty and friendly admonition, to save them from their own worst enemies, *themselves*." And can

a business which destroys, and there is reason to fear for both worlds, so many of those who prosecute it, and often reduces their families to wretchedness, and makes drunkards of their children, be continued, without tremendous guilt? And when we look at the multitudes of others who are ruined by it, and witness its tendency for ever to ruin all who come under its influence, and to perpetuate its destructive effects, to all future generations, the guilt of it rises to an overwhelming magnitude.

And this guilt with its odium, the public sentiment, under the guidance of truth, is fastening more and more where it belongs, on the men who continue to prosecute the business which perpetuates the evil. This is evident from the voice of the press, and from the manner in which that voice is responded to, by the community.

Says the able and eloquent author of Temperance Tales, 160,000 copies of whose writings have, within a few months, been called for by the public, and who by his efforts on this subject is becoming a benefactor of his race, "The respectability of those, who denounce the traffic, as IMMORAL, entitles their opinions, publicly and formally delivered before the world, to the most careful consideration of the whole human family. The purity of their motives is beyond suspicion. The universality of their character is obvious: they come from all quarters of the world, and lay aside, as they approach this great common field of philanthropy, the discriminating badges of their various professions, and political opinions, and religious creeds. However unable to agree, upon other matters, they heartily concur in the opinion, and they solemnly pronounce that opinion, that the USE OF ARDENT SPIRIT AS A DRINK AND THE TRAFFIC THEREIN ARE MORALLY WRONG, AND OUGHT TO BE ABANDONED THROUGH THE WORLD. This opinion has been repeated again and again; by the Congressional Convention;—by the great Convention, at Philadelphia, from all the States;—by the highly respectable Convention at Worcester;—by the New York State Convention, at Utica;—and more recently, by the Convention in the State of Connecticut; and since, by all the other Conventions, aforementioned. Many of the most eminent men, of this and other countries, have been forward to promulgate and sustain this formal declaration. The reasons, on which it rests, have been scattered abroad upon the earth, like the leaves of the trees. They have fallen upon every dwelling, like the drops of rain. Journals, magazines, circulars, reports, tracts, tales, full of information and interesting narrative, have been distributed with an unsparing hand.

"What then, in the shape of an argument, do the venders of spirituous liquors propose, in justification of their continued traffic?—Absolutely nothing.—For a time, it was undoubtedly be-

lieved by many, that the temperance reform would pass away, like a vapor. Under this belief, the voice of worldly wisdom whispered to the venders, that their strength lay in silence and perfect inaction. The continual accession of strength, to the side of Temperance, and the daily diminishing demand for the drunkard's beverage, began, at last, to impair that belief.—Indications of restlessness were occasionally exhibited. '*At a large and respectable meeting of the grocers in the city of Boston, it was unanimously resolved, that they looked, with deep regret, upon the proceedings of the self-styled friends of temperance.*' Nothing could be more natural, than that a body of men, who sold ardent spirit, should look with regret upon the efforts of those, who were combining to persuade the world not to drink it any more. But the friends of temperance were not likely to be diverted from a course, upon which the Father of Mercy might be supposed to vouchsafe a smile of approbation, because the venders of strong drink *looked* upon that very course, through the dust of self-interest, with '*deep regret.*' "

Says the same writer in another place, "What is the drunkard's death? Is it a natural, or an accidental death? It is obviously not a natural death. The drunkard dies, and upon a careful examination after death, the skilful physician, the highest authority on such a point in a court of law, declares without hesitation that his death was occasioned by spirituous liquor. Can such a death be denominated accidental? The acts of the dram-seller who sells, and of the drunkard who drinks the alcohol, are voluntary acts; and the proof, clear and incontestable, that life is shortened and death produced by the use of it, are as universally known and appreciated, as that death is produced by arsenic. Here, then, is the will and the knowledge; the will to do the act, with a full knowledge of its probable effects. Such can neither be an accidental death, nor a natural death. Can it be possible that when a drunkard dies of hard drinking, somebody is guilty of murder?—If a man, says Hawkins, in his pleas of the Crown, does an act of which the probable consequence may be, and eventually is, death, such killing may be murder, though no murder be primarily intended. And when the dram-seller does such an act, of which the probable consequence may be, and eventually is, death, such killing may be murder, though no murder may be primarily intended." But though we do not call such killing murder, and though it be not prosecuted as such in human courts, when we consider the numerous murders and other deaths to which the traffic in spirit leads, it is perfectly evident that the gains of that traffic are the price of blood; and as such, will be viewed and treated at the judgment day.

Says the editor of the Religious Magazine,

"All the useful and honest employments of life produce value.

They produce it, either by bringing a useful article from the ground, or by changing the form of the raw material to a more useful, or, in other words, a more valuable one, in a manufactory, or by adding to its value by change of place, in commerce. In all cases the individual creates value, either by producing the article in which he deals, or by altering its form or its place. Now a portion only of this value, comes to him; the other portion goes to others, whom he supplies, as an inducement for them to deal with him. So that for all the value he produces for himself, he must, on the average, produce an equal amount for others.

For example, a carpenter builds a store in a country village, and receives for it a thousand dollars; and of this we will suppose that two hundred and fifty dollars is his clear gain. Now the transaction is not a profitable one to him alone. The trader, who contracts with him, finds the contract of pecuniary advantage to himself, or he would not make it. By putting a portion of his property—the thousand dollars—into the form of a store, he has added to its value to him, or he would not have incurred the risk and responsibility of doing it. And probably it was as much for his advantage to employ the carpenter, as it was for the carpenter to be employed.

We say probably as much, because sometimes in transactions of this nature, the advantage may lie mainly on one side; but generally in bargains among men, the advantage will be mutual and equal, and the man who makes ten dollars for himself in any honest and useful calling, enables the man he deals with to make ten dollars too.

There is another view we may take of making money in fair and honorable ways. Suppose a physician goes to reside in a town, and in the course of thirty years he lays by, in the honest practice of his profession, ten thousand dollars. This money may, strictly speaking, be considered a certificate from the community of the amount of good he has done to others during his residence there. In fact, we may imagine that upon one coin is inscribed, 'This certifies that the bearer saved a child from death in a fever;' on another, 'This piece of money is a token of the relief and comfort which medical skill procured for an aged man in his last days,' &c. For it is very evident that if the physician understood his profession, and was faithful in the practice of it, for every fee he must have rendered an equivalent of useful service to a family, either in saving life, or assuaging and mitigating suffering. The greater the amount, then, of property he has accumulated by fair and honorable means, the greater is the evidence of the good he has done.

There is a very common but most groundless impression, that when a man makes his fortune among a people, he gets the money

out of them, as the phrase is; whereas, it is, as we have shown, in all fair and honest business, just the reverse; he does just as much good to the community as he does to himself. The wholesale dealer, who clears ten thousand dollars a year by importation, enables a hundred retailers to clear, in all, an equal sum, by retailing his cargoes; and the retailers, in turn, by exchanging the foreign commodity for the farmer's products, enable the thousand farmers to clear a like sum, though it may come to them not in cash, but in the means of comfort and enjoyment.

These remarks, however, will apply only to the production and exchange of articles which really contribute to the enjoyment or comforts of life, and to services which are really useful in diminishing the sufferings or adding to the happiness of mankind.

There are, however, kinds of business, in which a man does make his money out of the community. He *takes away* from others just as much as he makes himself. For instance, if he manufactures and sells a worthless article, he takes the money of his purchasers, and they receive no equivalent. If a manufacturer of counterfeit money gives a counterfeit bill in exchange for a certain commodity, it is plain that he actually steals that commodity. *He* really makes money *out of* the community.

The counterfeit dealer has, however, this thing in his favor, which some people have not, viz. that what he leaves in the hand of his customers, as the fictitious representative of what he takes away from them, does no hurt. They carry the counterfeit bill a few days in their pockets until they find its worthlessness, and then they simply lay it aside. It does not bite them, nor poison them. It does not destroy their health, and shorten their days: it does not beggar their children, nor break their wives' hearts, nor ruin their souls.

In regard, however, to the man who takes his neighbor's property, and in exchange for it gives him *rum*, we fear we cannot go by halves, in speaking of either aspect of the transaction. In the first place, he receives his neighbor's money wholly without an equivalent. The rum has no value to him whatever. It is worthless, and wholly worthless, so that the seller takes the money of another without making any return. This is dishonest—not legally so, we admit, but really so in the eye of God.

But this is not the worst of it. The article which is put into the miserable victim's hand, to induce him to give up his money, is not merely worthless—it is destructive. Its direct, well known, universal, and inevitable tendency is, to kill;—to kill soul and body. All he wants is his customer's three cents! He does not wish to kill him. He only gives him what kills him, because that is the only way to get his three cents. He does not wish to destroy the man for the very sake of destroying him. He does not

desire, on its own account, to ruin his character, and take away his property, and break his wife's heart, and beggar and starve his children. No; his object is only to get the man's money, and he does these things, because that seems to him the shortest way to secure his three cents. All the money he makes, is worse than taken dishonestly. *It is the price of blood!* Every dollar he receives, instead of being a certificate of the amount of good he has done, is a certificate of the misery and ruin he has spread around him. His coin should be inscribed, 'This certifies that the bearer has made a man beat his wife.' 'This half dollar is a memorial of four nights of wretchedness, which were given to a whole family in exchange for it.' 'This bag of money certifies, that the possessor has sent two of his neighbors to the jail, and their wives and children to the poorhouse.' What money for a man to hold in his coffers! IT IS THE PRICE OF BLOOD!"

This sentiment is abundantly supported by facts. In the bill of mortality of the city of New York, it is stated, that seventy-six were killed by intemperance the last year. And, says an energetic writer, in a document presented to the Common Council by the City Temperance Society, "To this number how many ought to be added of the thirty suicides, how many of the hundred dying of apoplexy, how many of the sixty-nine of casualty, how many of the twelve hundred and fifty-one of consumption, how many of the five hundred and ten of convulsions, how many of the three hundred and five of dropsy in the head, how many of the one hundred and fourteen drowned, how many of the two hundred and forty-nine of peripneumony, might be properly added to the list of intemperate, can only be known at the great day, when all secrets will be revealed. It is believed that one-fourth at least of the enumerated lists might be charged to intemperance; but suppose one-sixth of the numbers mentioned in the specified lists was added to the seventy-six returned intemperate, the matter would stand thus: two thousand eight hundred and twenty-eight in the enumerated list, one-sixth of which is four hundred and seventy-one, add the seventy-six, and the number is five hundred and forty-seven expiring of a licensed poison. Awful thought! they are all adults, and most of them men, and the heads of families! Look at five hundred shipwrecked, no, rumwrecked, families, the heads of which are dead, leaving, on an average, a wife and four children, making two thousand and five hundred survivors, heirs of shame and sorrow!"

And when we recollect that the College of Physicians in Philadelphia, after a careful examination, have given it as their opinion that seven hundred deaths were occasioned by intemperance, in that city, in a year; and the physicians of Annapolis have given it as their opinion, that half the men over eighteen years of age,

who died in one year in that city were killed in the same way, that more than half the men who for years have died in other places, were known to be drunkards, who can doubt but that five hundred and forty-seven is far less than the number who have been annually killed by it, in the city of New York. An equal number in proportion to the population, with those who, in the judgment of the physicians, were killed by intemperance in Philadelphia, would be in New York more than eight hundred, and in the United States more than fifty-six thousand. Surely then the gains of the traffic, which produces such destruction, is the price of blood.

Nor are these men screened from the guilt of blood, by the plea, that they do not intend to kill, but only to make money. There is no evidence that even Judas, in betraying his master, intended to kill ; but only to make money. But when death followed, and he in remorse cast down the money, those who took it up said, "It is the price of blood." And with the knowledge which those have who traffic in this poison, or which they might have, how much more is their gain, the price of blood. Were all those whose lives have been shortened by it, within the last thirty years, to arise from their graves, they would make an army of more than a million of men. And can those who prosecute a business of such results, when inquisition is made for blood, be screened by the plea, that they did not intend to kill, they only wished for money ?

When the owner of the ox which was wont to push, did not keep him in, but let him go out, though he did not intend to kill, but only wished for money, yet if he did kill, "the ox," said Jehovah, "shall be stoned and the owner put to death." (Ex. xxi. 29.) Admit the correctness of this decision, of the Judge of the earth, and who can avoid the conclusion, that he who continues the business of sending out the means of death, or when owned by him, permitting it to go out, will, by Jehovah, be condemned. Every conscience enlightened, condemns him now, and, without a change, that condemnation will be eternal.

A publication has been issued by the Revival Tract Society, from the pen of A. W. Ives, M. D., New York, entitled, "A Dialogue between a Dealer in Ardent Spirits and his Conscience;" which has also, during the past year, had an extensive circulation. The following is a specimen of its contents.

"*Conscience.*—How is it possible that you do not see this traffic to be sinful ? Violence, brutal licentiousness, the basest crimes, poverty, misery and death in their most frightful forms flow directly from the use of ardent spirit—nay more than all these, there is nothing else which so effectually shields the heart against the operations of the Holy Spirit, or paralyses the gracious affections.

Dealer.—The *morality* of this traffic, I conceive to depend entirely upon circumstances. It may be wrong for one man to continue it—to another it is right because it would be ruin for him to abandon it. Now among my own Christian friends, there is one whose whole property is merged in a firm engaged in the commission business; their consignments consist chiefly in West India produce, a portion of which is rum. Those from whom they receive it, care nothing about the temperance reformation, and would immediately transfer their whole business to other consignees, if these should refuse to receive and sell their rum. Moreover, it so happens that my friend is the only *religious* man in the concern, and whatever *he* may wish to do, his partners will not hazard their whole business by refusing to sell the spirit which their neighbors will sell if they do not. Thus situated, is it the duty of a man to give up a respectable and profitable connection? I know another house that advanced large sums to West India planters before the temperance reformation began, and stipulated to receive their produce; that is, rum, sugar and molasses, and reimburse themselves by the sale of it. A large proportion of their debt is still due, and their obligation still binding. Now would it be right for that concern to violate their contract, and thereby bring ruin upon themselves, and perhaps upon many of their creditors, by refusing to receive and sell the rum?

Conscience.—Cases like these I have not failed to consider. They present difficulties, so long as one is trying to serve both God and mammon. But, let a dealer in ardent spirit, even in the peculiar circumstances you have related, exercise the decision of character which becomes him as a man of business, and all embarrassment will be removed. If he comes to the determination to be influenced by mere *worldly expediency*, and to set aside the higher motive of religious obligation, he will continue his business. He will regard it as the best policy, because it promotes his temporal interest; and this is, in his estimation, paramount to his obligation to God, to his fellow man, and to his own soul. If occasionally he is disquieted, it will be but for a moment, for he will evade the truth, so as to make himself believe, that while pursuing his worldly interest, he is doing his duty. On the other hand, if he sincerely desires to be governed by a rule of righteousness, if the path of duty is obscure, he will look for light to the precepts of the gospel; and then instead of doubting whether his business is sinful, because the Bible does not literally forbid the sale of rum, he will look at the spirit of the Christian religion. And whenever a man does this honestly, he will deduce from almost every page of that sacred volume, a *principle* as clear and as imperative as a 'thus saith the Lord,'—a principle, which binds him by an everlasting obligation, not to injure his neighbor;

not to be an offence to him; not to partake of his sins. When he finds himself engaged in a sinful traffic, in vain may avarice plead that he was involved in it ignorantly, and that to forsake it will be disastrous to his fortune; in vain may ambition plead that his influence will be impaired, or hypocrisy press the claims of charity and religion; the Christian will reply, 'I have nothing to do with such consequences. When God reveals to me his will, I must obey it.' When the young man in the gospel was commanded to sell all his goods and follow Christ, no doubt he might have pleaded, with plausible casuistry, the innocent and useful employment of his money, the benefit of his liberality, and the salutary influence of his example. Can the dealers in ardent spirit whose cases you have mentioned, do as much? And why have they less reason to fear that they too will be sent away from the presence of their Master, sorrowing? He laid down his life for *them*, and what is the sacrifice they are called to make for *him*, even in these most trying cases? Is it greater than our own patriot fathers made for the freedom of their country? They did not hesitate to pledge 'their lives, their fortunes, and their honor.' Nor did they shrink from their obligation; and does the professing Christian pledge less when he enters into covenant with God? And what if one of those revolutionary heroes should have furnished arms and ammunition for the enemy, because his partner happened to be a tory, or because he had stock on hand, and could not otherwise dispose of it profitably; or because he had contracted for a large quantity of these articles in France before the war began, and could not possibly land them in this country, or otherwise dispose of them, than to sell them to British ships of war that were blockading our coasts? What would have been thought of the hero's patriotism? He would have been stigmatized and punished as a traitor. And is a rum-dealing Christian doing less for the enemies of religion? Is he less faithless to the King of kings?

Deal.—I acknowledge this subject is embarrassed with difficulties, but it is a morbid conscience that sees and feels them to be all upon one side. Shall I deprive myself of the influence which I now have in society and in the church, by abandoning my business and voluntarily becoming a poor man? Shall my children be cut off from the means of education, of a comfortable support, and the expectations of a respectable standing in the community? Will it be no *injury* to the cause of religion, that I shall be obliged to withdraw my subscription from the bible, missionary, and tract, and education societies? Others will continue the traffic if I do not; and if abuses result from it, I am not answerable for them.

Con.—These, indeed, are plausible reasons for persisting in a sinful employment, and the man of the world who is laying up his

treasures here, may dwell upon them with complacency. The thought recurs, and presses itself upon me,—I am a professing Christian, and 'if I love not my brother I abide in death.' If I seek not his salvation, I can have no hope of my own. How then can I sustain my influence in society, and in the church, at the expense of the temperance, wealth, comfort, happiness and respectability, of perhaps thousands of my fellow beings; nay, at the expense of the salvation of their immortal souls? Shall *my* children be educated, and hundreds and thousands of others thereby be reduced to ignorance and poverty and ignominy? Can the cause of religion be supported by making drunkards, and thieves, and robbers, and widows, and orphans, and paupers? What, though there be those who grow rich by gathering the wages of iniquity, and who fatten upon the blood of their fellow men; whose hearts are unmoved by the bitter cries of the widow and the fatherless, and who see nothing in the death-bed of despair to move their commiseration; I am a Christian—and can I have feelings and interests in common with such men? How can the Christian talk of aiding the cause of religion by the gains of a traffic, which, but for the long-suffering and omnipotent grace of God, would ere this have driven religion, sorrowing, from the earth. What poison, like intemperance, ever entered the very heart of the church, was diffused through every portion of her, and transmitted a loathsome plague, from one generation to another? Has not the church sickened and groaned, from year to year, and from age to age, in consequence of this evil? Have not her children apostatised and fled from their mother's bosom and their father's house, and become vagabonds and wanderers in the earth? And for what, and why should *I* participate in perpetuating an evil upon the earth, so destructive to the temporal and eternal happiness of my fellow men, and so offensive to the God of Heaven? Let those *who will*, continue in this traffic, I dare not be a partaker in their sins.

Deal.—I foresee that we shall be obliged to wind up our business; that whether right or wrong I shall never be permitted to pursue it peaceably. I have already been subjected to more trouble than I would have borne, had it not been for an imperative sense of duty to the church and to my family. It is not an easy matter for one, situated as I am, to change or abandon a business that yields him a comfortable support, when he will be obliged in consequence of it, to change the style of his living, and perhaps absolutely to reduce his family to poverty. I will consent, however, not to increase my stock, but to contract my business and take measures to dispose of the concern as soon as I can do it advantageously.

Con.—And pray, do you distrust the power, wisdom, or the

faithfulness of God, that you so reluctantly rely upon his kind providence in taking care of you, while you are yielding obedience to an obvious duty? Are you not making gold your hope, and saying to the fine gold, Thou art my confidence? If God grants your request, in this worldly expediency, be assured he will send leanness into your soul. It is a compromise with the mammon of unrighteousness, unworthy of the character and inconsistent with the faith of a Christian. I have no fear of seeing what the Psalmist never saw, 'the righteous forsaken nor his seed begging bread;' and instead of insulting the Most High, by virtually proclaiming my independence of him, I will confidently and cheerfully commit my all into his hands, with the resolution of Job, that 'though he slay me, yet will I trust in him.' If the traffic you are engaged in be sinful, it will never be more so than it is to-day; and to continue it in the clear light of this truth, is not merely delaying repentance, it is presumptuously tempting God; and I am afraid, that while you are winding up your business, he will take away your soul."

A similar publication has been issued by the American Tract Society, from the pen of Rev. Heman Humphrey, D. D., President of Amherst College, entitled, "Debates of Conscience with a Distiller, a wholesale Dealer, and a Grocer." The following is the close of the debate with the distiller:

"*Conscience*—But I cannot close this interview till I have related one of the dreams to which I just alluded. It was only last night that I suffered in this way, more than tongue can tell. The whole terrific vision is written in letters of fire upon the tablet of my memory; and I feel it all the while burning deeper and deeper.

I thought I stood by a great river of melted lava, and while I was wondering from what mountain or vast abyss it came, suddenly the field of my vision was extended to the distance of several hundred miles, and I perceived that, instead of springing from a single source, this rolling torrent of fire was fed by numerous tributary streams, and these again by smaller rivulets. And what do you think I heard and beheld, as I stood petrified with astonishment and horror! There were hundreds of poor wretches struggling and just sinking in the merciless flood. As I contemplated the scene still more attentively, the confused noise of boisterous and profane merriment, mingled with loud shrieks of despair, saluted my ears. The hair of my head stood up—and looking this way and that way, I beheld crowds of men, women and children, thronging down to the very margin of the river—some bowing down to slake their thirst with the consuming liquid, and others convulsively striving to hold them back. Some I saw actually pushing their neighbors headlong from the treacherous bank, and others encouraging them to plunge in, by holding up the

fiery temptation to their view. To ensure a sufficient depth of the river, so that destruction might be made doubly sure, I saw a great number of men, and some whom I knew to be members of the church, laboriously turning their respective contributions of the glowing and hissing liquid, into the main channel. This was more than I could bear. I was in perfect torture. But when I expostulated with those who were nearest to the place where I stood, they coolly answered, *This is the way in which we get our living!*

But what shocked me more than all the rest, and curdled every drop of blood in my veins, was the sight which I had of this very distillery pouring out its tributary stream of fire! And O, it distracts, it maddens me to think of it. There you yourself stood feeding the torrent which had already swallowed up some of your own family, and threatened every moment to sweep you away! This last circumstance brought me from the bed, by one convulsive bound, into the middle of the room; and I awoke in an agony which I verily believe I could not have sustained another moment.

Dis.—I will feed the torrent no longer. The fires of my distillery shall be put out. From this day, from this hour, I renounce the manufacture of ardent spirits for ever."

The following is a part of the debates between Conscience and the wholesale Dealer:

"*Con.*—O, when I think of what you are doing to destroy the bodies and souls of men, I cannot rest. It terrifies me at all hours of the night. Often and often when I am just losing myself in sleep, I am startled by the most frightful groans and unearthly imprecations, coming out of these hogsheads. And then, those long processions of rough made coffins, and beggared families, which I dream of, from nightfall till daybreak, they keep me all the while in a cold sweat, and I can no longer endure them.

Deal.—Neither can I. Something must be done. You have been out of your head more than half the time for this six months. I have tried all the ordinary remedies upon you without the least effect. Indeed every new remedy seems only to aggravate the disease. Oh, what would not I give for the discovery of some anodyne which would lay these horrible phantasms. The case would be infinitely less trying, if I could sometimes persuade you, for a night or two, to let me occupy a different apartment from yourself; and when your spasms come on, one might as well try to sleep with embers in his bosom, as where you are.

Con.—Would it mend the matter at all, if, instead of sometimes dreaming, I were to be always wide awake?

Deal.—Ah, there 's the grand difficulty. For I find that when you do wake up, you are more troublesome than ever. *Then* you

are always harping upon my being a professor of religion, and bringing up some texts of Scripture, which might as well be let alone, and which you would not ring in my ears, if you had any regard to my peace, or even your own. More than fifty times, within a month, have you quoted, '*By their fruits ye shall know them.*' In fact, so uncharitable have you grown of late, that from the drift of some of your admonitions, a stranger would think me but little, if any, better than a murderer. And all because some vagabond or other may possibly happen to shorten his days by drinking of a little of the identical spirit which passes through my hands.

Con.—You do me bare justice when you say, that I have often reproved you, and more earnestly of late than I formerly did. But my remonstrances have always been between you and me alone. If I have charged you with the guilt of hurrying men to the grave and to hell, by this vile traffic, it has not been upon the house-top. I cannot, it is true, help knowing how it grieves your brethren, gratifies the enemies of religion, and excites the scorn of drunkards themselves, to see your wharf covered with the fiery element; but I speak only in your own ear. To yourself I have wished to prove a faithful monitor, though I have sad misgivings, at times, even with regard to that. You will bear me witness, however, that I have sometimes trembled exceedingly, for fear that I should be compelled, at last, to carry the matter up by indictment to the tribunal of Eternal Justice.

To avoid this dreadful necessity, let me once more reason the case with you in few words. You know perfectly well that ardent spirit kills its tens of thousands in the United States every year, and there is no more room to doubt that many of these lives are destroyed by the very liquor which you sell, than if you saw them staggering under it into the drunkard's grave. How then can you possibly throw off blood-guiltiness, with the light which you now enjoy? In faithfulness to your soul, and to Him whose vicegerent I am, I cannot say less than this, especially if you persist any longer in the horrible traffic.

Deal.—Pardon me, my dear Conscience, if under the excitement of the moment I complained of your honest and continued importunity. Be assured, there is no friend in the world, with whom I am so desirous of maintaining a good understanding as with yourself. And for your relief and satisfaction, I now give you my solemn pledge, that I will close up this branch of my business as soon as possible. Indeed, I have commenced the process already. My last consignments are less, by more than one half, than those of the preceding year; and I intend that, when another year comes about, my books shall speak still more decidedly in my favor

Con.—These resolutions would be perfectly satisfactory, if they were in the *present tense*. But if it was wrong to sell five hundred casks last year, how can it be right to sell two hundred this year, and one hundred next? If it is criminal to poison forty men at one time, how can it be innocent to poison twenty at another? If you may not throw a hundred fire brands into the city, how will you prove that you may throw one?

Deal.—Very true, very true—but let us wave this point for the present. It affects me very strangely.

Con.—How long, then, will it take to dry up this fountain of death!

Deal.—Do n't call it so, I beseech you; but I intend to be entirely out of the business in two or three years, at farthest.

Con.—Two or three years! Can you, then, after all that has passed between us, persist two or three years longer in a contraband traffic? I verily thought, that when we had that long conference two or three months ago, you resolved to close the concern at once: and that, when we parted, I had as good as your promise, that you would. Surely you cannot so soon have forgotten it.

Deal.—No; I remember that interview but too well—for I never was so unhappy in my life. I did almost resolve, and more than half promise, as you say. But after I had time to get a little composed, I thought you had pushed matters rather too far; and that I could convince you of it, at a proper time. I see, however, that the attempt would be fruitless. But, as I am anxious for a compromise, let me ask whether, if I give away all the profits of this branch of my business to the Bible Society, and other religious institutions, till I can close it up, you will not be satisfied!

Con.—Let me see. Five hundred dollars, or one hundred dollars, earned to promote the cause of religion by selling poison! By killing husbands, and fathers, and brothers, and torturing poor women and children! It smells of blood—and can God possibly accept of such an offering?

Deal.—So then, it seems, I must stop the sale at once, or entirely forfeit what little charity you have left.

Con.—You must. Delay is death—death to the consumer at least; and how can you flatter yourself that it will not prove your own eternal death? My convictions are decisive, and be assured, I deal thus plainly because I love you, and cannot bear to become your everlasting tormentor."

The following is the close of the debate between Conscience and the Retailer.

"*Retailer*—Ah, I see what you are aiming at; and really, it is too much for any honest man, and still more for any Christian to bear. You know it is a long time since I have pretended to answer

half your captious questions. There 's no use in it. It only leads on to others still more impertinent and puzzling. If I am the hundredth part of that factor of Satan which you would make me, I ought to be dealt with and cast out of the church at once; and why do n't my good brethren see to it?

Con.—That 's a hard question, which they, perhaps, better know how to answer than I do.

Ret.—But have you forgotten, my good Conscience, that in retailing spirit, I am under the immediate eye and sanction of the laws? Mine is no contraband traffic, as you very well know. I hold a license from the rulers and fathers of the state, and have paid my money for it into the public treasury. Why do they continue to grant and sell licenses, if it is wrong for me to sell rum?

Con.—Another hard question, which I leave them to answer as best they can. It is said, however, that public bodies have no soul, and if they have no soul, it is difficult to see how they can have any conscience; and if not, what should hinder them from selling licenses! But suppose the civil authorities should offer to sell you a license to keep a gambling house, or a brothel, would you purchase such a license, and present it as a salvo to your conscience?

Ret.—I tell you once more, there is no use in trying to answer your questions; for say what I will, you have the art of turning every thing against me. It was not always so, as you must very distinctly remember. Formerly I could retail hogshead after hogshead of all kinds of spirits, and you slept as quietly as a child. But since you began to read these Reports and Tracts about drinking, and to attend Temperance meetings, I have scarcely had an hour's peace of my life. I feared that something like this would be the effect upon your nervous temperament, when you began; and you may recollect that I strongly objected to your troubling yourself with these new speculations. It now grieves me to think that I ever yielded to your importunity; and beware that you do not push me to extremities in this matter, for I have about come to the resolution that I will have no more of these mischievous pamphlets, either about my store or tavern; and that your temperance agents may declaim to the winds and walls, if they please.

Con.—I am amazed at your blindness and obstinacy. It is now from three to five years since I began to speak (though in a kind of indistinct under-tone at first) against this bloody traffic. I have reasoned, I have remonstrated, and latterly I have threatened and implored with increasing earnestness. At times you have listened, and been convinced that the course you are pursuing, in this day of light, is infamous, and utterly inconsistent with a Christian profession. But before your convictions and resolutions

have time to ripen into action, the love of *money* regains the ascendency; and thus have you gone on *resolving and relapsing, and re-resolving*: one hour at the preparatory lecture, and the next unloading whiskey at your door; one moment mourning over the prevalence of intemperance, and the next arranging your decanters to entice the simple—one day partaking of the cup of the Lord at his table, and the next, offering the cup of devils to your neighbors—one day singing,

> 'All that I have and all I am,
> I consecrate to Thee;'

and the next, *for the sake of a little gain*, sacrificing your character, and polluting all you can induce to drink! O, how can I hold my peace? How can I let you alone? If you will persist, your blood, and the blood of those whom you thus entice and destroy, be upon your own head. Whether you will hear, or whether you will forbear, I shall not cease to remonstrate; and when I can do no more to reclaim you, I will sit down at your gate, in the bitterness of despair, and cry *Murder!* MURDER!! MURDER!!!

Ret.—(*Pale and trembling.*) Go thy way for this time; when I have a convenient season I will call for thee."

Such are the sentiments inculcated by the press on this momentous subject. More than 4,500,000 copies of various publications, containing similar views, have been issued the past year, by the New York State Temperance Society, and vast numbers by other Temperance Societies and individuals in various parts of the country. The eagerness with which they are sought, while they inculcate, with the greatest plainness and power, the gross immorality and enormous wickedness of the traffic in ardent spirit, shows that this truth commends itself to the conscience, and is producing permanent settled conviction in the minds of sober men throughout the nation. And it moves them to a course of efforts which they are resolved, if the Lord will, never to relinquish, till the traffic is exterminated throughout the globe. This may appear to some to be visionary. But the truth, attended by the power of the God of truth, is mighty, and will prevail. Already its influence on this subject, is extending throughout the world.

Numbers in England, Ireland, and Scotland, and throughout the Provinces of that kingdom, have denounced the traffic in ardent spirit, as immoral; and more than 150,000 have joined their Temperance Societies. And though they meet with some peculiar difficulties in that kingdom, yet facts demonstrate that perseverance in proper efforts, will, with the Divine blessing, overcome them, and the cause there, as well as here, universally triumph.

From Sweden a few years ago we received an application for

the Constitution of the American Temperance Society and a copy of all the Temperance publications which had been printed in the United States. They were furnished, and numerous Temperance associations have been formed in that kingdom. They have also established a periodical, which is published in the Capital, once in two weeks, called, THE STOCKHOLM TEMPERANCE HERALD. The Crown Prince has lately presided at a Temperance meeting in that city, and openly proclaimed himself the Patron of Temperance Societies. He has also issued his proclamation, and called the attention of all classes to the subject.

A few months ago we received from that country an interesting document, entitled, "TEMPERANCE AND POLITICAL ECONOMY, DISCUSSED WITH REFERENCE TO SWEDEN;" addressed to the Representatives of the Swedish nation, at the next Diet. It is a closely printed octavo of 216 pages; and shows with great clearness not only the importance, but the necessity of the Temperance Reform to the prosperity, if not to the existence of the Swedish nation. In a population of about 3 000,000, the author states that they have 170,000 distilleries; and consume annually 60,104,570 canns (45,078,427 gallons) of distilled liquor; at an expense to the consumers of 62,177,636 Rix dollars, (about $65,000 000.)

"This quantity and this value," says the writer, "passes annually down Swedish throats, of a drink, of which the first Physicians and Physiologists of all countries, declare, that it contains not a single particle of nutritious substance."

Well he may, as he does, urge on the government of his country, in order to escape national ruin, the necessity of Temperance Societies, and upon all his countrymen the duty of joining them. "The principle of Christian charity," he says, "makes it the duty of every man who loves his neighbor, to abstain from ardent spirit. Nothing else without this, will save multitudes from perdition. What shall we say of our country, that country whose inhabitants were once distinguished for their industry, prudence, temperance, morality, and noble Christian spirit? That country has now become a by-word among the nations, and a subject of scorn, as branded with the appellation of the country of drunkenness." He then, with all the ardor of a patriot and philanthropist, urges the subject on the immediate attention of the Government, and all classes of the people as of vital importance to all the great interests of the nation. And if they are not lost to all sense of duty, interest, and safety, his exhibitions must, we think, make a deep and abiding impression. To arouse and animate them, he points, as do patriots and philanthropists of other countries, to the example and efforts of America; and in view of what we have done, endeavors to persuade them to engage in the same blessed cause.

It has often impressed the minds of your Committee, and ought, we think, to impress the minds of all members of this Society and friends of this cause, that we are engaged in a work which is of vital importance not only to our country, but to all nations; and increasing numbers in all countries, as they become acquainted with this subject, begin to view it in the same momentous light.

From Dorpot, the seat of the first University in Russia, a gentleman writes, and expresses the deep interest which they there begin to feel on the subject of translating into the Esthonian language, Temperance tracts. "Intemperance," he says, "is the great curse of all the people of the North. The provinces are full of distilleries and the destruction of property, and soul, is very great." He had just finished the translation of a Temperance tract of the Berlin Society in Prussia; and was about to translate the Essay of our countryman, the Rev. Prof. Hitchcock, on the sin of making and vending ardent spirit, with which he expressed himself greatly pleased.

He then proceeds to urge strongly, that, to which some in this country, in view of the Committee, without any good reason, have been opposed; viz. that every Temperance tract should be "a preacher of righteousness;" and urge men to be temperate, by motives drawn, not merely from time, but also from *eternity;* that the guilt, as well as the folly of intemperance as a violation of the *Divine law ;* and that in view of a judgment to come, men should be entreated on this subject, as well as others, "to be reconciled to God."

This view, the Committee have no doubt, is fundamental. Every reformation from sin and death, to be successful, must be prosecuted in the spirit of the gospel ; by motives drawn from the cross of Christ, and with reference to eternity. Nothing else takes hold of the moral nature of man, with a grasp strong enough to control it. And this is peculiarly the case with regard to the Temperance reformation. No general and strongly marked progress was made on this subject, till it was taken up and prosecuted in this manner. And none will continue to be made, after this manner of prosecuting it, shall cease. The light of the knowledge of the glory of God in the face of Jesus Christ, is the only light powerful enough to dispel the darkness; and the love of God in the gift of his own Son to redeem men from all iniquity, is the only motive strong enough to lead them to forsake it. It is so in this country. It is so in England. It is so in Russia. It is so every where. Hence the anxiety which the philanthropist feels, that Christ should be the soul of every Temperance tract. He must be the soul of every Temperance effort, that will be generally and permanently successful. And the more men become enlightened, and his love reigns in their hearts, the deeper will be this conviction in the minds of all who labor in this cause.

"We never made any headway," says a gentleman in Great Britain, "in the abolition of the slave trade and of slavery, till it was taken up by religious men, prosecuted as a concern of the soul, with reference to eternity, and by motives drawn from the cross of Christ." Here is the grand instrument of our world's renovation.

"This remedy did wisdom find,
To heal diseases of the mind."
"Our lusts its wondrous power controls
And calms the rage of angry souls."

From Madras, a gentleman writes, requesting that all the Temperance publications may be sent to him. Another gentleman, from Calcutta, gives a very interesting account of a Temperance meeting in that city. In Burmah, Malacca, and in China, the cause is exciting increased attention; numbers are feeling more deeply its importance, especially in its connection with the spread of the gospel, and are making new efforts to extend it.

From Ceylon, Dr. Scudder writes, "One of the most interesting circumstances that has transpired has been the annual meeting of our Native Temperance Society. The meeting was held in the Church. Cassenathun, the President of the Society, was seated on a mat in front of the pulpit. T. W. Coe, the Secretary, was seated at his left. The most respectable part of the heathen were on his right side; the speakers at the meeting and others, on the left. The meeting was opened by the Secretary's reading several verses of the Scriptures; and after a few remarks he read the Report. From this it appears, that about three hundred and eighty persons have enrolled their names as members of the Society. Many appalling facts were mentioned by several of the speakers. Good effects have already appeared from the meeting. A very respectable man, an officer of the government, who was present, after returning home, ordered that no more toddy* should be drawn from a tree which stood in his garden. Another officer of the government who was present, went the next morning to the market in Changane, and ordered those who had brought toddy there for sale, to take it away; and never again make their appearance there with it."

From South Africa, Dr. Phillips writes, "The Governor and his lady, and a few others at the head of our Society, and the Hottentots agree in thinking that Infant Schools and Temperance Societies, are most excellent things. At our Missionary Stations we have found Temperance Societies to be what a person at one of our stations called them, John the Baptist. They are sent to

* A species of intoxicating drink, drawn from the Cocoa Nut Tree; and also from the Palmira Tree.

prepare the way of the Lord. Our Missionaries have found them to be the most valuable auxiliaries in promoting the cause of God, we ever had in Africa. We have Temperance Societies at each of our stations; and I believe that there are very few of our people who do not conform to their rules. At the new settlement of Kat river we have fourteen hundred members belonging to the Temperance Society in that district. I shall, if possible, get you a copy of the speeches of the Hottentots at our last anniversary meeting of the Temperance Society in that place; which will give you a better idea of the benefits which the Temperance Society has conferred on that place, than any thing I can say."

Temperance Societies have also been formed, and have accomplished great good in New Holland. And it is interesting to witness the correct views on this subject, which are thus early embraced and propagated in that part of the world. A publication from that country states, "That Societies have at various times been formed in Scotland and other places, the object of which, was, to prevent excess in the use of ardent spirits, not to exclude them; *but that they have universally come to nothing*. They proved themselves to be unsound in principle, and therefore could not stand. They did not set out with the incontrovertible truth, that ardent spirit is a *poison*, to both body and soul. That it is a poison to the body, and a poison not of a very inactive kind, we have abundant proof in this colony where it produces numerous diseases, and destroys the inhabitants of Hobartstown so rapidly that they do not, on an average, live to more than the age of twenty-three years; while the prisoners at Macquarrie Harbor, who are excluded from the use of spirit, live, on an average, to thirty-five years, notwithstanding the privations they undergo in being limited to salt provisions. That spirit is a poison to the soul, any person that uses it and attends to the state of his own mind may readily ascertain. He will find that after having taken but a single glass, his moral perceptions of right and wrong are beclouded, and his moral powers of resisting temptations diminished. Sin no longer appears so sinful as it did; and, having weakened the powers of resistance, he runs the more rapidly into it."

Happy would it be, if these truths, proclaimed so forcibly from New Holland, should carry conviction to all in America. The principle here adverted to, that ardent spirit is a *poison*, to the body and the soul, and of course that it is wicked to drink it, is fundamental; and all efforts to stay its desolations, that overlook this principle, or set it aside, or proceed as if it were not true, must ever prove abortive. No wonder then, that *The one glass a day Societies*, that were formed in Scotland and other places, Societies based, not professedly, but really

on the principle of only sinning moderately, came to nought. Such societies must ever come to nought. They overlook the principle, the fundamental principle, of letting alone iniquity, before it is meddled with. The fact that ardent spirit is a poison to the body, shows the reason why it has killed, over wide regions of country, more than one in five of the men who have drunk it; and why it has annually proved the means of death to more than thirty thousand of our citizens. And the fact that it is a poison to the soul, shows the reason, why, of ninety-five thousand crimes committed in Great Britain, more than seventy thousand were committed under the influence of liquor; and of one hundred and twenty-five thousand, committed in the United States, more than ninety thousand were committed under the influence of the same cause. These, and multitudes of similar facts, show the reason why the traffic in it, to be used as a drink, is, and of necessity ever must be, a violation of the law of God; an *immorality*, of a peculiarly aggravated description; and, as such, ought, forthwith, to be universally abandoned. And it calls for devout gratitude to the Author of all good, that this truth is embraced and proclaimed by rapidly increasing numbers, not only in this country, but on the opposite side of the globe.

Among the principal means of producing this conviction, have been the Reports of our Society. Wherever they have gone, and been read, they have produced extensively this conviction upon the minds of sober and intelligent men. Many have arisen from the perusal of them, with an impression never before made, and never to be effaced, that the drinking of ardent spirit, and especially the traffic in it, are a *sin*, peculiarly offensive to God, and destructive to the temporal and eternal interests of men. They were designed for this purpose; and the evidence is constantly accumulating, that could their circulation and perusal be universal, they would, through the Divine kindness, produce their intended effect.

As the first three were out of print, and were often sought for, the Committee in their Fourth Report gave a history of the formation of this Society, and of the Temperance Reformation, from its commencement. They also gave a condensed view of the prominent facts contained in all the other Reports. In that Report they also proved and illustrated the truths that ardent spirit is a *poison*, the drinking of which is not needful or useful to man; that its use, as a drink, is a violation of the laws of health and of life; that it induces and aggravates disease, impairs and often destroys reason; that it demoralizes the character, shortens many lives, and ruins many souls. Of course, that the drinking of it is an immorality. That Report was constructed, not on the plan of being a temporary document, detailing only temporary and

local operations, but on the plan of being, the first of a series of *permanent* documents; embodying the great principles involved in the Temperance Reformation, the facts by which they are illustrated; the reasons why this work of kindness should receive the support of all good men; and the benefits, which, should this be the case, would result to our country and the world. It was stereotyped, and has passed through numerous editions in this, and other countries. It has apparently done much, and could it be universally circulated would do much more, to hasten the time when drunkenness shall cease, and the blessings of Temperance universally prevail.

The Fifth Report was constructed on the same plan, and was designed to be a continuation of the series, and was paged accordingly. In this Report it was shown that the *traffic* in ardent spirit, to be used as a drink, is also, an immorality; and the reasons were pointed out, why this, as well as the drinking of it, ought to be universally abandoned. This was also stereotyped, has passed through several editions in this country, been reprinted in England, and copies of it been sent to most parts of the world.

In the Sixth Report, which was designed to be the third in the permanent series, and was stereotyped and paged accordingly, it was shown, that the making, or continuing of laws, to authorise the traffic in ardent spirit, by licensing men to pursue it, is also an immorality. As the drinking of it is immoral, and the furnishing of it immoral, it follows of course, that the making or continuing of laws to authorise this traffic, by licensing men to pursue it, and thus throwing over it the shield of legislative sanction, is also immoral and ought to be abandoned. It was shown in that Report, that men have no moral right, even in a state of nature, to traffic in ardent spirit, or to authorise others to do it; and that they cannot do either, without violating the law of God; that they do not, and that they cannot acquire such a right by entering into society, and forming civil governments. It was shown that such traffic is inconsistent with Temperance; a violation of the first principles of political economy; tends to impair the health; derange the intellect, and corrupt the morals of the community. Of course, that it is a *sin*, the sanction of which, by making or continuing laws to license men to pursue it, is necessarily wrong. And not only were these truths proved, but the principles in the nature of man, and the government of God were illustrated, and the reasons exhibited why the abovementioned evils ever have resulted, and while it is continued ever must result, from that nefarious traffic. The conclusion was that those who understand this subject, and yet are instrumental in making, or continuing laws which sanction this traffic, by licensing men to pursue it, will at the Divine tribunal, and ought, at the bar of public opinion, to be held responsible for their effects.

But to this view there were two objections. The first was, "That the sale of ardent spirit should be licensed in order to restrain and prevent it." To this it was answered, "that the licensing of it for half a century had not restrained and prevented it; but that under such license, it had continued to increase, until it had wellnigh proved our ruin. It was also stated that the licensing of sin is never the way to prevent or restrain it; but is the way always to sanction and perpetuate it. It teaches the doctrine, that if practised according to law, it is right, a doctrine which is false and fatal. It tends to prevent the efficacy of truth and of facts in producing the conviction that, whether legal or illegal, according to human statute, it is nevertheless wicked. And, of course, the laws which license it are wicked laws."

The other objection was, "That if legislators do not license men of conscience to sell ardent spirit, men of no conscience, in such great numbers, will sell it, that the evil will be overwhelming." To this it was answered, "That it is not necessary to license counterfeiters, to prevent the community from being deluged with base coin. It is not necessary to license gamblers, or swindlers, in order to prevent the community from being overwhelmed with their mischief. No more is it needful to license men to sell ardent spirit. If wicked men, in opposition to the influence of moral means, will prosecute a wicked business, which corrupts our youth, wastes our property and endangers our lives; the community, in this free country, this land of liberty, have the power and the right, without licensing iniquity, to defend themselves from its evils. *This opens the door, and the only door, which truth and duty ever open for legislation with regard to sin; not to license and sanction it, but to defend the community from its mischiefs; and in such a manner as is best adapted to deter the wicked from transgression, and promote as far as practicable their good and the good of the community.* And this is the change in legislation with regard to the sin of trafficking in ardent spirit, which the cause of temperance, of patriotism, of virtue and of God, now imperiously demands. Treat this vice, as other vices are treated, and there will be no difficulty in branding it with infamy.

Let legislators, chosen by the people and respectable in society, license any sin, and it tends to shield that sin from public odium; and to perpetuate it, by presenting for it a legal justification. 'He that justifieth the wicked, and he that condemneth the just; even they both are an abomination to the Lord.'

Let all sanctioning by law of this abominable traffic be for ever abandoned; and if the rising indignation of a deeply injured, and long suffering community does not sweep it away, and men are still found base enough to continue to scatter the estates of their

neighbors, to fill our almshouses with paupers and our penitentiaries with convicts, to make wives more than widows, and children doubly orphans; to decoy our youth, and sink them to a premature and an ignominious grave,—the people, if they choose, by the arm of legislation can undertake the holy, righteous, and indispensable work of *self defence*. And as all political power is in their hands, it will be found to be a work which is practicable. The wisdom of legislators chosen without the aid of ardent spirit, and the patriotism of statesmen who do not use it, or rely upon it for support; but who rely on the righteousness of their cause, the good sense and virtue of their constituents, and the gracious aid of their God, will be abundantly sufficient to the exigency of the case. If necessary to protect our property, our children, and our lives, and there is no other, or no better way to do it, how perfectly easy, and how perfectly just, whenever the people generally shall desire it, to indict at common law the keeping of a grog-shop as a public nuisance; or to provide by statute that those who make paupers shall support them; and those who excite others to commit crimes shall themselves be treated as criminals. And in the necessary, the magnanimous, the glorious work of legal self defence from an evil, which, in defiance of public sentiment, of reason, religion, humanity, and of God, would roll over earth a deluge of fire, and annihilate the hopes of the world, legislators may expect, in proportion as the subject is understood, the united and cordial support of all good men.

The point to be decided, to be decided by legislators of these United States, to be decided for all coming posterity, for the world, and for eternity, is, *Shall the sale of ardent spirit as a drink be treated in legislation, as a virtue, or a vice?* Shall it be licensed, sanctioned by law, and perpetuated to roll its all pervading curses onward interminably? Or shall it be treated, as it is in truth, a *sin?* And if there shall in future, be men base enough to continue to commit it, shall the community, in self defence, by wise and wholesome legislation, as far as practicable and expedient, shield themselves from its evils; and if these evils must, through the wickedness of men, continue to exist, let them fall, as leniently as the public safety will permit, alone on the heads of their authors? "

This Report has also been stereotyped and paged as a continuation of the permanent series. Twenty-five thousand copies of the whole, or parts of it, have been printed, and nearly all put in circulation; making of the three last Reports and parts of them which have been printed in this country, about 325,000 copies. A copy of the last Report has been put into the hands of each member of Congress, and a copy of that part of it on the immorality of the License Laws, into the hands of each member of sev-

eral of the State Legislatures. It has also been sent to numerous gentlemen of distinction in this and other countries.

As it proceeded one step farther than either of the former Reports, and so far as the Committee know, farther than any previous publication on this subject; and not only called in question the morality, but, in view of the Committee, proved conclusively, the decided and strongly marked *immorality* of a part of legislation, which has long received extensive sanction and support, the Committee were anxious to have it receive the careful examination of a number of distinguished physicians, and divines, jurists and statesmen; and to obtain from them an expression of their views on the subject. They therefore sent a copy of it to a number of them in different parts of the country, with the two following inquiries, viz.

"I. Are the principles exhibited in this Report in your view correct, and the arguments sound?

"II. What would probably be the effect on the great interests of the community, should the people generally, and legislators, choose to have all legislation on this subject conformed to those principles?"

The following are extracts from answers which have been received:

From the Hon. Samuel Fletcher, of New Hampshire.—"I have read that portion of the Report to which you referred, and have examined it with the more care, because your questions seem to imply that objections, from sources entitled to consideration, have been made against 'the principles and arguments' therein advanced. And after much reflection on the subject, both before and since I read the Report, I have come to the conclusion that, in my judgment, 'the principles exhibited are correct, and the arguments by which they are supported are sound' and incontrovertible. And that 'should the people generally, and the legislators, choose to have all legislation conformed to these principles, the effect upon the social, civil, and religious interests of the community,' would be at once, and extensively benign, and productive of public peace and individual happiness. If any objections are sustained by good and valid reasons, I have not been able to discover those reasons.

"And here I might, perhaps most properly, close my reply; but had I more leisure, I would, in justice to my views of the great importance of the subject, and to render my humble support to the American Temperance Society in their noble and arduous enterprise, present some of the reasons which have produced in my mind the conclusion above stated. But at present I can do little more than to express my full concurrence in the reasonings and conclusions of the Committee in their Report. The whole

question, I think, is there stated and discussed with great ability and candor; and although the unqualified declaration, that 'all legislation relating to the sale of ardent spirit is sinful,' may seem bold and startling to the mind which has contemplated the subject as clothed with the sanction and authority of law, and justified by long established custom; yet I doubt not that the same mind, relieved from the influence of prejudice, will accord its entire approbation of the proposition."

From the Rev. Francis Wayland, D. D., President of Brown University, Providence, Rhode Island.—"Your letter of Nov. 11, requesting my views respecting the principles and arguments of the American Temperance Society, on the subject of laws for the licensing of spirituous liquors; and also respecting the general adoption of those principles by legislators, is before me. I embrace the earliest opportunity to return you an answer. I believe the arguments on this subject, presented in the last Report of the Society, to be sound, and the conclusions to which they lead correct."

After stating a course of thinking somewhat different from that mentioned in the Report, by which his own mind had been led to the same result, he adds,

"Now to all this, I know of but two objections that can be urged.

I. It may be said that the grocer's property is his own, and he has a right to use it in any manner he pleases. 1. Now this is manifestly false. A grocer has precisely the same right in his property as any other man, and he has no more. He has no right to employ his property in the slave trade, nor in the purchase and sale of counterfeit money, nor in the manufacture of false keys. All this every one sees. It is not then true of him or any one else, that he has a right to use his property *as he pleases*. 2. His right in his property is the same as that of any other man; it is the right of using it for the promotion of his own happiness in any manner he chooses, *provided* he do not so use it as to diminish the innocent happiness of his neighbor and of the community. Now as the traffic in ardent spirits does diminish that happiness, he has no right to use it in this manner.

II. Again, it may be said, that this traffic is necessary for the purposes of revenue. This objection carries its refutation along with it, since it has been abundantly and repeatedly proved that the public expenditure in the cost of pauperism and crime arising from drunkenness, is ten-fold greater than the income which under any possible circumstances can accrue from the traffic in ardent spirits.

I therefore think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe that the most happy results would flow from such prohibition."

From the Hon. Mark Doolittle, of Massachusetts.—"With pleasure do I comply with your request in expressing to you my views relative to the principles and the arguments contained in the sixth Report of the American Temperance Society, bearing on the laws authorising the traffic in ardent spirits as a drink; and the effects upon the interests of the community, should legislators and the people generally conform to these principles. This subject has been discussed and deliberately acted upon during the last year, by the National Convention at Philadelphia, and by conventions in Massachusetts and New York, &c., and the principles expressed in the Report adopted by each of those highly respectable bodies, and from a careful review of this subject, the reasoning which brings the mind to these conclusions, appears so direct and conclusive that no room is left for doubt—there are no abstract or unsettled principles in the case, on which the mind can linger in suspense.

The position taken in the Report, is, that laws authorising the traffic in ardent spirits as a drink are *morally wrong*. In whatever aspect this subject is viewed—by whatever course of reasoning we are guided in our inquiries, we are brought to the same conclusion. The seal of everlasting reprobation and abhorrence upon this traffic is, that it has *no redeeming qualifications*—it never has done men any good, and from the nature of the case, it never can.

Is there any *other* article which the community would sustain for a single day as the object of commerce among men, that should produce precisely the same effects upon the community that ardent spirits produce? Can the imagination encircle within its scope an *employment* for men, the direct effect of which is to destroy the physical, the intellectual and moral powers of men; spreading disease, poverty, misery and death through the community, that is not morally wrong? If this traffic *is morally wrong*, it is the duty of individuals to discontinue it, and of government to withhold from it its sanctions. Government is instituted for the common good. Every subject of that government has a right to claim from it protection and security against the violation of his rights. The direct and inseparable consequence of this traffic, is, to violate the most sacred rights; to sunder the bonds of society, and bury in everlasting forgetfulness the duties which the dearest relations in life impose. There is not a tie which binds man to his fellow man, that has escaped its direful touch. The question arises, what ought legislators to do on this subject? I answer, place the article on the contraband list, and make the traffic in it penal, as deadly to the best interests of men. I would gravely ask, are not the evils arising from the traffic in ardent spirits as dangerous and destructive to the community as those that arise

from the traffic in *lottery tickets?* Nay, are they not much more so? There was a time when the traffic in lotteries was sanctioned by Christian legislators—none appeared to question such enactments in their moral tendency—but their effects were found to be pernicious, and penalties have been substituted for licenses, for those who carry on the trade.

By a careful examination of the laws authorising lotteries, they were found to induce idleness, dissipation of mind and morals, and crime, and a neglect and violation of the relative duties of life. These laws had the argument of *revenue* for their support. The fallacy of this, as well as all others for their support are now seen, and the whole system by common consent is abandoned.

The system of revenue which impairs the health, the peace, the domestic and social comforts, the means of usefulness, the physical and moral energies of a people, is a revenue of death. To that people, nothing can be gained by spreading such pestilence through the land. Why is not a government bound to protect its subjects against unwholesome *drinks* as well as against unwholesome *food?* If one sells unwholesome *food*, he suffers the penalty of the law. If he sells unwholesome *drink*, a dollar to the government atones for the wide-spread ruin which it produces. By what authority does a government make such a grant; and barter the health and the lives of their subjects for revenue? Is it granted by the statutes of Heaven to earthly governments? Or have the men of this world clothed their fellows with the high prerogative? Does the money paid as revenue vary the moral character of the law? or sanctify its influences on the community? It is exceedingly difficult to discover, how *revenue*, when it was derived to the government, can act as a purifier. And if it does not, the law, when divested of this imposing attire, stands thus: Be it enacted, that whosoever will, may sell and dispose of to whomsoever he pleases, a deadly poison, and by his trade consign *thirty* or *forty thousand* men, women, and children annually in the United States, to their graves. With a full view of all the dread realities of his traffic, while he is so promptly executing the laws, doubting, during the whole process, as he would have us think, whether there is any thing *morally wrong* in all this. MORALLY WRONG—there is a *cruelty* in this traffic, and in its legal sanctions—it is a refinement on cannibal cruelty—a sacrifice to fires more deadly to body and soul, than were ever kindled at the funeral pile of Pagans."

From the Rev. Wilbur Fisk, D. D., President of the Wesleyan University, Middletown, Connecticut.—"I have read and fully approve of the sentiments advanced in the Sixth Annual Report of the American Temperance Society, on the subject of legalizing the traffic in ardent spirits. The arguments in opposition to the license system are unanswerable.

With respect to the 'probable effects upon the great interests of the community,' if the principles there advanced should be acted upon, I am decidedly of the opinion that they would be good; nay, that this, and this only will remove a serious obstruction to the advancement of the temperance cause.

I think the course proposed in the Report should be adopted, relying upon the God of justice to sanction, by his providence, what his righteousness requires at our hands."

From Gerrit Smith, Esq., New York.—"I have attentively read the whole of the Sixth Report of the American Temperance Society, and can say from the bottom of my heart, that the whole of it is good. You ask, 'whether the principles and arguments are sound,' in that part to which you particularly refer me? They are sound—they are irresistible. And they will prevail, unless some new causes arise to lessen the intelligence and to blunt the moral sense of the American people. If the traffic in ardent spirit is immoral, then of necessity are the laws which authorise the traffic, immoral. And if the laws are immoral, then must we be immoral, if we do not protest against them. We are the subjects of a republican government. It is fairly inferred, that under such a government, every voter has a share in making the laws. We are responsible for the character of the laws. The license laws should be repealed, because they are an awful snare to the consciences of many. Unwise and sinful as it is for them to do so, it is nevertheless true, that many persons graduate their morals by the laws of the land, instead of the laws of God. How careful should this consideration make us to suffer nothing to have a place in our statute book, the natural tendency of which, is, to induce men to sin. But what powerful persuasives to sin are the license laws? How idle to hope that all engaged in the traffic will abandon it, while these laws remain unrepealed. Many will cherish this self justification under the shield of the laws; and whose arm will be strong enough to send the shafts of conviction into the conscience through such a shield? And if this shield be broad and thick enough to shield the vender of ardent spirit, it must be to shield the maker and the drinker of it. And thus the laws aid in perpetuating these evils. But it is said, that the laws themselves intimate the immorality of the traffic, by forbidding any to engage in it, unless they will pay a sum of money. But if the laws are to be credited with any thing on account of this note of remonstrance, on the other hand, they are guilty of teaching the dangerous doctrine that absolution from sin can be purchased with money; and that for a few dollars a man may, with impunity, murder the bodies and souls of men."

From Edward C. Delevan, Esq., Chairman of the Executive Committee of the New York State Temperance Society.—"The

Sixth Report of the American Temperance Society makes a most favorable and powerful impression. It is viewed by our friends, as the most interesting and weighty document which your Society has ever published, and it is doing immense good."

From the Hon. George Sullivan, Attorney General of the State of New Hampshire.—"I have read with particular attention that part of the Report of the American Temperance Society, to which you referred in your letter. The principles contained in it, are, in my opinion, correct; and are supported by arguments the most solid and convincing.

The right of the legislature of any State to allow its citizens to trade in ardent spirits, may well be questioned; to do this is, in my view, morally wrong. Experience has clearly proved, that the necessary tendency of intemperance is to produce idleness, poverty, and crime; and it is apparent, that so long as the legislature shall tolerate such a traffic, intemperance will exist. Every member of the legislature of a State should consider what a weight of responsibility rests on him. If he vote in favor of a law permitting a traffic in ardent spirits, although he may abstain from the use of them himself, and may, at times, declaim against intemperance, he destroys entirely the influence of his example, and renders ineffectual every thing he can urge against that vice. The man, who, as a legislator, places himself on the side of intemperance, can never, as a private individual, act efficiently against it.

If the legislature of a State permit, by law, a traffic, which produces poverty with all its sufferings; which corrupts the morals, and destroys the health and lives of thousands of the community, they defeat the great and important end for which government was established.

If they, whose right it is to make laws, should act in conformity to the principles referred to, the effects upon the social, civil, and religious interests of the community would, in my view, be salutary and happy."

From the Hon. Joseph Henry Lumpkin, of Georgia.—"I have bestowed much thought on the pamphlet which accompanied your letter of the 28th February. My deliberate opinion is, that the principles contained in it are correct, and the arguments by which they are supported, sound. I entertain no doubt but that the laws which authorise the 'traffic in ardent spirits as a drink, by licensing men to pursue it, are morally wrong.'

The grounds hitherto occupied in defence of these laws, are, mostly, abandoned. Conscientious and respectable men still insist, that their object and tendency are, to restrain and not to encourage the sale and use of spirit. Now, I am not familiar with the legislation of other States on this subject, but from observation I am well satisfied, that the paltry sum of five dollars paid in this State

for licenses to retail spirituous liquors, has never deterred one individual from engaging in the traffic.

With the light now diffused, legislators will have to advance, or else retrace their steps and repeal the many unwholesome provisions already enacted to prevent offences against the public police, health, and morality. A physician or surgeon wilfully endeavoring to spread the small pox; a butcher selling the flesh of diseased animals, or a baker unwholesome bread, are severally liable to be indicted and punished. Indeed, all nuisances which tend to annoy the community, or injure the health of the citizens in general, or which tend to corrupt the manners and morals of the people, subject their authors to severe penalties. I repeat it, these salutary enactments must be blotted from the statute-book, or an additional clause must be adopted to include the vender of 'distilled damnation,' who fills his neighborhood with 'lamentation, mourning, and woe,' by supplying every family with that which but seldom enriches him, and makes them poor, and miserable and wicked.

But, sir, not only must our criminal code be reformed, if we would maintain consistency. Our civil jurisprudence must likewise be rectified.

No contract is valid unless founded on a *good* or *valuable* consideration. Wanting this ingredient, it is styled a *nude-pact*; on which no suit or action can be brought. Let our law-makers discard forthwith this doctrine as a legal absurdity, however venerable for its wisdom and antiquity, or direct our judicial tribunals, to consider and determine, that all contracts for the sale of ardent spirits come within its purpose and meaning.

Georgia has taken one step to correct this fundamental evil and error. She has expelled the poison from the seat of her University, and tested in *two counties*, the authority to grant or refuse licenses. In one of them (Liberty), with a population of between seven and eight thousand souls, not one drop can be purchased."

From John C. Young, President of Centre College, Danville, Kentucky.—"Every principle in the Report is correct, every argument sound, and the conclusion irresistibly established, that laws authorising the sale of ardent spirits as a drink, are morally wrong and injurious to society. The persevering dissemination of such principles and arguments will, in time, bring the public mind to regard the licensing of this traffic as a thing no more to be tolerated than the licensing of gambling houses.

Question 2d. *Answer*. It would require many pages to give a full answer to this question, as its effect would be to abolish the use of ardent spirits as a drink, and thus free the community from the legion-like plagues to which this use has given birth. Though

the prohibition of gambling-tables does yot entirely root out gambling, the prohibition of the sale of ardent spirits would entirely prevent their use; for the temptation of the unlawful gains would be small in the latter case, compared with what it now is in the former; and detection would be inevitable in the latter case, while it is difficult in the former, as the very breath of the dram-drinker would lodge information against his haunt, while the gambler bears about with him no traces of the den which he frequents."

From the Rev. Heman Humphrey, D. D., President of Amherst College, Amherst, Massachusetts.—"I have read your Sixth Report, from p. 44, to p. 69, attentively, and with great satisfaction. The principles there laid down, rest, as I fully believe, upon the basis of eternal truth—of love to God and universal good will to men; and the arguments by which these principles are enforced, cannot be answered nor shaken. It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars, on which the stupendous fabric of intemperance now rests. Take away this support, and I do not see how its tottering walls could stand before the heavy artillery by which they are assailed, for a single year. But how can they ever be overthrown, so long as they are sustained at every angle, by the strong buttresses of—shall I say *Christian* legislation! As matters now stand, thousands will commit their consciences for safe keeping to the statute books. They will insist upon it, that a traffic, which the laws of twenty-four enlightened states countenance and protect, cannot be wrong. And so long as the monster intemperance has a body-guard, of three or four thousand grave and disciplined legislators to defend him, how can the friends of humanity, of morality and religion, follow up the work which they have so auspiciously begun, and rid the land of his carcass? Ah, how complacently he sits within the lines, upon his throne of human skeletons, quaffing blood and tears, and delighting his ear with the agonies that burst from ten thousand breaking hearts, every moment of every day and every night in the year!

The time is but just gone by, when it was necessary to go into a long and labored argument to prove, that the making and vending of ardent spirit is an immorality; and that all the license laws, are in their spirit and effects, at war with High Heaven—*Thou shalt not kill.* But I do hope, that in almost every section of our country, 'the darkness is now past.' Who will say, that it would be right to plant and cultivate the deadly upas in every town, and village, and hamlet in the land, and to encourage the work of death by legal enactments? Who would not be horror-struck, if seventy-five, or a hundred thousand men in these United

States were to go into the business of importing, and raising, and selling fiery flying serpents : and what epithet would be applied to such legislation, were every State government to license this great army of destroyers for the public good! And yet were all the serpents and beasts of prey upon the face of the earth to be let loose upon our people, they would not be half so destructive of life and happiness, as are the fires of the distillery, and the trade in its concocted poisons."

From the Hon. Theodore Frelinghuysen, United States' Senator from New Jersey.—"I have read with great satisfaction the Sixth Annual Report of your Society : and especially that portion of it between pages 44, and 69, on the immorality of authorising by law, the traffic in ardent spirit, as a drink. It is almost unnecessary to say, how fully and heartily I concur, in the views and principles, that are therein so ably sustained. If the use of ardent spirits be wrong, it seems to be a result, of inevitable deduction, that the traffic in it is, at least equally so. And hence, while many have ridiculed, I have always honored, the conduct of those persons, who, under honest convictions of the evils of intemperance, have renounced all connection and terms with ardent spirits, *broken in the head of the cask*, and poured out the destructive poison on the ground. This was a noble tribute to principle, that would not hesitate between the cold calculations of avarice, and the high claims of duty, and the peace of a pure conscience. How can a just mind engage in a commerce, all the details of which are fruitful of evil?

The use of ardent spirit is attended by peculiar circumstances. It is not an ordinary and harmless beverage, as to which, every man may be safely trusted, with his own keeping. But it is an insidious and dangerous practice, that gradually forms an artificial and depraved appetite. It deranges and inflames the whole organic system of the body, aggravates instead of allaying thirst, and creates an inward craving, that has, in some cases, seemed to me like the gnawings of despair.

And worse still. This habit relaxes the hold of good principles, by impairing the moral sense. A man's self-respect, falls among its first victims. These sad results are confined to no class or condition. The strong men and the feeble, are equally exposed to its ravages. The truth is, (and every grave-yard proves it) the man who habitually drinks ardent spirit, no matter *how temperately*, has cause to tremble; for his danger is not only real, but imminent.

To a subject, therefore, of such peculiar and dreadful energy, reaching so far, and assailing so many interests, we must apply peculiar remedies. It is mere tampering with temptation, to come short of positive, decided, and uncompromising opposition.

We must not only *resist*, we must *drive* it. To stand on the defensive merely, is to aid in its triumph.

The second inquiry which you have proposed, presents one of the most interesting questions of public duty. The ground taken in your Report, is, beyond all serious controversy, among the clearest and soundest conclusions of right reason : 'That the laws which authorise the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong.'

Lawmakers are, of all men, bound to seek the public good. So broad is this duty, that they are under peculiar obligations to consecrate the influence of a pure and personal example, to the promotion of the general welfare. But first of all, should their *legislation be pure;* not only preventive of evil, but persuasive to good. No man, fit to represent a free people, will deny these propositions. Then what can we urge in excuse for the countenance, given to the use of ardent spirit, on almost every statute book ? On one page, you will read of heavy penalties denounced against drunkenness, riots, and public disorders ; and the next chapter, authorises the retail of the very poison, which all admit, brings on these outbreaking transgressions. Who can reconcile these glaring contradictions ? It is time, every reflecting mind exclaims ; it is high time to emancipate ourselves from these humiliating practices. The use of ardent spirit has introduced a course of reasoning and conduct, that libels human nature. Who can dwell upon it without feelings of shame, that we should have gravely provided by public law, that if men *will pay* for the mischievous faculty, they may set up a tavern, and sell as much rum as they please, short of drunkenness ; may scatter firebrands and death all around them ; beguile unwary youth, and poison the very fountains of moral purity ; and inflict an amount of injury on the vital interests of the community, that neither time nor law can repair.

I rejoice, my dear sir, that you are endeavoring to bring this subject before the scrutiny of public men. You cannot fail, in a purpose so fraught with benefits. We owe it to our history—to our free institutions, and above all, we owe it to Him, whose benignant providence has so richly blessed us, that we purify our laws. And if men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the *law-book* as a pillow ; nor quiet conscience by the opiate of a *court license*.

I am persuaded, that the course of past legislation has greatly increased the evil of which we complain. How could it be otherwise ? Men can hardly avoid looking up to the halls of legislation for standards of duty ; they expect to find models there, that may be safely followed ; and when these high places have deliberately

sanctioned the use of ardent spirits, when under *legal regulations*, the conclusion has been natural and prompt, that when it was clothed in these legal forms, it was not only excusable, but *lawful*. Men would not take time to question the moral power of a legislature to make that right, which God declares to be wrong. The lamented fact has been, they did not wish to believe in any defect of power, they loved to have it so, and accordingly reposed on the plausible authority of a positive statute.

I trust and pray, that light will very soon become strong enough to expose all these delusions, and that by your laudable efforts and the blessing of God, our public men, our state and national legislatures, with the whole body of our people, will address to this subject, the just and deep reflection that it deserves; and will, with heart and hand, by one combined and blessed effort, shake off, for ever, the bondage under which our land has groaned."

From the Hon. David Daggett, Chief Justice of the State of Connecticut.—"You requested me to read the Report of the Committee from page 44 to 69, and to give an opinion whether 'the principles there exhibited are correct, and the arguments by which they are supported, sound.'—On this question I cannot entertain a doubt. The argument appears to me irresistible. To make or sell ardent spirit, for common use, is as wicked as to make or sell poisons for the same purpose. It being admitted that the use of this article is destructive to health, reputation and property, (and the proof of this fact is overwhelming,) it follows, conclusively, that those who make it and sell it, sin, with a high hand, against God, and the highest interests of their fellow men. The blood of murdered souls and bodies will be required at their hands.

Your second inquiry is, 'What, in my view, would be the effects upon the social, civil and religious interests of the community, *should the people generally, and legislators*, choose to have all legislation conformed to those principles.' Beyond a doubt, the effect would be most salutary upon all those 'interests.' Pre-eminently would this be the effect in this our American Republic; for it is now true, as it always has been, and always will be, that *virtue is essential* to a republican government. Those who care nothing for any thing but office and its emoluments and honors, may ridicule this idea, render it unpopular and destroy its efficacy, but they should recollect that it will remain *a truth*, and that those nations who discard it, or who do not recognise it as a cardinal principle, will feel and realize its loss in the destruction of all the vital interests of society. I will only add, that, in my view, the great source of intemperance is to be found in grog-shops and tipling-houses, those 'outer chambers of hell.' When public opinion shall place those who furnish the means of this destructive vice,

on a level with thieves and counterfeiters, then, *and not till then*, may we expect to see our land purged from this abomination.

Accept, sir, for yourself, and your associates, my ardent wishes and fervent prayers for your success in the cause of humanity, morality and religion, in which you are engaged."

From the Hon. John Cotton Smith, former Governor of the State of Connecticut.—" To your first question I readily answer, that, in my view, the principles assumed by the Committee, are sustained by arguments which must carry conviction to every unprejudiced mind — by a course of reasoning, in short, which is alike eloquent and unanswerable.

The second question is not so easily answered, and yet is attended with no intrinsic difficulty. I am decidedly of opinion, that all laws for licensing and regulating the sale of ardent spirit ought to be instantly repealed. First, because if intended as a source of revenue, they are manifestly immoral. Secondly, if considered as sumptuary laws which by their operation are designed to restrain the sale and consumption of that article, they are wholly inefficient; indeed, I fully concur with the Committee in the belief that these acts, by legalizing, do actually increase the traffic and the consumption.

Although public opinion, in relation to this great object, may not be perfectly matured, I apprehend it is sufficiently so to give effect to the remedial provisions of the common law, whenever the licensing system shall be abolished. That there are principles in the common law of the land, precisely adapted to the case, both of the distiller and the vender, and remedies commensurate with the evils they occasion, is well known to every Jurist. Show, what *is* now rendered indisputable, the injurious effects of these trades upon *life* and *health*, and the common law stands prepared to administer at once the desired relief. And happily for us its principles and its remedies are uniform throughout all the States of the Union, unless restrained or modified by positive legislation. Let informing officers, then, and courts and juries do their duty, and the day of redemption from the sorest curse of the civilized world cannot be distant. One thing is certain, if the officers of justice shall neglect or refuse to enforce the provisions of the common law, neither would they be persuaded to execute any legislative enactments of a prohibitory nature which the wit or the wisdom of man could devise—nay, it would evince such a state of public sentiment as that we might expect nothing less than a renewal of the licensing system with protective provisions annexed. But I look confidently for a better state of things; accordingly I should rejoice to see, 1. The licensing acts repealed. 2. A fair experiment, made of the strength of the common law, as applicable to this case."

Concerning this Report, the editor of the London Soldier's and Watermen's Magazine remarks—"We took up the Sixth Report of the American Temperance Society, (just reprinted by the British and Foreign Temperance Society,) with a lively remembrance of the pleasure which we derived from the perusal of the former, and our expectations have been, if possible, more than realized by the contents of this most admirably written production. We had proposed to ourselves one or two brief extracts, but as we read, paragraph after paragraph appeared, each more striking than the rest, until we gave up all hopes of rendering any justice to its great merits. Our readers must purchase it and judge for themselves (the price is only one shilling.) It should be in the hands of every man in the country. Our legislators should read, mark, learn, and inwardly digest; it is worth all the parliamentary returns in the world. Our magistrates and rulers should study every page. Our ministers, deacons, and teachers,—oh! when will they do justice to this important subject? This document should be placed in the hands of every minister in the country, then there would be no lack of active and efficient helpers to the cause in every part of the country. Our distillers and spirit-venders—where is the man who can read these thrilling, these heart-searching appeals, and continue an agent in the foul and fatal traffic? We would urge upon all from the highest to the lowest, to aid in the circulation of this Report to the utmost of their power; and assured we are that it will prove one of the most powerful aids to the cause of Temperance Societies which has ever appeared in this country. England is not yet awake to the subject; so completely have ignorance and prejudice, on this matter, fettered all classes of the community, that they hug with the most tenacious embrace the viper which has filled with its deadly poison every corner of the land. They want rousing by a mighty and united effort; and the blessing of the Almighty, so eminently bestowed on the endeavors of our American brethren, will cheer us in the arduous but interesting work. Certainly we have never received a more convincing and persuasive advocate and auxiliary than this excellent 'Sixth Report of the American Temperance Society.'"

Such is a specimen of the views of the most sober and intelligent men of various professions and employments throughout this and other countries. And such, it is manifest, as light increases, and truth operates, is fast becoming the sentiment of all. In the language of the writer already referred to, "All things are manifestly tending to one result—the classing of the use of ardent spirits, and the traffic in them, as a violation of the moral law, a crime, equally injurious to man, and displeasing to God." As the use of it is immoral, it is impossible to avoid the conclusion that the traffic in it is also immoral, and as much more wicked

than the use, as it may be attended with more light, and be productive of greater mischief. And as the traffic in it is immoral, it is impossible on any just principles to avoid the conclusion, that the laws which authorise and sanction the traffic, by licensing men to pursue it, and thus teach to the community, that it is right, are also immoral. These are all parts of one whole, and must stand or fall together. They are, one and all, manifestly and highly immoral. And it must be the prayer of every benevolent person acquainted with this subject, that they may be viewed and treated as such throughout the world. Then, and not till then, will the cause of Temperance be triumphant. And the Committee would spare no pains, by the use of suitable means, in dependence on God, to hasten, as much as possible, this glorious consummation.

And in the prosecution of this work they are not insensible, nor would they overlook the fact, that some persons still contend, that the Bible does not forbid the drinking of ardent spirit; nor the traffic in it to be used as a drink; nor the making and continuing of laws to authorise this traffic, by licensing men to pursue it. And as this traffic is authorised by law, and many, otherwise respectable men, have been engaged in it, they contend that it ought not to be declared to be *immoral*.

Toward such persons, the Committee would feel and manifest nothing but kindness, while they feel bound to express their deep and solemn conviction, that they are under a woful mistake. And they would labor to convince them of it, and to induce them to renounce it; for they have no doubt that it is a mighty barrier to the progress of the Temperance Reformation, and is annually destroying multitudes of their fellow men. They would, therefore, earnestly request the attention of all such persons to the following considerations

THE TRAFFIC IN ARDENT SPIRIT,

TO BE USED AS A DRINK, IS A VIOLATION OF THE LAW OF GOD; AND IS AN IMMORALITY.

But it is said, the civil law allows it; therefore it is not an immorality. That this traffic is licensed by the civil law, is admitted. But this neither makes it moral, or proves that it is so. The law itself may be immoral. It has often been the case with laws. Of this, Jehovah complained, Isa. x. i. 2. "Wo unto them that decree unrighteous decrees — that take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." No decrees, probably, or laws, have ever made so many wives widows, and children fatherless and wretched, as those which decreed that men might sell ardent spirit; and none ever made such mighty havoc with the character and souls of men. Immoral acts, are not less really immoral because the laws allow them; nor the laws less immoral, because they exist in Christian lands. The laws, in some cases, license gambling houses, and in other cases, brothels. They license even the slave trade, and the selling of indulgences for the commission of sin. But are not those practices immoral? And are not the laws which license them, immoral? And are not those immoralities more aggravated, from the fact that they exist, or have existed, in Christian lands? Morality is accordance with law; immorality is contrariety to law; not always to human law, but the divine law. The standard of morality, or immorality, is not human law. That, like man, may be wrong. But it is the divine law. What accords with that, is moral; and what is against it, or opposed to it, is immoral. And it is not in the power of man, by legislation, or in any other way, to make it otherwise than immoral.

It is not, therefore, correct, to say that a practice which is contrary to the divine law, is not an immorality, because human laws allow it; or that it is an immorality when prosecuted by one person who has light on the subject, and knows it to be contrary to the divine law, and *not* an immorality when practised by a man that does not know this. *The morality or immorality of an action does not depend on the light, or knowledge which a person may have, but on its accordance with, or contrariety to, the divine law.* The guilt of the person, or his liableness to punishment, in practising an immorality is varied by the light which he has, or which, if he used proper means, he might have on the subject; but not the immorality of the practice itself. That depends solely upon this, whether it is, or is not in accordance with the divine

law. The standard of morality, or immorality, does not vary with the conviction and opinions of men, but is fixed and unchangable as the law of God. Morality is accordance with that law, and immorality contrariety to that law. The killing of infants by mothers, in heathen lands, is an immorality, and ought to be universally abandoned; though some mothers do not know this truth. Their guilt may vary according to the knowledge which they have, or might have; but the immorality of the practice, which is measured by another standard, remains unchanged.

So when it is declared that the traffic in ardent spirit, to be used as a drink, is an immorality, the meaning is, that it is contrary to the divine law; a practice which that law forbids and condemns. Of course it ought to be abandoned. The *guilt* of the men who prosecute this traffic; their liability to punishment may depend somewhat upon the light which they have, or might have on the subject; but not the immorality, as compared with the divine law, of the traffic itself.

And the object of proclaiming that the traffic is immoral, and of showing that it is immoral, is to lead those who doubt, or disbelieve, to examine the evidence of this truth; and to lead them, if practicable, to abandon the immorality, and thus escape its awful retribution, and prevent its destructive effects upon their fellow men. Their disbelief does not change the nature of the practice, nor does it lessen the ruin which it produces to others.

But it is said, "you did not, a few years ago, think the traffic to be contrary to the divine law. And how comes it to pass, that it is contrary to the divine law, now? Has the divine law, that unerring standard of morality, changed; so that things which once were not immoral, now are immoral? Is the divine law improved?" We answer, no. But our understanding of it may be improved; so that what was immoral, though we did not see it, may now be seen in its true light. That poligamy was once not seen to be contrary to the divine law, does not prove that it was not so; any more than the fact, that the licensing of gambling houses, is, by some, not believed to be contrary to the divine law, now proves that it is not so.

For a practice to *be* contrary to the divine law, and of course, immoral, is one thing; and for it to be believed, or known to be contrary to the divine law, is quite another thing. The belief or disbelief of a man concerning any moral practice, does not change its nature. One does not depend on the other. The fact that the slave trade was once not thought to be immoral, does not prove that it was not so; or that the practice of nations, founded upon clearer and better views, in denouncing it as piracy is not right.

When men thought the traffic in ardent spirit was in accordance with the divine law, they thought that the drinking of it was useful,

and of course proper. This is now known to be false. All, even apparent, foundation for the former opinion, therefore, is by facts swept away. Of course all foundation even for the supposed propriety of licensing the traffic, is swept away with it. The fact that men, in times past, did not consider the traffic as contrary to the divine law, instead of proving that it was not contrary to it, only proves that they were under a gross delusion; which delusion has been sweeping its millions down to death.

"But the Bible," it is said, "does not forbid this traffic."

That the Bible does not mention it by name, and say in so many words, it is wicked, is admitted. And as ardent spirit was not known till hundreds of years after the Bible was written, there is a good reason why it should not mention it. But it does not follow from this, that the Bible does not forbid the drinking of it, and the traffic in it, and the making of laws to license this traffic. Nor does it follow that they are not all immoralities. What does the Bible say, by name, about gambling? about killing a man with a pistol? The words are not once named in the whole book. But it does not follow, even if some men do not know it, that they are not both gross immoralities, and both forbidden.

The killing of children with poison, by heathen mothers, or drunken fathers, is forbidden in the Bible; though it does not say in those words exactly, that such a father or mother shall not poison a child. Still it is an immorality, and it is forbidden. And should human laws allow it, and license men to do it; and even if it never had been known by some, to be wrong, till now, still it would remain a truth, that it always was wrong, contrary to the Bible,—was always forbidden, and was always an immorality.

The Bible is not constructed on the plan of mentioning every practice by name, and saying in so many words, it is right, or wrong; but on the plan of revealing certain great principles of right and wrong, by which every practice in which men ever did, or ever will engage, may be tried; and be seen to be right or wrong. The proper question is not, does the Bible mention this, or that thing by name; but do the principles of the Bible approve, or condemn it? When the nature of the thing is seen in the light of its effects, is it found to accord with those principles, or to violate them? If it is found to violate them, it is forbidden. It is an immorality, and ought to be abandoned. And as certainly as the Bible shall govern men, it will be abandoned throughout the earth.

What then are the facts with regard to the traffic in ardent spirit, to be used as a drink? What is the nature of this traffic, as manifested by its effects? Does it accord with the principles of the Bible, or does it violate them? This is the question to determine its morality, or immorality. And it is the only question. What

then are the principles of the Bible, by which this traffic is to be tried?

One of them is in Matthew vi. 13. "Lead us not into temptation, but deliver us from evil." This is a principle so important, that the Saviour of men, who was willing, for their good, even to die, would have them in their supplications and conduct, *daily* regard it. Does the traffic in ardent spirit, to be used as a drink, tend to lead men into temptation; and give to temptation peculiar power to overcome them, so that they fall by it into sin, when they otherwise would not fall? And is this its natural tendency? If it is, the Bible forbids it; and to pursue it, is manifestly an immorality. What then are the facts?

I. With regard to the sin of idleness, that prolific parent of sins; does the drinking of ardent spirit tend to make men idle?

From a careful investigation of Almshouses in various states in different parts of the country, it is found that of all the persons who, by idleness and improvidence, have been reduced to poverty, from two-thirds to seven-eighths were intemperate; and that more than nineteen-twentieths drank ardent spirit. More than ten times as many in proportion to the number are reduced by idleness and dissipation to poverty, from those who drink ardent spirit, as from those who do not drink it. Hence it is certain that it leads them into temptation, and instead of delivering them from evil, or having any tendency to do it, it exposes them the more to evil, and gives to that evil peculiar power to overcome and destroy them. The traffic in it is thus palpably at variance with the law of God, and opposed to his will as revealed in the Bible. It is an immorality.

Of 253 paupers in the county of Oneida, New York, 246 were made such by ardent spirit. Of 1134 in the county of Baltimore, Maryland, 1059 were made paupers in the same way. Of 3000 admitted to the Almshouse in Salem, Mass., the superintendent, who is as well able to judge as any other man, states that, in his opinion, 2900 were brought there by intemperance. Of 572 men in the Almshouse in New York, the superintendent states, that there are not 20 that can be called sober men; and that of 601 women, he doubts whether 50 of them can be called sober. 95 drunkards were committed to the Penitentiary in Boston in a single month.

Of 1969 paupers in different Almshouses, 1790, according to the testimony of the Overseers of the Poor, were brought there by spirituous liquor; and of 4969, in different Almshouses, 4690 were brought there in the same way. And very few individuals are found in any Almshouse, but what have been in the habit of using strong drink. It has been the grand cause of pauperism throughout the United States.

Let the traffic in it cease, and nearly the whole of the pauperism of the United States will cease with it. Husbands and fathers, now more than dead, would, in great numbers be restored to their more than widowed wives, and their doubly orphan children. It is then an *immorality*.

II. Look at it in another light, as increasing the power of temptation to the commission of crime. What are the facts? Four times as many crimes are committed in places in which it is sold, as in places in which it is not sold. And in a number of cases after the sale of it has been abandoned, and the use of it has ceased, the criminal docket has been cleared, and the jails become comparatively empty. It increases then the power of temptation to crime, and is thus a palpable violation of the revealed will of God.

In the county of Schenectady, N. Y., 145 persons were committed to prison in one year. The sheriff classes them as follows: temperate 16; doubtful 22; intemperate 117. But all of them, it appears, were in the habit of drinking spirit. And an old respectable inhabitant of the county, who was present at the examination, states, that while he approves of the caution of the sheriff in making the classification, he does not believe that a single person was committed during the year, who was strictly temperate.

In the same county, there were assisted as paupers, 117; classed by the overseer, as follows: not from intemperance 3; doubtful 20; obviously from intemperance 94.

From the 25th Nov. to the 25th Dec. 1833, 114 persons were, for various crimes, committed to the Albany jail,—82 of whom are stated, by the intelligent deputy-sheriff, to be intemperate,—14 of the remaining 32 were known to be free drinkers of ardent spirit. The remaining 18 were doubtful cases, having come from a distance, and having had time to become sober before reaching the jail. But from the nature of their crimes, assaults and battery, whipping their wives, and abusing their children, little doubt can be entertained as to the exciting cause. The whole number of committals during the year ending 19th Dec., was 1216. During the year there has been more than one hundred cases of delirium tremens, and a considerable number of them females. The indefatigable police justice states that there is hardly a case of committal without rum being the exciting cause. Here, let us turn our attention to the Almshouse. In one year the superintendent states, that 633 persons have been received there. He classes them as follows: SIX HUNDRED AND SIXTEEN brought there directly or indirectly by rum; one an insane person; seventeen others being sent from remote towns in the county could not be ascertained to a certainty, but the cause of this poverty can hardly be doubted. Two hundred and

ninety-seven persons were in the Almshouse when the present incumbent took charge, so that NINE HUNDRED AND THIRTY have been relieved at the public expense during the year,—these added to the commitments to the jail, make TWO THOUSAND ONE HUNDRED AND FORTY-SIX in Jail and Poor-house during the year,—about one to every fourteen of the whole population ! ! !

Of 643 who were committed to the House of Correction in Boston, in one year, 453 were drunkards. And the keeper states, that intemperance is almost the *sole* cause of commitments, and that he does not believe, there were ten among *the whole*, *who were not intemperate*.

An examination has lately been made, by the Secretary of the Prison Discipline Society, of the Institutions in the city for the support of paupers and the punishment of criminals. The result shows that the prosecution and support of the intemperate has cost the city, within the last ten years, about $500,000. One person has been committed to the House of Industry twenty-two times. Others have been committed ten, twelve, and fifteen times each. Fifty persons have been committed three hundred and twenty-one times; upon an average, more than six times each. Of these forty-five were drunkards.

The following facts have been published by the Council of the State Temperance Society :

"Plain Facts, showing over *five hundred thousand dollars*, paid in Taxes for the Support of Pauperism, Vice, and Crime, in Boston, for ten years, from April, 1824, to April, 1834, obtained from official sources.

Criminal Jail.—9936 commitments in ten years, at an expense of $20,797 49, as taken from the records.

Debtors' Jail.—9306 commitments for *debt* in ten years, at an expense of $137,921 44, estimating the cost to creditor and debtor, including the costs of suit, citation of creditor, expense of bail, fee of turnkey, price of board, loss of time (at fifty cents per day), and fee for oath, for ten years.

House of Correction.—5611 cases of conviction, and sentence to the House of Correction in ten years, at an expense of $78,251 25.

House of Industry.—7588 admitted to the House of Industry in ten years, at an expense above their earnings, $194,087 67.

Grand total of expenses for these four institutions, $431,057 85 for ten years. Add to the foregoing the expense of out-door poor, furnished by the City Auditor, viz. $131,370 92, and we have the enormous sum of $562,428 77 ! and of cases, 32,441, which averages over $56,000 expenditure per annum for *Pauperism*, *Vice* and *Crime*, every year for the last ten years, in the

city of Boston. We leave out of the estimate other institution, rendered necessary from the same cause, and the interest on the capital invested in Jail, House of Correction, and other institutions.

Fellow-Citizens,—Why this expenditure of over one half a million of dollars? Let the *Judges* of our Courts, the *Sheriff* and other offices of our *Prison*, the *Superintendents* of our *House of Industry*, and *House of Correction*, with their Directors and Overseers, and their *Physician*, be heard in their answer to the following questions, recently proposed to each separate department of the Institutions referred to, as they gave it, independent of others:

What is the cause of these commitments?

'In regard to the Criminal Jail, I am induced to believe that more than half of the prisoners have been in the habit of indulging in the excessive use of ardent spirits, and probably more than half the commitments were caused by intemperance.

Boston, April 10, 1834. STEPHEN BADLAM.'

Mr. Badlam held the office of jailer in Boston more than thirteen years.

'Of those committed to the criminal department of our jail, I have no doubt that more than three-quarters are hard drinkers, and considerably more than half confirmed drunkards.

Boston, April 9, 1834. JOSHUA FLINT, *Physician.*'

'I believe that about three-fourths of the criminals, and that about half of the debtors, in all our jails, are addicted to intemperance. C. P. SUMNER.

April 24, 1834.'

Mr. Sumner has been the Sheriff of Suffolk county about seven years.

'*House of Correction, South Boston, April* 7, 1834.

Since my first appointment as Assistant Master of the House of Correction on the 6th of June, 1823, all the prisoners have been under my immediate observation.

Of those committed by the Police Court, which are as 3083, to 228, nineteen out of twenty have *delirium tremens.* Of those committed by the Municipal Court, which are as 228 to 3083, I cannot judge from their appearance, as they are sometimes confined in jail before trial. But, from careful inquiry and investigation, and many of them having been committed previously for intemperance, I feel no hesitation in stating (with very slight exception), that all who have been sentenced here for the various crimes and offences against the peace, originated from intemperance in the use of ardent spirits.

CHARLES ROBBINS, *Master of House of Cor.*'

Mr. Robbins has held the office of Master since June, 1833. Before that time, for ten years, he was Assistant Master.

'The Overseers of the House of Correction of the city of Boston, having been requested to make a statement of their opinion,—how far the habit of intemperate drinking has been instrumental in producing the crimes for which the inmates of that house have been sentenced to confinement, have used their best judgment in the consideration of this interesting question, and have come to the result by an average of their individual opinions, that seven-eighths of all the sentences of imprisonments were occasioned more or less directly by the vice of intemperance.

LUTHUR FAULKNER,
DANIEL HASTINGS,
WILLIAM T. ANDREWS,
GEORGE DARRACOTT,
BILLINGS BRIGGS,
} *Overseers of the House of Correction.*

Boston, April 28, 1834.'

'I certify that of the many persons who have been subjects of criminal punishment within the Municipal Court of the city of Boston, since I have been judge of the same, three-fourths, at least, have reason to impute their disgrace and ruin to the intemperate use of ardent spirits. P. O. THATCHER.

Boston, April 15, 1834.'

Hon. P. O. Thatcher has been Judge of the Municipal Court since May, 1823.

'I have been a Justice of the Police Court for the city of Boston from its establishment to the present time, twelve years, and am of opinion that three-quarters of the criminal conduct complained of in that Court, is to be attributed to the use of intoxicating liquor. WILLIAM SIMMONS

Boston, April 17, 1834.'

'I concur in the foregoing opinion.

JOHN GRAY ROGERS, *One of the Just. of P. C.*'

Boston, April 17, 1834.

'During the short time which I have acted as a Justice of the Police Court, I have seen and heard enough to satisfy me that the above statement is substantially correct.

Boston, April 17, 1834. JAMES C. MERRILL.

What is the principal cause of all this crime ?'

'Having been an officer of the Massachusetts State Prison since June, 1828, I should not doubt that three-fourths of all the convicts committed to this institution, from the city of Boston, were persons who had been in the *habitual practice of using ardent spirits to excess*; and, from the appearance of the men, on their

reception, it is probable that *seven-eighths* of those received were of the *same character*. CHARLES LINCOLN,

Warden of the Mass. State Prison.'

What is the great cause of this amount of Pauperism, and expense for its support?

'The whole number of inmates of the House of Industry, or Almshouse at South Boston during the year 1833, was 1273, of whom 930 were adults, and 343 children.

Of the adults, there have been intemperate, 670; supposed to be temperate, principally insane, idiotic and disabled, 101; unknown, probably a majority of them intemperate, 159.

Of the 343 children, there are known to have had intemperate parents, 257; and of the remaining 86, not twenty are known to have been the offspring of temperate fathers and mothers.

This statement, concerning the proportion of intemperate in the House, was made to the Secretary of State, in 1833. Since that period, I have ascertained that three of the 101 supposed to be temperate, were drunkards. And I have no doubt that at least three fourths of the 159, whose former habits are returned as unknown, have been drunkards.

ARTEMAS SIMONDS, *Superintendant.*

House of Industry, April 8, 1834.'

Of 119 commitments, the last year, to the State Prison in Charlestown, Massachusetts, it appears that 100, at least, were occasioned by intemperance. And the 15 recommitments, were all occasioned in the same way. Of 120 in the State Prison at Wethersfield, Connecticut, more than 90 were intemperate. Of 647 in the State Prison at Auburn, New York, 467 were decidedly intemperate; and of 134 in the State Prison at Columbus, Ohio, only 36 even pretended to be temperate men. And nearly all, in all the above cases, when at liberty, drank ardent spirit freely; and in a great portion of the cases, persons not classed among the intemperate, committed the crimes for which they were imprisoned, when under the influence of intoxicating drink. From two-thirds, to four-fifths of all the crimes committed, appear to be occasioned by the use of intoxicating liquor. It leads men into temptation. It gives to temptation a peculiarly destructive power; and multitudes are ruined, when they otherwise would not be. The furnishing of it, is of course a sin, and forbidden by the Word of God. Of 44 persons found dead, the Coroner's inquest is, that 38 of them came to their death by intoxicating drink. And of 44 cases of murder, investigated by three attorneys, 43 of them were committed either by intemperate persons, or by persons, or upon persons, under the influence of liquor.*

* Appendix D.

Look at it in another light, as increasing the temptation to drunkenness, and giving to that temptation peculiar power. What are the facts with regard to this? More than ten times as many of those in the United States, who drink ardent spirit, become drunkards, as of those who do not drink it. It is indeed the grand cause of prevailing drunkenness, throughout the country. And is drunkenness forbidden; and yet the furnishing of the natural, the known and the principal cause of drunkenness, not forbidden? Is drunkenness an immorality; and yet the prosecution of a business which increases more than four-fold the number of drunkards, not an immorality? Will drunkards be shut out of heaven and drunkard-makers not be condemned? As drunkenness is an immorality; continuing to furnish the natural, the known cause of it, is also an immorality. It increases the power of temptation, and makes men more wicked, and more wretched, than they otherwise would be. It is of course a violation of a great principle of the Bible, an immorality, which is forbidden by the word of God.

III. Another principle of the Bible, is, "Thou shalt not kill." (Ex. xx. 13.)

It does not say, thou shalt not kill with a knife, a pistol, or a halter; nor does it say thou shalt not kill with opium or arsenic; nor does it say thou shalt not kill in an instant, or a day, or with malice prepense, or a real intention, at the time, to kill; or for the sake of making money. But it lays down the broad principle, and throws around that inestimable treasure, human life, the mighty rampart of divine command, "Thou shalt not kill." This command utterly forbids the taking away of human life, by any means, in any case, except for good reasons; reasons, in view of which, the Bible justifies and requires the act.

If a man throw a stumbling-block into the highway for the purpose of sport, or to save himself the trouble of removing it, when he has reason to believe, that it will endanger human life, and a man is killed by it, he violates this command. If a man let loose a beast which he knows is wont to kill, and it does kill, he violates this command; and in such a manner, that Jehovah, in righteousness, when judging among men, commanded that such a man should be put to death. We are not required to execute that law now. But the reason of the law remains. It is founded in justice, and its principle will be carried into execution at the Great Day.

If a man pursue a business, or do an act, the natural or probable consequences of which are death, and it produces death, he violates this command. It is an immoral business, or act, and is forbidden by the word of God.

What then are the natural and probable consequences, of selling ardent spirit, to be used as a drink? Does it tend to kill? And does it really kill? What are the facts? In the judgment of

the most eminent and sober physicians, the highest evidence in such cases, and that which is relied on, in courts of justice, the facts are, that ardent spirit is not suited for a drink, and cannot be used as such without injury; that it is a *poison*, which naturally tends to kill; and actually *does* kill a great portion of all who drink it. (See v. Report Am. Temp. Soc. pp. 79, 93, 94, 95, &c.)

As a specimen of the opinion of medical men, take the following examples, viz.

The testimony of 75 Physicians in Boston, Massachusetts.—"Men in health are *never* benefitted by the use of ardent spirit: on the contrary, the use of it is a *frequent* cause of disease and death; and often renders such diseases as arise from other causes more difficult of cure and more fatal in their termination."

The testimony of forty-five physicians of Cincinnati, Ohio.—"Ardent spirit is not only unnecessary, but absolutely injurious in a healthful state of the system; it produces *many*, and aggravates *most* of the diseases to which the human frame is liable—it is equally poisonous with arsenic, operating sometimes more slowly, but with equal certainty." Such is the opinion of the great body of Physicians in the United States.

The testimony of Physicians in England, which was presented to the British Parliament.

Physicians of Bradford.—"In our opinion nothing would tend so much to the health of the community as the *entire* disuse of ardent spirit; which we consider as one of the most productive causes of disease and immorality."

Physicians of Cheltenham, England.—"Ardent spirit, as an article of diet, has not the property of preventing the accession of any complaint, but may be considered as the principal source of numerous and formidable diseases, and the principal cause of the poverty, disease and crime which abound in the country."

Physicians of Dublin, Ireland.—"In our opinion nothing would tend so much to improve the health of the community as the *entire* disuse of ardent spirit."

Physicians of Edinburgh, Scotland.—"The *entire* disuse of ardent spirit, would powerfully contribute to improve the health and comfort of the community."

Physicians of Leith, Scotland.—"Ardent spirits, *in any form* are highly prejudicial to health—they contain no nutritive quality, on the contrary, the daily use of them often gives rise to disease, and leads to poverty, misery and death."

Similar testimony has been given, the past year, by several thousands of physicians, both in this country, and in Europe. Similar testimony had been given by numerous physicians before, and the truth of it had been exemplified by the bills of mortality throughout the world.

Can any one doubt then, but that ardent spirit tends to kill, and that it actually does kill? Can it be, as testified by the most eminent physicians, a *poison*, the drinking of which is not only needless, but hurtful; a principal cause of disease and death, and not kill? And can men carry on the business of furnishing it, and not break the command, "Thou shalt not kill?" It is impossible.

A physician from the State of New York, writes, that he has lived more than forty years in a town, which, at the last census, contained less than 5,400 inhabitants; that the whole number of deaths, of adult males, from December, 1829 to January, 1834, was 25; that 16 of them were drunkards; and two of the other nine were young men, who were suddenly killed. The average age of the drunkards was $44\frac{5}{8}$ and they lived after they became drunkards $11\frac{3}{8}$ years. The average age of the seven who died a natural death was $74\frac{3}{7}$ years.* Here is a difference between the life of the sober and the drunken, of about 30 years. Dr. Cheyne of Dublin, after more than 20 years extensive practice, has given it as his opinion, that, let 10 young men begin at 21 years of age, to use but one glass of ardent spirit, of two oz. a day, and never increase the quantity, such are its poisonous qualities, 9 out of 10 will upon an average, shorten life more than ten years. But let us take only half of this, and two-thirds of the other number. Suppose that moderate drinking shortens life upon an average, five years, and drunkenness 20; that we have only five moderate drinkers to one drunkard, and that there are 300,000 drunkards in the United States, it would cut off in the course of 30 years 40,000,000 years of human life. This would be equal to the loss of 20 years of human life for 2,000,000 men. Who can avoid the conclusion, that the traffic in ardent spirit, to be used as a drink, tends to kill, and that it does kill, and is, of course, a palpable violation of the law of God?

But it is said, it is not the traffic in ardent spirit which kills, or that makes men idle, and vicious; but it is the drinking of it. The immorality attaches only to that, not to the selling of it. But does not the selling minister to the drinking? and does it not teach that the drinking is right? and thus tend to perpetuate and increase it? And is not the promotion of immorality, immoral? The perpetuating, and increasing of vice, vicious?

As well may the traitor, who furnishes arms and ammunition to the enemy in time of war, say, that it is not the furnishing of arms to the enemy that does the mischief; it is only the using of them. Of course the crime of treason attaches only to that. But would this save him from the gallows?

Others might say, that it is not the *making* of firearms for

* The Committee of the New York State Temperance Society say that they are acquainted with this man, and vouch for the correctness of his statement.

the enemy, or the selling of them by wholesale, but that it is dealing them out by retail, that does the mischief; of course, if the crime of treason is to be extended to any thing beside the use, it should be confined to the *retailing* of firearms to the enemy. But would this save them? Is not the making of firearms for the enemy, the transporting of them to him, the leasing of storehouses in which to keep them, and the selling of them, by *wholesale*, as well as retail, all treason? The common sense of mankind has decided this question. If the use of them is wrong, the making and furnishing of them, to be used, is also wrong.

Is not the maker of counterfeit money, the wholesale dealer, and the retailer, as really guilty, as the man, who, to appease his hunger, or quench his thirst, or to provide for his family, passes a little of it? Shall the last be sent to the State Prison, and the others, because they were a little farther back from the result of the mischief, escape? Counterfeiters, perhaps, might so decide; and traitors conclude that none but such as actually engage in battle, should be hung; but would this decision be sustained by reason, common sense, or the Bible? No. The decision of justice, is, "the perpetrator of crime and the accessory to it," are both guilty. As the drinking of ardent spirit tends to kill, and does kill; the making of it to be drunk, the furnishing of it by wholesale or retail; and the leasing of stores, in which to deal it out, are all a violation of the law of God; and as such, will at his tribunal, and ought at the bar of public opinion, to be condemned. So, also, ought the laws which sanction this traffic, by licensing men to pursue it. They legalize a business, which, from beginning to end, tends, even when pursued according to law, to shorten human life, and is thus in its nature, a manifest violation of the command, "Thou shalt not kill." Nor will the fact that a man has a license from the magistrate, screen him in the final day. The very law which gave the license, was itself unlawful; and such a law as no man, rightly understanding this subject, could be instrumental in making, or continuing, without a violation of the law of God. Nor can any man take advantage of that unlawful law, and be instrumental to the premature death of his fellow men, without great guilt.

IV. Another great principle of the Bible, is, "Whatsoever ye would that men should do to you, do ye even so to them." (Mat. vii. 12.) Treat them, as under a change of circumstances, you ought to wish, that they should treat you.

1. If the furnishing of ardent spirit, to be used as a drink, tends to bring upon the men that drink it, or upon their families, evils which the seller would not like to have come on himself, or his family, then the Bible forbids it. And the great question to determine its morality, or immorality, is, does it tend to bring upon

the drinker, or his family, evils that the seller ought not to wish to have come on his family? To determine this, let him suppose that every intemperate appetite, which the spirit that he sells forms, and every instance in which it leads to drunkenness and ruin, should be in himself, his own family and his nearest and dearest friends. And that all the misery and wretchedness, the blighting of hope and prospect, the sickness, the poverty, the crime, the shortening of human life, the despair, and the destruction, should be among them. Can there be any doubt that it would be, what he ought not to wish to have come upon them? If it would, the Bible forbids him for the sake of money, or any other reason, to prosecute a business which tends to bring it upon others. And if he, with the facts before him, does this, it is at the peril of his soul.

And to set the matter for ever at rest, let him suppose that some man to whom he sells, should, under the influence of the liquor, come into his family, and for a day or two, each week, take the direction, and do as he now does in his own family; turn them out, naked, and barefoot, occasionally, amidst the damps and storms of night, and of winter, would it be such treatment as he ought to wish to have come upon his family? If not, the Bible forbids him to be accessory to the bringing of it upon other families.

Does he say, that he does not sell to drunkards; that that would be enormously wicked, and that he sells only to sober men? Let him then suppose that one of those sober young men, to whom he sells, and who will form an intemperate appetite and die a drunkard, is his only son. Ought he to wish that his son should come to such an end? Even supposing that the man who makes him a drunkard does it according to law, and does not, after he becomes a drunkard, continue to sell to him, but turns him over to some other man, who is wicked enough to sell to drunkards till they die; does that help the matter? Will he not look upon the man who made him a drunkard, as guilty as the man that killed him?

Which does the greatest mischief to the community, the man who kills drunkards, or the man who turns sober men into drunkards; and thus prepares them, as fast as drunkards are removed, to step forward and fill their places, and roll the horrors of drunkenness onward from generation to generation?

Here is a country that has in it 300,000 drunkards. One class of merchants sell to them, and thus upon an average, kill about that number in ten years. Had these drunkards no successors, drunkenness would soon cease. The man who sells to them, would remove the whole, and if no new drunkards were made, the land would be free. But there is another class of merchants who sell to sober men; and as fast as one generation of drunkards is removed, they raise up another. Thus while selling poison to

drunkards kills them, and would in a short time remove drunkenness from the land; selling it to sober men perpetuates drunkenness; and while it is continued, cuts off the possibility, that it can ever be removed. It causes the fire of human passion, vice, and wickedness, to burn with an intensity, and to blaze with a fierceness that never can be quenched. Which, then, does the greatest mischief to the community?

The Philadelphia Medical Society, as before mentioned, appointed a Committee to investigate the effect of intemperance on human life in that city. After careful inquiry, they reported that in their opinion, out of 4292 deaths, 700, at least, or more than one in seven of the whole number, were occasioned directly or indirectly, by strong drink. Suppose that these deaths had been occasioned by the use of poisoned flour, which some of the merchants had sold; and after careful investigation by the medical society, the fact is published to the world. Would it not be an immorality to continue to sell that flour? Even if they should not sell it to any that were already poisoned? Would it not be a violation of the command, "Thou shalt not kill?" Or would it be enough to say, that it is not the selling of the flour that does the mischief, especially if sold by wholesale, but only the eating of it; or at most, the retailing?

Would not the selling of that flour in any way, to be eaten, tend to kill? and to bring upon the wives and the children of the men who should eat it, evils, that the sellers ought not to wish to have come on their wives, and their children? Suppose some of them should say, "We never sell to men who are poisoned to death already, or who are so poisoned that they cannot attend to business; especially enough to pay us for what they buy. We sell only to the healthy. And when we perceive that a man begins to stagger, or lose his reason, we instantly stop; and let others who are willing to take the amazing responsibility of killing men, do the rest. Therefore, our business is not immoral." Is it therefore not immoral? If a man is to be killed by twenty blows, is he only guilty who strikes the last; or he only, who hastens death a few hours sooner, than his fellow would have done it?

Suppose those merchants should change and sell this poisoned flour to those only, who are poisoned already, even to death; how long would it be before all the sick would be removed, and none remain but the healthy? But ah, some sell to the healthy, and thus, the diseased and the dying never cease.

Let sellers of the drunkard's poison, sell to none but drunkards, and the last of them will soon be removed, and the spectacle of an immortal being,—who might bear the image, and shine for ever in the presence of his Maker,—polluted, debased, and ruined by drunkenness, will never again be seen.

But the crime, of most peculiar aggravation, when measured by the mischief which is done to the community, is, some men will sell to the sober. And these often are sober men; of course their example has greater weight. The pure unvitiated appetite, which God has given for useful nourishment, they by the drunkard's poison, pervert; which perversion is, by the laws of nature, like the letting out of great waters. The only way to prevent its mischief, is, that which is required by the first principles of morality and religion, "the letting it alone before it is meddled with." Every step from this point, is a step in the way of transgression; the tendency of which, growing greater and greater, the farther you proceed, is, like that of every sin, toward eternal death.

2. There is another light in which this traffic may be viewed, as *dishonest;* and that not merely on account of the enormous frauds that are often practised in it, but on account of the nature of the business itself. Honesty requires that a valuable equivalent should be furnished for money which is received. But the trafficker in ardent spirit, renders no such equivalent. He gives to the buyers that which is not only absolutely worthless, but positively hurtful; and is thus, in principle, guilty of gross dishonesty. It is doing, in this respect, directly contrary to what he ought to wish, that others should do to him.

3. It is unjust towards the community.

Not only does it increase the sickness and the deaths, but by increasing the pauperism and crimes, and public expenditures, it adds greatly to the pecuniary burdens of every people among whom it is continued. It increases the taxes for the support of pauperism, and the prosecution of crimes, above what they otherwise would be, as we have seen, more than four-fold. This is palpably unjust. No man has a right to carry on a business, which, for the profit of a few, burdens the many. Justice forbids it. Here is a county which has in it 1000 paupers; 750 of them were made such by drinking. The profit of making these paupers is enjoyed by a few; the burden of supporting them comes on the whole community. This is unjust. It is a violation not only of the principles of morality, but of equal rights and common honesty. No man can pursue it, and not injure his fellow men. Instead therefore of infringing the rights of the sellers, when the community complain of their business, and wish the civil law to refrain from obliging the public to bear its burdens, as the sellers pretend, the sellers are constantly trampling on the rights of the community, and unjustly burdening the public with taxes to support the paupers and prosecute the criminals that the sellers make. Of this, every community has just cause to complain. It is injustice and oppression, under the cover of law. And of such

laws, as well as of such traffic, they have just cause to continue for ever to complain. And for their removal and abandonment, they have just cause by all suitable means to continue to labor, till their efforts are successful, and the nuisance is done away.

V. Another great principle of the Bible, is, "Abstain from fleshly lusts which war against the soul."—(1 Pet. ii. 11.) In the fleshly lusts, from which men are here commanded to abstain, are included those bodily gratifications which tend to injure the soul. With regard to such gratifications, the command is not, indulge in them moderately, prudently, but abstain from them. Abstinence, *entire*, in such cases, is the only moral course.

If the gratification which ardent spirit occasions, and to obtain which, men so often drink it, tends to injure the soul, then the Bible forbids it. And the only question is, does it tend to injure the soul? What are the facts? Can it tend, as we have seen that it does, to lead men into temptation, and give to that temptation peculiar and fatal efficacy to overcome and destroy them, and not injure the soul? Can it increase fourfold the prospect of their becoming idle, vicious, or drunken, and not injure the soul? Can it tend, as we have seen that it does, with such a mighty power to increase their diseases, and to shorten their lives, and not tend to injure the soul? Can it bring such mighty evils on others, and be so obviously dishonest and unjust toward their fellow men, and not tend to injure their own souls? No; the thing is impossible. It is one of those fleshly lusts, from which God commands men, all men, every where, at all times, to abstain.—(See Sixth Report of American Temperance Society, p. 57 and 58.) And not only does it injure the soul by increasing its wickedness, but by counteracting the efficacy of the gospel, and all the means of grace, and thus rendering it less likely that that wickedness will ever be removed. It tends powerfully to hinder the illumination and purification of the soul; and thus to prevent its salvation. Facts have set this matter at rest. Where a part of the people have abstained from ardent spirit, and a part continued to drink it, ten times as many, in proportion to the number, have appeared to embrace the gospel, and have professed publicly their faith in the Saviour, from one class as from the other.—(See Fourth Report of American Temperance Society p. 51 and 81.—Fifth Report do. p. 38, 83, and 98.—also, Sixth Report do. p. 16, 57, &c.)

It tends then to injure the soul; and as such, it is forbidden, by the God of heaven. As the salvation of the soul is the greatest of all blessings, that which tends most to hinder this, is among the greatest of evils. Of all the practices of men, few have a greater tendency to do this, than that of using ardent spirit. This results not merely from the great and increasing quantity that may be taken, but from the kind of the liquor itself. A quantity that does

not deprive a man of reason, or speech, or power of motion, and attention to business, may nevertheless prevent the effect of divine truth, and keep him in a state of hardness of heart, and blindness of mind through life; when he might, were it not for this, be illuminated, purified, and saved. The effect of ardent spirit on the mind, from beginning to end, is in direct opposition to the effect of the Holy Ghost. One tends with a powerful and fatal efficacy to hinder the other. Hence the fact, that when men wish to promote error in principle, or immorality in practice; to lead others to abandon the truth, or to make money upon their vices, nothing is more common, or more successful, than to furnish them with ardent spirit, and induce them, if practicable, to drink it. Error and delusion, immorality and wickedness, of almost every description, other things being equal, prevail most in those places in which men are most accustomed to the drinking of ardent spirit. And if they can generally perpetuate this practice, vice will be triumphant in spite of all efforts to check, or control it. In illustration of the above, we invite the attention of all, to the following facts.

A number of years ago, Christians in various countries, began with greater zeal and fidelity than before, in obedience to the command of Christ, to extend his gospel to all people. He crowned their efforts with success. Multitudes renounced idolatry, and professed their faith in the Redeemer. The illuminating and purifying influence of the gospel in the promotion of literature, science, and civilization, with all their attendant blessings, was felt throughout whole nations. The wilderness began to bud and blossom as the rose, and the desert places to become vocal with the praises of God.

Among those, thus highly favored, and who had literally been brought out of darkness into marvellous light, were the inhabitants of some of the South Sea Islands. Christians of Great Britain were the first to carry them the gospel, and for a number of years they rejoiced in the signal manifestations of divine favor. Churches were gathered; schools opened; printing presses established, and information was eagerly sought, and extensively circulated; vice, frowned upon by public opinion, was abashed; and the prospect continued to brighten, that Christianity and civilization, and learning, with all their inestimable benefits for the present and future life, would shortly be extended over all that part of the world.

But some men from this country, and from Great Britain, for the purpose of counteracting the efficacy of the gospel, and drawing men back again to their vices, or for purposes of gain, or both, introduced among them quantities of ardent spirit. They opened

numerous grog-shops, and induced the natives to engage, not only in drinking, but in the traffic. The result will be seen by the following letter from the Secretaries of the British and Foreign Temperance Society, to the Corresponding Secretary of the American Temperance Society.

"*British and Foreign Temperance Society,*
Aldine Chambers, Jan. 21st, 1834.

REV. AND DEAR SIR,—The subject upon which we venture now to take the liberty of addressing you will perhaps be best introduced by at once transcribing a letter we have recently received from the Secretary of 'the London Missionary Society;' and we trust its contents will plead our apology for calling your attention to the distressing facts which it discloses.

'*Mission House, Austin Friars,* 16*th Dec.* 1833.

SIR,—You will doubtless have seen from some of the publications of the London Missionary Society, the demoralization produced at some of the Islands of the South Seas, by the increased use of ardent spirits; large quantities of which has been imported by our countrymen, and Americans, &c., and hawked about the settlements, as well as sold in barrels. Recent accounts from the Islands are, in reference to this subject, most discouraging. Our brethren state, that the besetting sin of Tahiti at present is drunkenness—that it had produced the greatest mischief in the churches, and had in some ports prevailed to such an extent, that in one of the churches, the administration of the Ordinance of the Lord's Supper had been discontinued; and when speaking of the effects of increased intemperance, and of the war on Tahiti, one of the missionaries observes, "I have seen more wickedness within the last two weeks than in eighteen years before."

The arrival of these tidings has, as you will naturally suppose, plunged the Directors in the deepest distress. The use of those deleterious articles, appears to have been greatly augmented, by foreigners of different nations having established a number of grog-shops among them for retailing spirits, and by the Chiefs having been induced to become traffickers in rum.

The extent and disastrous operation of this immoral habit, has led the Directors to devise and apply the most suitable remedies, and among many others, they have instructed me to bring the matter under the notice of your committee, with a request that they would correspond with the American Temperance Society for the purpose of adopting the most effectual measures for diminishing the use of ardent spirits among American seamen, and preventing its importation to the South Sea Islands: and also that they would direct their best efforts to the promotion of temperance

among British sailors, especially among those employed in the Pacific.

I am, my dear sir, your faithful friend and servant,

J. ARUNDEL, *Home Secretary.*

N. E. SLOPER, Esq., *Secretary of the British and Foreign Temperance Society.*"

Such, dear sir, are the circumstances of the case which it is our painful duty to bring under your notice. It would have been far more grateful to our feelings had it been in our power to have congratulated you, that the gigantic efforts you have been putting forth on behalf of the temperance cause had done as much for the seamen, who visit the countries in question, as it has by the blessing of God for tens of thousands on your favored continent.

We had fondly hoped this was in some happy measure the case, and when the melancholy statements referred to in the accompanying communications reached us, we scarcely knew whether the feeling of surprise or alarm most prevailed.

In our reply to the Directors we have indeed hinted that there is perhaps yet a source of consolation arising from the reflection that these very facts which we all so much deplore, may be the proof of the prosperity of the cause in your country, the effect of which may have been that the dealers in these poisonous drugs, beaten out of their own market, have been driven into other parts to find purchasers for them.

But after all it is a humiliating consideration that our cause has made so little progress and that the work of God should have been thus marred. Well may those of us on either side of the Atlantic who have been privileged to do any thing towards promoting the Temperance Reformation exclaim, 'that our hands are this day weakened.'

Were we writing to Christian brethren less zealous than those we have the pleasure to address, we might fear that our co-operation in the good work, would not be cordially welcomed; but assured as we are that its prosperity lies near your hearts, we are emboldened thus to write. You will—we know you will—allow us the honor of being workers together with you. We are indeed painfully aware how feeble are all the efforts *we* can bring to bear upon a system, which might well laugh to scorn our attempts to check its progress, did the success of those exertions depend on our own strength and wisdom; but our encouragement is this, that He whose cause we trust and believe it is, is greater than all those who are against us, and that his name is often magnified by the meanness of the instruments by which his mighty purposes are brought to pass.

If He be pleased to command success, 'the weak shall be as David, and David as the Angel of God.'

We are, Rev. and dear sir, yours very respectfully,

N. E. SLOPER,
JOHN W. RAMSBOTHAM,
THOMAS HARTLEY,
JOHN CAPPER, } *Secretaries.*"

The same subject is referred to in the following communication from the Secretary of the London Missionary Society, to one of the Secretaries of the American Board of Commissioners for Foreign Missions, and by him transmitted to the Corresponding Secretary of the American Temperance Society.

"*London, Dec.* 16*th*, 1833.

MY DEAR SIR,—My last to you, dated October 12th, informing you of the appointment of two of our brethren to the southeast cluster of the Marquesas, and assuring you of the satisfaction it would afford the Directors to hear that you had commenced Missionary operations in the northwest cluster of the same group, was, I hope, duly received. In my previous letter dated Sept. 3d, in that part which referred to the South Sea Islands, I informed you that our brethren gave us very affecting accounts of the demoralization produced by the increased use of ardent spirits; large quantities of which had been imported by our countrymen and yours, and hawked about the settlements, as well as sold in barrels, and that, as it had proved a source of profitable barter to the principal chiefs, it was not so much discountenanced as formerly. Recent accounts from the Islands, are in reference to this subject, even more discouraging than those previously received. Our brethren state that the besetting sin in Tahiti at present is drunkenness; that it had produced the greatest mischief, in the churches, and had in some parts prevailed to such an extent that in one of the churches the administration of the ordinance of the Lord's Supper had been discontinued; and when speaking of the effects of increased intemperance and the war in Tahiti, one of the missionaries observes, 'I have seen more wickedness within the last two weeks, than in eighteen years before.' The arrival of these tidings has, as you will naturally suppose, occasioned the Directors the deepest distress. They have communicated the same to the supporters of the Society in the Missionary Chronicle for the month of November, and believe they have shared in the sympathy and prayers of the Christian public at large. The use of the deleterious drugs already referred to, appears to have been greatly increased by foreigners of different nations having established a number of grog-shops on shore for retailing spirits, and by the chiefs having been induced to become traffickers in rum. The extent and disastrous operation of this

immoral habit has led the Directors to endeavor by mature deliberation, with special prayer for divine guidance, to devise and apply, without delay, the most effectual remedies. With this view they have written most fully and urgently to the missionaries, recommending the formation and extension of Temperance Societies, and have sent selections of the most approved works on the subject, which the friends of the temperance cause in England have published, for translation into the native language. They have also opened a correspondence with the British and Foreign Temperance Society, for the purpose of promoting Temperance among seamen, and with the British and Foreign Seamens' Society, with a view to direct the attention of that Society, especially to the moral improvement of seamen visiting the Pacific. They further purpose writing to the chiefs of the Islands, to bring the subject in a suitable manner under their consideration.

We are encouraged, by the conviction that as the evils of the use of ardent spirits are more fully manifested, good men of every country will unite in promoting their exclusion from all civilized and Christian society, and individuals, who from motives of sordid interest shall persevere in cherishing and promoting among partially enlightened and civilized tribes, a habit so destructive of whatever is commendable, so detrimental to all intellectual and socia limprovement, so prolific of crime,—and, excepting in cases of extraordinary prevention, so inevitably ruinous, shall be found only among the most debased and worthless portions of society.

We feel persuaded you will cordially sympathize in our feelings of deep distress on account of the evils that prevail in our missionary stations, and cheerfully aid us by every means in your power in effecting their diminution and removal. And as our brethren inform us that a large proportion of the spirits used at Táhiti, &c. is conveyed in American ships, some from Boston; that it is chiefly what is termed New England rum, that is imported to the islands, and that in some vessels it comprises a considerable part of the cargo taken for barter with the people, I am instructed by the Directors of the London Missionary Society to request, which I do with the most entire confidence, that you will favor them with your Christian co-operation; and use your best endeavors to prevent to the utmost practicable extent, the continance of the evil.

The most effectual means of securing an object so desirable will more readily occur to yourselves, than to them. Whether by a correspondence with the American Temperance Society, or by using your influence with owners and masters of vessels visiting the islands to induce a greater number of them to forego the gain that might be secured by the traffic in an article of absolute inutility, and scarcely less pernicious, morally, than arsenic would be

physically, or by any other means it shall appear to you that it can be best accomplished; we rest assured from the vigorous efforts the religious portion of the community in America, has already made, and the impulse in favor of temperance which you have given to your own country and ours, that we may rely on your cordial and sincere assistance.

I am, my dear sir, on behalf of the Directors, faithfully and affectionately yours,

(Signed) W. ELLIS, *Foreign Secretary.*"

Such are the effects of ardent spirit in counteracting the efficacy of the gospel, and in destroying the souls of men. Can there be a doubt then, but that the principles of Christianity, and even of humanity, utterly forbid the traffic in it?

At their first meeting after the reception of the above, the Committee of the American Temperance Society passed the following Resolutions, viz.

1. *Resolved*, That the communications from the Secretary of the London Missionary Society, and from the Secretaries of the British and Foreign Temperance Society, be published for the information and consideration of the American community.

2. *Resolved*, That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distresses, which, through the agency of some of our countrymen, have been brought upon them; and deplore the calamities which that agency has inflicted, by obstructing in those islands the progress of the gospel, demoralizing the character of their inhabitants, and destroying, in vast numbers, the lives and souls of men.

3. *Resolved*, That it be, and hereby is respectfully suggested to those persons who are engaged in transporting ardent spirit to the South Sea Islands, or in any way connected with the traffic in it, to be used as a drink, by the unevangelized, or partially civilized nations and tribes of men, whether the injury which they are doing to their fellow men, in ministering to their vices, multiplying their diseases, shortening their lives, and endangering their souls, is not greater than the benefits, which from the prosecution of this traffic can result to themselves; and whether the principles of morality, the motives of humanity, and even of self-respect, ought not to induce them, in view of its evils, entirely to abstain from it.

4. *Resolved*, That it be, and hereby is, respectfully suggested to all ministers of the gospel, all officers and members of American Churches, whether in view of the poisonous nature and destructive effects of ardent spirit, it is not their duty, not only to abstain from the drinking of it, and the traffic in it themselves, but to increase their exertions till the like abstinence shall become universal.

5. *Resolved*, That it be, and hereby is, respectfully suggested to the consideration of the churches of our Lord Jesus Christ, whether the principles of the Christian religion and the precepts of the Saviour, do not forbid the continuance of a practice or the promotion of a business so manifestly immoral, and so awfully destructive, as that of furnishing ardent spirit, as a drink, for their fellow men; and whether in their associated as well as in their individual capacity, they are not bound to make strenuous and persevering efforts to promote its speedy and universal abandonment.

6. *Resolved*, That it be, and hereby is, respectfully suggested to all Christian legislators, whether an immorality so strongly marked and so highly injurious to the social, civil and religious interests of men in all ages, and all countries, as the traffic in ardent spirit, ought ever to be licensed; or its continuance in any way to receive the sanction of Christian legislation.

7. *Resolved*, That editors of papers and periodicals, friendly to the cause of Temperance, throughout the United States, be, and hereby are, respectfully requested to insert the above resolves and the letters referred to, in their publications.

JOHN TAPPAN,
GEORGE ODIORNE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, Jr.
} *Exc. Com. Am. Temp. Soc.*

The Pastoral Association of Massachusetts, at their meeting in Boston, May 28, 1834, passed the following Resolutions, viz.

1. *Resolved*, That we hear with deep regret that some of our countrymen are engaged in exporting ardent spirit to the South Sea Islands, and in selling it to be used as drink; thereby increasing the diseases, demoralizing the character, shortening the lives, and endangering the souls, of the inhabitants of that part of the world.

2. *Resolved*, That we deeply sympathize with our brethren in those islands, and in Great Britain, in view of the distresses which these events have brought upon them, and especially in view of the hindrance which they have occasioned to the progress of the gospel, and to the promotion of civilization and Christianity.

3. *Resolved*, That, as ardent spirit is a *poison*, the drinking of which is highly injurious to the bodies and minds of men; as it tends to prevent their intellectual elevation, their social improvement, and their eternal salvation, the traffic in it, to be used as a drink, and especially the exporting or furnishing of it to the uncivilized and partially civilized nations and tribes of men, is, in our view, a gross violation of the revealed will of God,—an *immo-*

rality, which ought to be reprobated, and abandoned throughout the world.

4. *Resolved*, That we will cheerfully co-operate with the friends of humanity, by the diffusion of information, the exertion of kind moral influence, and in all suitable ways, to cause a practice so manifestly immoral, so disgraceful to our country, and destructive to our fellow men, universally to cease.

5. *Resolved*, That it be, and it hereby is, respectfully and earnestly suggested to the consideration of all pastors and churches, whether the continuance of this traffic, by members of the church, is not manifestly a violation of the laws of Christ; whether it does not tend to prevent the success of the gospel, and especially among the heathen; and whether suitable and *effectual* measures ought not to be taken to remove an evil so offensive to God, and so hurtful to men, from the Christian church.

6. *Resolved*, That it be, and it hereby is, respectfully and earnestly suggested to the consideration of all legislators, whether the perpetuating of this traffic, by licensing men to pursue it, is not a violation of the great principles of morality, as well as of political economy; and whether, if the continuance of legislation on this subject is required by the public good, it ought not to be, on the ground of defending the community from the evils of the traffic, and not on the ground of licensing it.

WARREN FAY, *Moderator*.

GEORGE W. BLAGDEN, *Secretary*.

Similar Resolutions have been passed by the General Associations of Massachusetts and Connecticut, and by the General Conference of Maine; bodies embracing more than 500 ministers of the gospel, and more than 600 churches.

With reference to the same subject, the General Assembly of the Presbyterian Church in the United States, at their meeting in Philadelphia, June 2, 1834, passed the following Resolutions, viz.

1. *Resolved*, That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distress which through the agency of some of our countrymen, have been brought upon them, and deplore the calamities which that agency has occasioned, by obstructing in those islands, the progress of the gospel, demoralizing the character, and destroying the lives and souls of men.

2. *Resolved*, That the practice of sending out ardent spirit, to be used as a drink by the unevangelized, and partially civilized nations and tribes of men, is in our view a violation of the principles and precepts of the Christian religion, and ought to be abandoned throughout the world.

3. *Resolved*. That the traffic in ardent spirit, to be used as a

drink by any people, is in our judgment morally wrong, and OUGHT TO BE VIEWED AS SUCH, BY THE CHURCHES OF JESUS CHRIST UNIVERSALLY.

In view of the information referred to in the above Resolutions, the editor of the Boston Recorder remarks,—"It needs no comments, but will call forth the deep sympathy of all the friends of Temperance and of Religion in our land, towards the unfortunate tribes to whom it relates. Will not merchants in our highly favored land, who call themselves Christians, forbear at length to send liquid poison to the other side of the globe, when they are acquainted with the mischief it is doing? Surely if they will not, 'They know not what they do;' and the silver thus accumulated, 'will eat like canker,' and cause them and their posterity bitter lamentation when entering upon that state to which we are all hastening, and 'where the wicked cease from troubling.' That it is connected with such doings, is a disgrace to American enterprise, which all, who are in any way engaged in business in that part of the world, ought to be the most anxious to wipe off. If it is an honor that our shipping visits every sea and every shore, it is INFAMY thus to scatter, wherever it touches, the seeds of crime and disease and wretchedness and death. Who are the guilty men? Who is willing to be *known* as a participator in this business?"

In view of the same, the editor of the New York Observer remarks,—"For many years the Society Islands have been quoted in Europe and America as a fine specimen of the happy effects of Christian missions in elevating the character and improving the condition of a heathen nation. With the blessing of God on the labors of the missionaries, the people had abandoned their bloody superstitions, and were advancing rapidly in religion and civilization. But alas! the demons who deal in rum have alighted on their shores, and all is again one extended scene of moral desolation. No man, we think, can read the above without feeling that the men who send rum from this country, to be sold in the Society Islands, deserve to be ranked with the most depraved of their species." And as the nature and tendency of rum is the same, every where; may not this be said of those who understand this subject, and yet continue to traffic in ardent spirit to be used as a drink, in other countries? Are they not taking a course which is adapted to destroy the bodies and souls of men?

The editor of the Christian Watchman remarks,—"Our Christian friends will be grieved on reading the above; and this grief will be the more painful, when they reflect that merchants and traders, bearing the name of Christian, are the guilty agents in spreading this wickedness. The intelligence that ardent spirits are introduced into these Islands by Americans, and by British subjects, is humiliating. We most sincerely hope, that traders in the pois-

on of ardent spirits, will desist from this traffic immediately, witnessing as they do, that it spreads sin and death wherever its influence extends."

And the editor of Zion's Herald remarks,—"It is painful thus to see the labors of devoted missionaries, for a series of years, blasted by the introduction and sale of that fiery liquid, which now seems to be rolling round the globe, laying waste all that is fair and lovely.

Will merchants in our highly favored land, who call themselves Christians, not forbear to send liquid poison to the other side of the globe, when they hear of the havoc it is making? Surely, if they will continue this traffic, they know not what they do, and the silver thus acquired 'will eat like a canker,' and cause them and their posterity bitter lamentations, when entering upon that state to which we are all hastening—'where the wicked cease from troubling.' It is a foul blot upon the American name, that such things are done. Let us know who are the guilty authors of it, that the innocent may not suffer with those who deserve and will receive our execration."

Similar sentiments of abhorrence of these destroyers of all that is excellent, and lovely, and glorious; and of deep regret at the vice, degradation and ruin, which they have occasioned, have been expressed by numerous other editors, individuals, and bodies of men. The evils are such as might well make angels weep. Not only are the hopes and efforts of benevolence for the promotion of happiness in this world blasted, but destruction from the presence of the Lord and the glory of his power, there is reason to fear, will in many cases be the woful result. And such are the known and legitimate fruits of this poison in every country, in which it is used; and especially among the unevangelized and partially civilized nations and tribes of men. This it is which has caused the American Indian to melt away before the white man like the dew before the rising sun. And this it is, which has hindered the efficacy of the gospel, and caused vice and wickedness, desolation and death, wherever it has been used, in every country, and among all people, throughout the world. Its constant, invariable tendency, is, to increase human wickedness, and to counteract all the merciful designs of Jehovah, and the benevolent efforts of his people, for the salvation of men. The gratification which it occasions wars with a mighty force against the soul, and from it God commands men to abstain.

VI. Another principle of the Bible, is, "As we have, therefore, opportunity, let us do good unto all men." (Gal. vi. 10.) A man has no moral right, natural or acquired, to prosecute any business that does not tend to do good to his fellow men. If the traffic in ardent spirit, to be used as a drink, does not tend to do good to man-

kind, and especially if it tends to do evil, a man has no moral right to pursue it. The question, then, is, Does it tend to do good? What are the facts? They are such as have been mentioned; and may be summed up under the following heads, viz.

1. Ardent spirit, as a drink, is not needful or useful.
2. It is highly injurious to the body and the mind.
3. It tends to form intemperate appetites and to lead to drunkenness and ruin.
4. It multiplies the incentives to evil, and gives to them peculiar power over the mind.
5. It greatly increases the amount of pauperism and crime; and thus augments the pecuniary burdens of the community.
6. In the above, and in various other ways, it causes an immense loss of property.
7. It increases the number and severity of diseases, and tends powerfully to obstruct their removal.
8. It shortens many lives.
9. It ruins many souls.
10. If continued, it will tend to perpetuate these evils, and to increase them, to all future ages.

Instead of doing good, therefore, it does evil, and nothing but evil. To all these tremendous and overwhelming calamities, there is no countervailing benefit. And while the cause of them is continued, they never can be prevented. The Bible then *forbids* it.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," is another principle of the Bible, which the traffic in ardent spirit manifestly violates. Numerous others might be mentioned. *It violates all those principles which require men to honor God or do good to mankind;* it is manifestly hostile to both; and no principle of religion, morality, or humanity, will justify its continuance.

Even were it true, as some have erroneously supposed, that the evils result, not from drinking a moderate quantity, but from great excess in quantity; still, it would be wicked to drink it, or to traffic in it, because it is now proved by millions of facts, that men are better without it. And as the drinking of a small quantity, tends to the drinking of a larger quantity; to the formation of intemperate appetites and habits, and to all their evils, it is manifestly wicked to drink it, even in moderate quantities, or to furnish it. But the supposition is not true. And as such is the nature of this liquor that its effects are injurious in all quantities, there is no light in which it can be viewed, in which the use of it, or the traffic in it, to be used as a drink, is not manifestly an immorality, and an immorality as aggravated as the mischiefs which it tends to produce.

But says one, "A thing is not immoral which is viewed as re-

spectable, or in which men, deemed respectable in the community, are engaged."

Then you have only to make immorality respectable, and it ceases to be immorality. The selling of indulgences for the commission of sin, was once viewed by some people as respectable; and it is still practised in some places, and sanctioned by the government as a respectable employment. (See Sixth Report Am. Temp. Soc., pp. 79 and 80.) But is it not sinful? Or does it lose its sinful character, because men deemed respectable, are engaged in it? Men deemed respectable were engaged in the crucifixion of the Saviour, and it has sometimes been thought to be respectable to put his friends to death? But was it not an immorality? The character of actions does not change with the opinions of men. If actions are immoral when execrated, they are immoral when praised. And there may be in this case, greater reason than in the other, to declare them to be immoral. The very fact of their being deemed respectable, and practised by respectable men, instead of being a reason why they should not be denounced as immoral, may be a powerful reason why they should be. It may be impossible to change public sentiment, or for good men to do their duty, if they do not denounce such practices as immoralities; and immoralities, which, if understood and persevered in, will bring upon their perpetrators, the wrath of the Most High.

"But it is not right," says another, "to denounce men." The drinking of ardent spirit is not a man; the traffic in it is not a man. There is nothing of the attributes, or that deserves the appellation of a man, about either. They are practices, which God, in his word and providence, for wise and good reasons, we have no doubt, by evidence greater than in a case of life or death, would satisfy any impartial court in Christendom, has shown to be wicked. Fidelity to him requires his people, in words and in deeds, to treat them as such. If sins may not be declared to be sins, because men practice them, they can never be called by their right name; and will never be treated according to their real character. They must be spoken of as *sins*, if you would lead the community to view and treat them as such. And if any man who practices those sins, thinks that so saying, we condemn him, he must renounce them. That is the proper way to escape condemnation. It is the only way. While to forbear to declare sins, to *be* sins, is the way to perpetuate them.

Nor is there any thing, as the objection would insinuate, immodest, or unkind in declaring an immorality so strongly marked, as the traffic in ardent spirit, in the plainest and strongest manner, to be an immorality. It is only speaking the truth in love, concerning a practice in which some are engaged, which is endangering their souls, and the souls of their fellow men.

Is it not proper, kindly and plainly, to say that gambling is an immorality? But what mischief does that do, compared with the traffic in ardent spirit? Is it not proper to say that counterfeiting the public coin, and theft, are immoralities? But what mischief does either, or do both of them do to the community, compared with the mischiefs produced by the sale and drinking of ardent spirit? Says an eloquent advocate of the temperance cause,*—"If the *truth* press hard upon the heart of a fellow man; if a fact fall like a thunderbolt upon his head, *he is not to be offended with me.* Did *I make* the truth, or the fact? Have *I led him* to do the act, which gives to *truth* all its cutting power? or, have I made him the *author of the fact;* the mere statement of which is as the bursting of thunder upon his ear? Has not *he performed* the *action*, which gives to truth its sword of double edge? and has not *himself* been guilty of the *fact*, the very hearing of which is as the *pouncing of a vulture upon his vitals?* Should *he not be angry with himself*, and at once enter upon the way of reformation? And, if the little I can say, produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment? If, the *truth I tell*, raises such a storm in his bosom; if he quail before the glow-worm light shed around him by a fellow man, if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet, how will such a man stand before the bar of ineffable light, and truth, and rectitude? Let him *tremble now*, while he reflects what God is, and before what judgment seat he will soon be summoned, when the summons *must* and *will* be *heard* and *obeyed.*"

"Well," it is said, "I have no objection to its being spoken of as an immorality by individuals, but why should it be done by public bodies?" Because public bodies have influence, and the greater the number of those who unite in condemning a practice that is wicked, the greater the effect. It is so on all other subjects, and the friends of this cause have judged that it would be so on this. Hence the reason, why the American Congressional Temperance meeting, the United States' Temperance Convention, ten State Temperance Conventions, numerous State and County Temperance Societies, and various other bodies of men of all professions and employments, and from all parts of our country, and multitudes in other countries, have united in declaring to the world their deep and solemn conviction, that the traffic in ardent spirit, to be used as a drink, is an *immorality*, and ought to be abandoned throughout the world. Nor have they stopped with an expression of their opinion. They have in various ways given

*Professor Dewey.

to the world the reasons of that opinion; and facts demonstrate that these reasons commend themselves powerfully to the conscience, and move strongly upon the heart. They are adapted to do this. And should they, by all the friends of temperance, be universally communicated, and enforced by a consistent example, they would go on from conquering to conquer. Founded as they are in truth, they take hold on the moral nature of man; point him, as an immortal being, to a world of unerring retribution, and to a time when the universe shall witness concerning each individual, that as he hath sown, so shall he also reap. And though uttered by the breath of feeble dying men, yet coming as they do from the hearts of thousands, and as the echo of that voice that spake and it was done; stamped on the flying page, and scattered as by the wings of the wind, they have caught the eye and reached the heart of thousands, whose lips uttered "Glory to God in the highest, good will to men;" but whose hands scattered fire-brands, arrows, and death. Many fountains that poured forth their scorching poison have since ceased to flow; and deserts long scathed with their burning contents, have become like gardens of the Lord. Joy and gladness have been found in them; thanksgiving, and the voice of melody. Men in great numbers have ceased to prey upon their fellow men; or to live supremely for themselves; and in glorifying God, and doing good, have shown the character, begun the business, and enjoyed foretastes of the bliss of heaven.

Should the traffic in ardent spirit, to be used as a drink, be universally viewed and treated, as it has been shown, by the word and providence of God, to be in truth, an *immorality*, and as such be abandoned, it would do much to hasten the time, when this should be the case with all men throughout the earth.

The means under Providence of universally accomplishing this result, is, the universal dissemination of the reasons why this should be done, with earnest desire and fervent prayer for the blessings of the Holy Spirit, to render them successful. That this may be done, these reasons, the Committee of the American Temperance Society have embodied in this, and their three last Reports. These Reports, as before stated, are stereotyped and paged continuously, for the purpose of making a volume, exhibiting the great principles and facts on this subject, and adapted to universal circulation. And before closing this Report, which is to complete the volume, on the wickedness of using or trafficking in ardent spirit as a drink, they would briefly address four classes of men, viz: MODERATE DRINKERS; MEN WHO FURNISH THEM WITH ARDENT SPIRIT; MINISTERS OF THE GOSPEL, AND MEMBERS OF CHRISTIAN CHURCHES.

ADDRESS.

I. To MODERATE DRINKERS. By these we mean men who drink ardent spirit, but who do not get intoxicated.

FELLOW CITIZENS—You are a class of persons like those with whom the drinking of ardent spirit commenced; and to whom it was designed, by sober men, to be confined. Their object in its introduction, as a drink, was not to make drunkards, but to benefit sober men. But such is the nature of this liquor, and such the character of men, that if they drink it, it will injure them, and in many cases, lead to drunkenness and ruin. Observation, and the experience of 250 years, have proved this.

Of course it must be wicked to drink it, unless it is needful or useful. But the great body of all intelligent physicians who have examined this subject, testify that it is neither. And the experience of millions of men, show that their testimony is true. And it is also proved by the experience of all who have given it a fair trial, that men of all ages, and in all kinds of lawful business, are better without the use of ardent spirit, than with it. More than a million of men have made the experiment. Of course, the point is settled. Men are better without it. It is, then, wicked for you to drink it. Because by drinking it, you teach the doctrine that it is needful, or useful, or innocent; no one of which is true. You perpetuate a practice, which, if perpetuated, will form, and perpetuate, and increase intemperate appetites, and lead multitudes down to death. And you do this, without any good reason, and against all good reasons. And if this does not appear so to you, it is because you drink spirit, and while you continue to drink it, you will be under its deluding power. Being in its nature a mocker, it will deceive you. The fact that you think it does you good, shows that you are deceived. It is one of those things which make men call evil, good, and good, evil; and to do it often with great confidence. But it is wicked to be thus deceived; and especially amidst all the light which God, in his Word, and by his providence, has furnished, is it wicked to perpetuate that deception; and be the means of extending and perpetuating its influence over others. We entreat you, therefore, for your own sake, and for the sake of others, that you would renounce the drinking of ardent spirit for ever.

There is another reason why we most earnestly entreat you to do this. You are instrumental in perpetuating the traffic in ardent spirit. It would not be in the power of all the drunkards in the world to perpetuate this traffic, if it were not for the moderate drinkers. There would be hardly a man in the community foolish enough to continue it for drunkards only, after all sober men have

renounced the drinking of it. And if a man should do it, drunkards only would not long make profitable customers; and the man who should furnish spirits to them, and thus perpetuate their abominations, would be esteemed by the community, as among the most guilty of the whole. Sellers of this poison often declare that they would not keep it a day, for drunkards merely. But they have some sober, respectable customers that want it; and they keep it for them. This is the case with the great body of sober rum-sellers. For this reason we most earnestly entreat you to renounce for ever the drinking of it. If you do not, you are loaded with the amazing, the overwhelming responsibility of perpetuating that awfully immoral traffic, and its abominations. It is a responsibility, which, if you continue, you will, to all eternity, wish that you had thrown off, or never assumed. As friends to you, to your children, and to the community, we entreat you; as friends to the Saviour and the eternal interests of men, we entreat you for their sakes, for your own sake, and for His sake to renounce the drinking of ardent spirit. And unless your experience shall be altogether different from that of 1,500,000 others who have renounced it, you will have reason to bless God, and thank those who induced you to take this course, for ever and ever.

II. To those who furnish ardent spirit to moderate drinkers.

The ardent spirit which you sell is composed of alcohol and water. Alcohol is composed of hydrogen, carbon, and oxygen, in the proportion of about 14, 52, and 34 parts to the hundred; and is, as all chemists and physicians know, a POISON. When taken in small quantities, it disturbes healthy action, produces an unnatural excitement, and causes more or less disease; and when taken in large quantities, or in smaller quantities habitually, destroys human life. According to the testimony of the most eminent physicians, and those best acquainted with this subject, more than 30,000 persons have been killed by it, in the United States, in a year. And those who have drunk it, have *generally* had their lives much shortened. It has also been the cause of a great portion of the diseases with which our countrymen have been afflicted; and has often rendered those diseases which have arisen from other causes more fatal than they otherwise would have been. It has also occasioned, as you know, a great portion of all the pauperism, crimes, and wretchedness which have prevailed. It has hindered men from becoming righteous, and rendered them much more wicked. It has greatly obstructed the progress of the gospel, and all means for human salvation; and been instrumental, there is reason to believe, in the ruin of many souls. While the traffic in it is continued, these evils will be perpetuated; and you will be held accountable to God for being instrumental in producing them.

It is now known that the drinking of ardent spirit is not needful, or useful; and that men in health, under all circumstances, are better without it. Facts prove this. Of course, it is manifestly wicked to drink it. Yet by selling it you teach the doctrine, that the drinking of it is right. This doctrine is false, and to multitudes, it is fatal. You cannot, in view of the facts, without great guilt and danger, continue to teach this doctrine. It is teaching a falsehood.

By furnishing ardent spirit to moderate drinkers, you help to form intemperate appetites, and to perpetuate intemperance. If none were sold except to drunkards, they would all soon be dead; and if no other drunkards were made, drunkenness would cease. But by selling it to moderate drinkers, as fast as one generation of drunkards are killed, another is prepared to fill their places; and then another, and another; and so drunkenness is perpetuated. The men who sell to moderate drinkers, are therefore accessory to all these evils; and are in fact instrumental in producing and perpetuating them. *This is wicked.* We entreat you, therefore, not to do it. It will, in the end, injure you. It will endanger your salvation, and will destroy many of your fellow men.

You also, by increasing the pauperism and crimes, greatly increase the pecuniary burdens of the community. The taxes of the people for the support of paupers and the prosecution of criminals, are through your instrumentality greatly augmented. This is positively unjust. You have no moral right for your own individual profit, even if it were profitable, to carry on a business which thus tends to injure the public. It is a violation of one of the first principles of common law, and is forbidden by the Bible; and if you were not shielded by an unjust statute, you would be liable to indictment at common law, for perpetuating a nuisance. Many a man has been indicted, and convicted, and condemned, for causing a nuisance that did not do to the community half the the mischief which is done by your business.

But do you say, that as you have a license, and are thus shielded by human statute from legal prosecution, you are therefore shielded from guilt? This is by no means the case. The law which licenses you to carry on this immoral business, is itself, an immoral law. It was passed while men were under the delusion of supposing that ardent spirit, if taken moderately, is beneficial. This is now known to be false. Of course all the supposed foundation for licensing the traffic in it, has vanished. Had the facts always been known on this subject, which are known now, and men been disposed to do right, it never would have been licensed. And the licensing of it ought not now to be continued. And while it is continued, it does not justify, in a moral point of view, any one in taking out a license,—or in selling spirit, if he has one. As the

thing is in itself wrong, no human statute, and no license of men can make it right; or secure any one, acquainted with the subject, if he continues in it, from the withering indignation of the Almighty.

It is not honest. You do not furnish to the moderate drinker any thing of real value for his money. He had better be without it. And should he, after paying for the spirit, turn it on the ground, it would be better for him than it is to drink it. It does him real injury. Do you say that you are not answerable for that injury, if he chooses to drink it? But if you know, or by doing your duty *might* know, that it is to him an injury, you are answerable. You have no moral right to take his money for that which you know, or might know, will only injure him; much less have you a right to teach by business, as you do, the falsehood, that it will benefit him. And if you continue to do this, you will, by the Divine Being, by your own conscience, and by an enlightened community, be condemned.

There is another view in which you are doing an immense injury to mankind. You are aiding in perpetuating a practice which will greatly expose the children and youth to pursue a course, that will blast their characters, destroy their usefulness, and ruin their souls.

Who gave you, and who can give you a moral right to pursue a business which increases four-fold the exposure of our children and youth to become drunkards, and be ruined? a business that tends to demoralize their character, to increase their diseases, to shorten their lives, and destroy their souls? Who gave you, or who can give you, a moral right to increase the pauperism and crimes, the pecuniary burdens and the wretchedness of the community? to aid in perpetuating a custom, that, if continued, will perpetuate intemperance, and roll its desolating curses over future generations? Who gave you, or who can give you a moral right to obstruct the progress of the gospel, and hinder the gracious reign of the Redeemer over the minds and hearts of men; and thus to counteract his merciful designs for their spiritual illumination and eternal salvation from sin and death, and their restoration to the purity and blessedness, the light and glory of heaven? No one has given you this right — and no one can do it. There is no such moral right for any creature in the universe. You are acting in this business against all moral right. And when the community, long and grossly injured, complain,—instead of infringing your rights, you, while you continue, are constantly trampling on theirs. You are doing injuries, not only which you have no moral right to do, but which no legislator has any moral right to license you to do. It is a business which moral right forbids.

And if you continue to pursue it, you do it in violation of that moral obligation which binds you, as an intelligent, accountable

agent, to glorify God, and to do good, and good only, as you have opportunity, to all men; and which will hold you responsible, to an endless retribution, according to your works.

And now when the public mind is settling down upon the conclusion that the traffic in ardent spirit, to be used as a drink, is immoral;* and the question is to be decided whether it is, or is not to be continued; and you are to be one by whom the decision is to be made, and made too not merely for time but for eternity, we beseech you, most kindly, and most earnestly beseech you, each one who has been engaged in the business of furnishing ardent spirit to *moderate drinkers*, without delay to renounce it. Cease any longer to do evil. Do good, and good only, to all, as you have opportunity, and thereby, good shall come unto you. That great deep into which so many have plunged never to rise, will be dried up, and a way be opened for blessings, in rich variety and abundance to flow down upon men, to all future ages.

III. To Ministers of the Gospel, of every name, and in every country.

With great respect, and with an affectionate regard to your high and sacred office, we address you. We view you as appointed by the God of Heaven to proclaim his will to men. That will is made known in his Word, and his works. These, as we fully believe, and deeply feel, both show with great clearness, that the use of ardent spirit, and the traffic in it, to be used as a drink, are morally wrong; a violation of the divine law. Millions are now groaning, and have long groaned under the effects of this violation; a sad memento to all ages, that, "the way of transgressors is hard."

We are, therefore, exceedingly desirous, as we have no doubt that the eternal destiny of multitudes of our fellow men will be deeply affected by it, that not only a part, as is now the case, a large part, but that the whole of your number should abstain from the drinking of this poison, and from the traffic in it; and should also not only be convinced, but should show by your preaching and practice, that you are convinced, that both are a violation of the will of God; and that regard to Him, to themselves, and the community, require that all men should abstain from them. For this purpose we most respectfully request you to examine thoroughly the Reports of the American Temperance Society, and such other documents as have been published on this subject, with fervent prayer daily, for the guidance and blessings of the Holy Spirit. And especially do we entreat you, each one, to cease entirely from the drinking of the poison, yourself; for if you do

* Appendix E.

not, it will tend powerfully to counteract the influence of the Heavenly Messenger, and of the most conclusive reasons. Men must, on this subject, cease to do evil, or they will not likely feel a practical conviction of their obligation to do well. The mocker has power, often, when men are only under its moderate influence, to prevent the effect, even of demonstration itself. And if men continue to tamper with it, only moderately, especially Christian men, and most of all, ministers of the Gospel, we cannot expect that they will ever view it and treat it in a proper manner.

But total abstinence from the use of it, and all connection with the traffic in it; examination and the teaching of the Holy Spirit, obtained by hearty desire, fervent prayer, and consistent conduct, have convinced thousands, that to drink it or traffic in it is sinful. A similar course would, as we believe, convince all. And the benefits, which such a conviction, with correspondent preaching and practice, would produce, no tongue can tell. It might be instrumental in saving vast multitudes from perdition.

A most excellent and respectable Doctor of Divinity was led to look at this subject in the light of the principles and facts exhibited in our Reports. "It is," said he, "one of the greatest and most momentous subjects in the world. I never viewed it in that light before; I will not drink any more brandy." Here we have a reason why he had never viewed it in that light before. He had drunk a little brandy—a very moderate quantity after preaching; and had been, of course, to a great degree, blind to its nature and effects, long after many of his brethren, *who drank none*, had clearly seen them. He now resolved to break off, and renounce the poison. He uttered this resolution. It was heard by a magistrate, who said, "I am glad to hear it, Doctor. It is a resolution more important, perhaps, than you are aware of. I was conversing, last week, with Major ——, who you know is killing himself by drinking brandy. I told him that if he did not break off, entirely, he would soon be a dead man. I pointed him to his family, and entreated him to give up drinking. He heard me very patiently." "But," said he, "there is good Doctor ——," mentioning the name of this very minister, "he drinks brandy; and if *he* drinks it, why may not I?" Here was a drunkard going down to death, who must give up his brandy or perish; and yet shielded, in his own estimation, from guilt in continuing to drink it, because that good Doctor of Divinity drank it. How many other drunkards have been in the same condition, the light of eternity will disclose. And that light too will show how great a share of the guilt of their ruin, must eternally attach to ministers of the Gospel. Nor is this all. It is indeed but a very small part of the mischief. Many a moderate drinker, shielded from the convictions of truth and the reproofs of con-

science, by the example of ministers, will continue to drink, and their hopes be blasted for ever. And many a youth, too, will adopt the habit of drinking, become a drunkard, and go down to death.

A father, conversing with his own son, who had become a drunkard, told him that he must break off the use of spirit, *entirely*, or he would certainly die. The son did not deny this truth. "But," said he, "you drink spirit. And if you drink it, why may not I?" The father, or the minister who means to continue to drink, might answer; "Because you drink too much. I do not take, or do not mean to take, any more than does me good." And the drunkard might answer, "No don't I. I am as much opposed to drinking *too much*, as you are. But a little, you think, does good, and so do I. That is all I mean to take." And so he goes down to death. Who must judge how much makes him feel better, if not the man himself?

Deacon ——, after hearing from his minister, a powerful sermon against drunkards, said, "It is abominable to drink as many men do. To take a little," said he, as he was stirring up his glass, during the intermission, "I think does a man good; but to drink so much as some men do, is abominable. They ought to be preached against." What would such a man do, whether deacon or minister, in reclaiming drunkards? Nothing. Who does not know, that drunkards must break off *entirely*, or it cannot be expected that they will ever be reclaimed? And what can the doctrine, taught by precept or example, that a little does good, do towards reclaiming them? Nothing. It makes drunkards, and perpetuates drunkenness. If deacons and ministers drink, the church members and parishioners will drink. Each one will judge, in his own case, how much does him good; drunkenness will continue, and it will continue to plunge its victims into hopeless death.

We again beseech you, therefore, to read, with deep attention, our Reports; and especially those parts of them which show, *the fatal effects, of even a little ardent spirit, in counteracting the efficacy of the Gospel, grieving away the Holy Ghost, and ruining the souls of men.* And as it is proved that even a little, is, and from its nature ever must be, injurious; and that multitudes, if they take a little, will be led to take much, we put it to your consciences, in the fear and love of God, whether it is not your duty, your indispensable duty, to abstain from it entirely. You cannot, in your high and responsible station, teach the fatal heresy, that it is right to drink ardent spirit, and not do infinite mischief.

"If even meat make my brother to offend," said a great exemplar of Christian ministers, "I will eat none while the world standeth." How much less, then, would he take *poison?* After

it had been shown, by the most conclusive evidence, to be poison; and proved by the experience of millions, that men are in all respects better without it? and that it cannot be taken without leading multitudes to ruin? How certain is it, that he would not, under such circumstances, take any while the world standeth. Apostolic in principle, and millennial in effects, will be the efforts of Christendom, when all her ministers and deacons and church members, shall be governed in all things, by the same high and holy motives.

Yours, Reverend and respected Sirs, is the privilege, the honor, and, as we most solemnly believe, the *duty* of setting this high and holy example. As captains of the Lord's hosts, and pioneers in the emancipation of the world, you are bound to lead in those measures which are to fill it with light, purity and love. But, ah, should the light which is in you, be darkness, that darkness will be very great; and the consequences, to multitudes, will be overwhelmingly dreadful.

But we hope and expect better things, though we thus speak. We cannot but hope and expect, that you will take such a course as not only to be convinced that the drinking of ardent spirit, and the traffic in it, to be used as a drink, are morally wrong, but that you will feel it to be your duty, by preaching and practice, to show this to your people. And if the truth on this subject is proclaimed from the pulpit, in demonstration of the Spirit, it will be embraced by the churches. And by walking in the truth, they will be sanctified by it, and they will become free from the guilt, under which they have long groaned, of being accessory to the perpetuating of intemperance. They will find the way of truth to be a way of pleasantness, and a path of peace. And that mighty obstruction to the efficacy of the gospel, being removed, and the Gospel proclaimed with the Holy Ghost sent down from Heaven, Zion will arise and shine, her light being come, and the glory of the Lord will rest upon her.

IV. To the Members of the Churches of Christ, of every denomination throughout the world, we would also address a few words.

The church in its character and object, is but one. It was established by the God of Heaven, to be on earth, the pillar and ground of his truth. Its members were designed, by their principles, profession and practice, to be the means of extending the knowledge of his truth to all people, and perpetuating it to all ages. If what is shown in his word and his works, to be truth, is viewed and treated as such by them, it will be by others. Thus its influence will be extended and perpetuated. They are the divinely appointed instruments for producing such effects. And although weak and insufficient in themselves, through him they are mighty,

even to the pulling down of the strongest holds of sin and Satan, and to the rearing upon their ruins the kingdom and throne of the Redeemer.

If, on the other hand, they view and treat as moral, what God has shown to be immoral, it will, under the full blaze of revelation, and amidst all the splendors of Providence, be viewed and treated as moral by others. The world will grope in darkness; and men go down in sin, to hopeless death. Without the examples of members of the church, we have not the divinely appointed instrumentality, for reclaiming the world; and vain will be our efforts to do it. Hence, the importance, and even the necessity, if they would comply with the will of their Lord, of *acting*, each one, in accordance with his truth. It is not enough for them to have in theory, or profession merely, a scriptural creed; nor is it enough that they should have a minister who in speculation, or the inculcation of doctrine, should preach according to it. He must show them also, from the word and providence of God, what *practices* are allowed, and what are condemned; and they must treat them accordingly. Nor is it enough that the principles of the Bible should govern them in their devotions, and religious duties merely; they must govern them in their eating and drinking, in their buying and selling, in all the business, and in all the concerns of life.

And as the buying and selling of ardent spirit, to be used as a drink, are manifestly immoral, and have been shown to be immoral; we earnestly beseech all members of churches, of all denominations, and in all parts of the world, to treat them as immoral. If they do not, they are not, on this subject, the pillar or ground of the truth; but of error; and are instrumental in upholding, extending, and perpetuating that error, with all its destructive consequences to the character, happiness and prospects of men.

And the fact that some church members are now speaking and acting as if the traffic in ardent spirit, to be used as a drink, is moral; or not, as it is in truth, manifestly immoral, is one of the greatest hindrances to the triumphs of temperance; and one of the most operative and powerful causes of perpetuating intemperance. While members of churches continue this course, they act against the great object for which the church was established; for which the Saviour died; for which the Gospel is preached, and all the means of grace were appointed. They oppose the reign of the Redeemer over the minds and hearts of men; and exert a mighty influence to render sinning and suffering eternal.

We renewedly beseech each, and every one of them, therefore, to abstain entirely from the drinking of this poison, and from the furnishing of it, in any way, to be drunk; and do all in his power,

by the dissemination of information, and by the exertion of a kind persevering moral influence, to extend and perpetuate this course throughout the world.

To you, Beloved Brethren, in so doing, we look, as the means, and to God as the cause, with sure hope and unwavering expectation of this mighty destroyer, this aggravated immorality, this foul abomination, and deep disgrace, being for ever done away.

The temperance reformation, which has scattered the darkness and broken the slumber of ages, and is now travelling in the greatness of mercy over the length and breadth of the world, was begun by the influence of the Bible. It was undertaken in prayer, and for the purpose of delivering souls from sin and death. It was to remove that mighty obstruction to the efficacy of the Redeemer's kindness, which, while continued, will keep millions in spiritual bondage; and to open the way for the speedy and universal triumphs of his grace. This it is, we believe, which has led Him to favor it, and by his mighty power to crown it so extensively with his blessing. And this it is, which inspires us with the continually growing expectation, that if his friends do their duty, it will never stop, till drunkenness has ceased from under heaven.

To friends of Christ and of man, therefore, of every name and in every place, we would say, brethren, go forward. Be strong in the Lord, and in the power of his might. Take unto yourselves the whole armor of God. Pray with all prayer and supplication in the spirit, and watch thereunto with all perseverance. Be not weary in well doing. In due time ye shall reap abundantly if ye faint not. And to Him who is the author and finisher of all good works, and who is able and willing to do exceeding abundantly above all that we ask, or think, according to the riches of his grace; and to his continued benediction, we would devoutly commend this great concern; saying in humility, faith, and action, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

Dr. American Temperance Society in Account with George Odiorne, Treasurer. Cr.

1833.				
May.	To Cash paid Pierce & Parker for printing		$ 4	25
	" " " Rev. C. Yale, for services		420	00
	" " " N. Hale, for printing		323	50
	" " " J. E. Hinckley & Co. for do.		170	01
	" " " Grant & Daniell for paper		1125	31
	" " " Flagg & Gould in settlement of accounts for Journal of Humanity		489	14
	" " " S. Goldsmith for binding		144	32
	" " " Mason Putnam for do.		11	25
	" " " A W Haskell for stitching & folding		6	05
	" " " Ford & Damrell for printing		91	55
	" " " William Pierce for printing		5	50
	" " " William Lewis for binding		23	07
	" " " Dr. Edwards, for services		1400	00
	" " " Travelling expenses, printing, temperance publications, and postage		372	37
	" " " Incidental Expenses		6	57
	" " " Whitney and Terry for binding		12	96
	" " " Premium on purchase of stock for support of permanent agent		115	75
	Balance		1149	52
		$5,871	12	

1833.			
May 1.	By balance old account	$679	26
	" J. E. Worcester's subscription	30	00
	" E. Kimball	10	00
	" J. C. Proctor	30	00
	" Edmund Munroe	100	00
	" Samuel Hubbard	100	00
	" George Odiorne	25	00
	" John Tappan	200	00
	" E. Fisher	30	00
	" Rev. C. Walker	30	00
	From the New York city Temperance Society	1500	00
	Collected by Rev. John Marsh	625	00
	New York city Temperance Society	100	00
	Gerrit Smith	30	00
	Charles Scudder	25	00
	George W. Thayer	25	00
	John Foster	30	00
	Sundry small donations	123	00
	Reports sold	1600	30
	Interest	578	56
		$5,871	12

Boston, May 1, 1834, E. E.

GEORGE ODIORNE, Treasurer.

Boston, May 16, 1834. I have examined the foregoing account, which is correctly cast and properly vouched.

HENRY HILL, Auditor.

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Rev. Benjamin Chase, *do.*
Wm. Dunbar, M. D., *do.*
Daniel Huzy, *Fayette.*
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Lucius C. Duncan, *do.*
Alfred Hennan, *do.*
J. H. Maybin, *do.*
Rev. Joel Parker, *do.*

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Rev. A. Bingham, *Su. St. Marie.*
Rev. John F. Cleaveland, *Detroit.*
Hon. Sam'l W. Dexter, *Dexter.*
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Eurotus P. Hastings, *Detroit.*
Maj. Benj. F. Larned, *do.*
Henry R. Schoolcraft, *Mackinac.*
Lieut. J. R. Smith, *Su. St. Marie.*
Robert Stuart, *Mackinac.*
Chas. C. Trowbridge, *Detroit.*

ARKANSAS TERRITORY.

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Rev. C. Washburn, *Dwight.*
George Vashon, *Fort Smith.*
Lieut. Col. Vose, *Fort Jessup.*

In addition to the above, Presidents, Secretaries, and Chairmen of Executive Committees, or Boards of Direction, of all State Temperance Societies in the United States, adopting the plan of abstinence from the use of ardent spirit as a drink, and from the traffic in it, are, *ex-officio*, members of the American Temperance Society.

And the Presidents, Secretaries and Chairmen of Executive Committees, or Boards of Direction of all National and State Temperance Societies in Foreign countries, are, *ex-officio*, Honorary Members of this Society.

APPENDIX.

A. (P. 9.)

At the first annual meeting of the American Congressional Temperance Society at the Capitol in Washington, February 25th, 1834, the gentlemen whose names are mentioned, offered the following resolutions, which were adopted.

Hon. Benjamin F. Butler, Attorney General of the United States.

Resolved, That Temperance Associations, formed on the plan of entire abstinence from the drinking and furnishing of ardent spirit, in view of the evils they are designed to suppress and to prevent; the means by which they propose to effect this end; the good already accomplished; and the beneficent results which may be expected from their future triumphs, deserve to be ranked among the most useful and glorious institutions of the age, and are eminently entitled to the active support of every patriot and philanthropist.

Hon. William Hendricks, Senator from Indiana.

Resolved, That we view with lively interest the formation of Legislative Temperance Societies, and hope that the time is not distant, when such a Society will be formed, and will number among its members all Legislators, in each State throughout the Union.

Hon. Henry L. Pinckney, Member of Congress from South Carolina.

Resolved, That the abolition of the use of ardent spirit in the Army, is highly auspicious to the great interests of our country; and that its abolition throughout the Navy, while it would increase the health, the respectability and the happiness of the seamen, would also tend greatly to strengthen the arm of national defence.

Hon. George Grennell, Jr., Member of Congress from Massachusetts.

Resolved, That literary men, and men in public life are under peculiar obligations to promote the cause of Temperance, and that it be recommended that Temperance Societies be formed in all literary and scientific institutions throughout the country.

Hon. Arnold Naudain, Senator from Delaware.

Resolved, That the abandonment of the sale and use of ardent spirit in steamboats, public houses and groceries, is highly conducive to the public good; and that the friends of human happiness, by encouraging, in all suitable ways, such establishments as have adopted this course, will perform an important service to the community.

Hon. Daniel Wardwell, Member of Congress from New York.

Resolved, That as the universal diffusion of knowledge and virtue is essential to the purity and permanence of free institutions, we recommend to all friends of their country, to supply themselves with some Temperance publication; and in all suitable ways to spread the knowledge of the facts on this important subject, as extensively as possible.

Hon. Samuel Bell, Senator from New Hampshire.

Resolved, That essential aid has been given to the cause of Temperance, by the united example and energetic action of *young men;* and should it enlist in its favor the whole of that interesting class of our fellow citizens, its blessings would be extended not only throughout our land, but we might hope, throughout the earth.

Hon. Harmer Denny, Member of Congress from Pennsylvania.

Resolved, That the adoption of the principle of abstinence from the use of ardent spirit, by the superintendents of manufactories and public works; the proprietors of railroads, steamboats, stages, &c. with regard to all in their employment, while it would increase the value of their services, would add greatly to their comfort, as well as to the *convenience* and safety of the public.

Dr. Edwards, Corresponding Secretary of the American Temperance Society.

Resolved, That the effect of American example and effort, in the promotion of Temperance in *foreign countries*, ought to inspire us with a high sense of our obligations to the Author of all good; and encourage us to make new, and ever growing exertions to become still more eminently benefactors, not only of our *own country*, *but of the world*.

Hon. Felix Grundy, Senator from Tennessee.

Resolved, That the practice of not using ardent spirits, at the celebration of the 4th of July, the great day of American liberty, is truly republican; and tends to prevent that corruption of public morals, which is the deadliest foe to the prosperity of our country.

Hon. George N. Briggs, Member of Congress from Massachusetts.

Resolved, That the influence of Temperance on the intellectual improvement, the moral purity, the social enjoyment, the civil prospects, and the eternal destinies of man, is such as ought to secure for it, the united example and the active, persevering exertion of all the Christian and patriotic, the philanthropic and humane throughout the world.

Hon. Theodore Frelinghuysen, Senator from New Jersey.

Resolved, That the influence of *woman*, is essential to the triumph of every great and good cause; and should that influence which God has graciously given her, be universally, and perseveringly exerted in favor of the Temperance reformation, its triumphs would be certain and complete; and its blessings, while richly enjoyed by herself, and those whom she loves, would be extended to all people, and perpetuated to all ages.

B. (P. 9.)

Extracts from the Address of Hon. Benjamin F. Butler.

The great objects of the Temperance reform are so patriotic, benevolent and useful, and the leading means by which they are proposed to be effected, so just in themselves, that I feel no apprehension as to the ultimate result. But to ensure a speedy growth, and an abundant harvest, even to the seeds of truth, they must ever be scattered by the hand of love. To every laborer in this field of duty, I would therefore, say, in the language of inspired wisdom—"Let not MERCY and TRUTH forsake thee: bind them about thy neck: write them upon the table of thine heart; *so* shalt thou find favor and *good success* in the sight of God and man!"

And now, sir, in view of all that has been said, I submit it to the enlightened judgments of those who hear me, whether the Temperance Associations, in the language of this resolution, do not "deserve to be ranked among the most useful and glorious institutions of the age?" Whether they do not really deserve the approbation—the active support—of every lover of his country and his kind? If there be any present, who have not yet given to this effort their approbation and support, let me respectfully conjure them, by all the ties that bind them to this blessed land—by all the endearments that encircle the domestic hearth—by all they possess, or love, or hope for—no longer to give to folly, vice, and crime, the support of their example. If they do not see it to be their duty to enrol themselves *publicly*, under our banners, let them at least abandon the use of spirituous liquors, and cease hereafter to furnish them to others, or to encourage those who are engaged in doing so. Methinks, to every reflecting and benevolent mind, this little self-denial—I will not dignify it with the name of *sacrifice*—this little self-denial would be but the merest trifle, when put in competition with the good which even a *silent* example of abstinence, may effect. Think, sir, of the blessings you confer, when you save but *one* man from the drunkard's life, the drunkard's death, and the drunkard's retribution! You raise from the degradation to which it would otherwise have sunk, and you restore to its appropriate rank in the scale of being, an immortal mind—an emana-

tion of the Deity! It may be he is a son—and then you give new life to the parents whose gray hairs would else "have been brought down with sorrow to the grave!" Or he is a husband—and then you impart hope and happiness to the deserted female, who, in the confidence of youthful love united her destiny with his! Or he is a father—and then the little band whom you have rescued from anticipated orphanage, will rise up and call you blessed! Or he may unite in himself all these relations, and then you open in numerous hearts, new and unlooked for sources of delight! Or to some one or all of them, he may add the gifts of genius and the accomplishments of learning—he may have been endowed with powers of the highest order, and ere he gave way to brutal appetite, he may have adorned the sacred desk, the senate or the bar; and then you replace a fallen luminary in its native sphere, and you diffuse, through an extended system, light, and life, and joy! But our aim is not to save one, nor fifty, but thousands and tens of thousands, from the drunkard's fate! To save our friends, our brethren, and ourselves, our children, and our children's children, our country and the world! Shall we not, one and all—henceforth and for ever—deem it, not merely a duty, but happiness and honor, to be fellow laborers in a work, so benevolent and sublime?

Extract from the Address of the Hon. Henry L. Pinckney.

Sir, what has been the cause of the vice and crime—the mutiny and insubordination—the tumults and desertions—the disgraces and punishments—that have occurred in the American army or the navy? They may be traced, unquestionably, to the great error of the government, in having *encouraged*, if not in having actually *produced*, habits of intoxication among those, in whom, it was not only its true policy, but its positive duty, to inculcate principles of temperance, subordination, and decorum. I have understood, however, and I have learnt it with very great pleasure, that the practice of paying our soldiers with ardent spirits has been, within the last year, very extensively, if not thoroughly, reformed. For this valuable improvement, in that branch of the public service, we are indebted to the distinguished officer, Mr. Cass, who is now at the head of the war department. Sir, he deserves, and should receive, the thanks of the army and of the country for having conceived and executed this important reformation: and it is a source of great gratification to me, that whilst in *him* we have an able and efficient advocate of Temperance, so in the amiable and estimable gentleman, Mr. Butler, who now holds the office of Attorney General, we have an ardent and enlightened supporter of all those great enterprises which have for their object the moral and religious renovation of society. I have understood, also, that the abolition of the use of ardent spirits in the army has met with the cordial approbation and concurrence of both officers and men: that, as regards the latter, it has effected a decided improvement in their characters and conduct: that misbehavior and indecorum now occur but seldom, comparatively speaking, and that the crime of desertion is almost totally unknown. And if such have been the happy effects of this valuable improvement as regards the army, why has it not been extended to the Navy? Why is the use of intoxicating liquors still required, *by law*, in those who bear our flag upon the mountain wave? Why does such a law still disgrace our statute book? Why should not the Secretary of the Navy be authorised by Congress to imitate, in his department, and to the same extent, the reform that has been effected in the military branch? Is there any thing in the naval, more than in the military service, that renders the use of ardent spirits necessary or expedient? Certainly this will not be pretended. Experiments have been made of the Temperance plan, and on very long voyages too, and have succeeded admirably well, and to the perfect satisfaction of both officers and men. Numerous merchant vessels now navigate the ocean on the principle of Temperance, and experience has proved that it contributes unspeakably, not only to the harmony and good order, but to the positive healthiness and comfort and efficiency of the crews. Why then should it not be established in the navy?

Let the experiment only be made in the navy, and we shall soon be amply rewarded for having made it, not only in the success of the effort itself, but in the gratitude and approbation of the seamen. Let us then endeavor, by the adoption of the resolution before you, to attract the attention of Congress to this

subject. Let us hope that the department may be authorised by law to abolish the distribution of ardent spirits in the Navy. What possible objection can Congress have to gratifying, in this particular, the reasonable wishes of a very large portion of our citizens? Why, when Temperance is going on so triumphantly on land—spreading its benign and meliorating influence through all our towns and villages—and particularly when it has been introduced, and has so happily succeeded in our army—why should the practice of paying men with that which destroys their characters, their bodies and their souls, be still continued in the Navy? Why should our seamen still be made intemperate *by law?* Why, when every other class is reforming and improving, should *they* still be tempted and encouraged to ebriety and vice? Is it the policy of the government to make them drunkards? Or have they done any thing to deserve that they should still be paid with poison, whilst all other public servants are paid in money, or in wholesome and nutritious food? Have they no characters to lose? No principles worth improving? Or no feelings or motives which an enlightened government should cultivate? Above all, have they no families to provide for,—or no souls to save? Sir, it is high time this foul stain were erased from the escutcheon of our Navy.

C. (P. 17.)

Part of a Letter from GERRIT SMITH, ESQ., *to the Chairman of the Executive Committee of the New York State Temperance Society.*

The following narrative exhibits important changes, that have taken place in most of the drunkards, who resided in our village, and within two or three miles of it. There are within the same limits a dozen or fifteen other persons who still remain intemperate: and, unless their sober neighbors who have not yet subscribed the pledge to total abstinence, hasten to do so, and to put away the snare of their example, there is great reason to fear, that a part, if not all, of these persons, will go to their graves and to the judgment seat, in their present character.

No. 1. Upwards of 40 years of age. Was frequently intoxicated, until the last two or three years. When so, he was apt to be wild and quixotic in his conduct, and to involve himself in difficulties, from which he was not always extricated without a considerable loss of money and time. He became quite poor. His large family were frequently in need of the comforts of life. He is now one of our most industrious, thriving and respectable farmers. He is a member of the Temperance Society, and a highly esteemed member of the church.

No. 2. Upwards of 30 years of age. Was for several years very intemperate. When under the influence of liquor, he occasionally exhibited a propensity to crime, which wellnigh involved him in utter ruin. He became very poor, and neglected to provide for his wife and children. Often, when in his drinking moods, absented himself from his home for days together, wandering about like a maniac. He has been a consistent member of the Temperance Society, about two years. Happily, he dreads cider, as he dreads rum; and when, a few weeks since, it was proposed by some of his fellow laborers to have cider brought into the harvest field, he exclaimed quickly: "Not one drop, not one drop." He feels himself to be "a brand plucked from the burning," and which a single spark may be sufficient to ignite. He is now an industrious, respectable, money-making farmer.

No. 3. About 50 years of age. The gradations of moderate drinking, of tippling, and of hard drinking have been observable in his case, as in the cases of most drunkards. He became exceedingly poor. His very numerous family suffered for the necessaries of life. Such of his children, as are grown up, are very ignorant; and, I believe, some of them can neither read nor write. Seven or eight months ago, he subscribed the pledge of total absti-

nence; and, at his own solicitation, and with the full consent of those of them, who were of sufficient age to give it, the names of all the members of his family, not excepting the infant child, were added to the same talismanic instrument. He is now cheerful and light-hearted: loves his family, and provides well for them: and he cannot fail to see, that he is greatly respected by his neighbors. An incident must be related here. The nearest neighbor of No. 3, at that time, was a deacon—and a respectable good man he is. But, being rather credulous, the stories about church and state and other bugbears, of which the invention of artful demagogues is so prolific, had deterred him from joining the Temperance Society. No. 3 feeling, as is very natural, a great desire to strengthen the party to which he and his family had recently acceded, and feeling, doubtless, that he should be strong in his new faith and steadfast in his sobriety, somewhat in proportion as the Temperance party should be numerous and respectable, hurried with the pledge, as soon as the names of his family were put to it, to the good deacon for his name. The application was unquestionably very trying to the deacon. The conflict of his emotions may well be imagined. Here stood before him a man, who but yesterday was a drunkard, and who was now imploring the aid of the deacon's name towards confirming the good resolutions which he had just been making. Humanity—his religion—not to speak of his ecclesiastical office—urged the deacon to give his name promptly. But, on the other hand, he may have had some lingering notions, that this scheme of making all men sober would, in the event of its complete success, unite church and state. There was too the pride of opinion and consistency rising up strongly in his breast; for even Christians are subject to this miserable and wicked pride. He had joined in the common talk against the society; had often refused to belong to it; and, now to give his name, at the solicitation of a drunkard!—a deacon to take lessons in ethics from the lips of a drunkard!—this was too humiliating! He refused to sign; but said that they were about to get up a Temperance Society in the church he belonged to, and he would sign there. The church Temperance Society, however, has never been formed; and the deacon's influence, in respect to Temperance, remains where Jesus Christ tells him it should not be.

No. 4. Is about 55 years of age: was for many years a loathsome drunkard; spent his earnings in filling his whiskey bottle; and left his family to suffer for clothing, food and medicine. Some three years ago the Angel of Mercy was sent to his rescue, and he was reclaimed to soberness and to God, apparently without the aid of human instrumentality. He and other members of his family soon after made a public profession of religion, which they have honored to this day with sober and godly lives. Of course he is a member of the Temperance Society.

No. 5. Upwards of 30 years of age: was intemperate for several years. Nearly a year ago, he joined the Temperance Society, and has been sober and industrious ever since. Drunkenness kept him very poor: but his family are now comfortably supplied. During his abstinence from ardent spirit, he has frequently been in the sanctuary. I very rarely, if ever, saw him there before. It is said, that he sometimes drinks cider; and those of us, whose abundant observation on this point assures us, that the reclaimed drunkard, who takes to cider and strong beer, will by the use of these drinks, revive and maintain his appetite for ardent spirit, and be liable also to intoxication upon these drinks themselves, are very apprehensive that he will fall.

No. 6. About 30 years of age, and has a family. Some six months ago, he discontinued the use of ardent spirit, and joined the Temperance Society. Has recently drank to intoxication. Never forsook his evil companions. His poor deluded father, who is a professor of religion and opposes the Temperance reformation, is greatly, perhaps fatally, in the way of the recovery of his son. I this day had a conversation with the brother of No. 6. He thinks No. 6 will drink no more ardent spirit.

No. 7. About 40 years of age, and has a family. Has more than a common education. For many years a loathsome drunkard. I have seen him lying in the street so drunk, as to be entirely insensible to his condition. Became miserably poor. About two years since, relinquished the use of ardent spirit, and joined the Temperance Society and church. With the exception of one week

in these two years, he has appeared well the whole time. During that week he was so imprudent and, I may add, so sinful, as to go unnecessarily into that only house in our village, where the poison is vended. He drank strong beer there, until he became intoxicated. It was suspected, that his fellow drinkers mingled spirituous liquor with the beer, that they might, in the fall of the poor man, have an occasion for exulting over the Temperance cause. His fit of drunkenness lasted several days; but when he recovered from it, he manifested the penitence of a child of God, and abjured even cider and beer for ever.

No. 8. Is Elder Truman Beeman. I mention his name, because he has given me liberty to do so: and because the mention of it will, in the many parts of New England and this state, where he is known, increase the interest in the account I give of him. He is about 73 years of age; and, though his body is feeble, his superior mind remains perfectly sound. From twenty to thirty years he was a preacher of the Gospel. A portion of that time, he resided in Rensselaerville and Katskill in this state. He removed to this village upwards of twenty years ago. He was fond of liquor then, and had left the ministry shortly before. Soon he became a drunkard and a gambler; and the lips which had taught others the way of truth and life, were now eminently profane and obscene. No other man amongst us has ever done half so much to corrupt our youth, as Elder Beeman has done. His wit and remarkably ready talent at rhyming were his most powerful auxiliaries in this work. He became very poor, after having possessed a handsome property, and, but for the industry and good management of his wife, they would both have suffered the want of food and clothing. It was observed several years ago, that the Elder's habits were improving under the general reformation, that was going on amongst us. But never, until a year ago, did he come to the resolution to abstain entirely and for ever from the use of ardent spirit. Early in the winter, he attended a Temperance meeting, which was addressed by Mr. Turner, the agent of the New York State Temperance Society, and there joined the Society. From that day to this, he has not tasted the poison, and, I believe, that the offer of a world would be insufficient to bribe him to taste it. Last winter he received from the War Department the welcome news, that his name was placed upon the pension list, and that he was entitled to one hundred and sixty dollars *back pay*. His old companions now flocked around him for a *treat*. They trusted, that the Elder's temperance was not yet firm enough to withstand so great and sudden prosperity. They had, perhaps, flattered themselves, that his temperance was owing, in a measure, to his inability to purchase liquor. But they were disappointed. They found him to be an incorrigible cold water man. The Elder went to work in paying his debts and supplying his family with comforts; and left his old companions to *purchase* the whiskey they would have begged from him. I have often visited the old gentleman, within the last year. Not only is he sober; but, it can be said of him, as it was of Paul: "Behold he prayeth." This old and exceeding sinner—this wonderful monument of the patience of God—now sits "at the feet of Jesus, clothed and in his right mind." Harmony has taken the place of discord in his family; and that aged breast, which, for twenty years, was agitated with the untold horrors of the drunkard, is now the abode of "quietness and assurance for ever." The Elder's religion is of such a character, that he prefers the Bible to all other books, and spends a large share of his time in reading it. His change is well worth all the Temperance efforts that have been made in Peterboro'.

No. 9. Upwards of 50 years of age. Has long been an inhabitant of the town. Has an excellent family. Was for a long time a moderate daily drinker—next a tippler—and thence, by *quick march*, a full grown drunkard. Lost his health and respectability, and ceased to increase his property. About two years since he quit his cups; his health and character are already restored, and peace and cheerfulness, long banished from it, are now returned to his dwelling. He has not yet joined the Temperance Society, though he attends its meetings. I saw him angry, the other day. The alarming thought came into my mind, that he had been drinking cider. I remembered the saying among the Jersey women, that cider drunkards are crosser husbands than other drunkards. I hope, however, that he does not drink cider.

No. 10. About 50 years old. Has lived in town but a couple of years. Was very intemperate when he came here, and poor. Has a good family. His removal into this Temperance atmosphere was most happy for him; for he had not been here long, before he joined the Temperance Society. He has continued ever since his connection with the Society to be a sober and respectable man. He has recently manifested a hope in Christ.

No. 11. An old man. Had been intemperate for many years. Very poor. Connected himself with the church, two or three years since; and has been sober from that time. Demagogues have made him believe, that the Temperance reformation is but a scheme to abridge men of their political rights, and therefore, (though possibly a lingering and secretly indulged love of rum has something to do with it,) he cannot join the Temperance Society.

No. 12. A colored man, about 30 years of age, with a family. Was a very great drunkard, and very poor. For the last three or four years, he has wholly abstained from ardent spirit. About a year since he drank freely of cider on a festival occasion, and probably became somewhat intoxicated. He then resolved, that he would never again taste of any intoxicating liquor whatever. He is a lovely Christian of remarkable tenderness of conscience, and of course belongs to the Temperance Society.

No. 13. An old person. Intemperate for many years. Has been sober for the last two or three years. Now a member of the church, and probably would be of the Temperance Society, if a certain near relative would be, on whom No. 13 is dependent.

No. 14. About 30 years of age, with a family. Had been intemperate for several years; and, therefore, could not preserve his earnings. Some three years ago, he joined the Temperance Society, and has ever since lived up to its requirements. He is now an industrious and respectable man. Much of the time during his abstinence from ardent spirit, he has been religiously minded.

No. 15. About 40 years of age, with a family. Was a miserable sot, and very poor. For the last three or four years, he has abstained from ardent spirit, and has, during that time, been a consistent and beloved member of the church of Christ. I scarcely need add, that such a member of the church is also a member of the Temperance Society.

No. 16. About 60 years of age. Had been for twenty or thirty years one of the greatest drunkards in town. Was very poor, and a brute in his family when drunk. Has trained up several sons to drunkenness. Nearly a year ago he joined the Temperance Society, and has remained sober ever since, one occasion perhaps excepted. I fear he drinks cider, and if he does he will probably soon relapse into drunkenness.

No. 17. About 50 years of age, with a large and intelligent family. Had been intemperate for many years and became very poor. Three or four years ago he joined the church and the Temperance Society, and has ever since been a sober man and a decided Christian.

No. 18. Was a great drunkard, and was very poor. Joined the Temperance Society a year or two since. Had a long drunken frolic last winter. I know little about him.

No. 19. Was a great drunkard. Now a member of the Temperance Society, and a respectable professor of religion. Has as much fear of cider and strong beer, as of rum.

No. 20. About 60 years of age, with a family, and poor. I believe he has not used ardent spirit for months. Was formerly intemperate. I know but little of him.

No. 21. About 50 years of age, with a large family. Had been intemperate long enough to waste the considerable property he had accumulated in the early part of his life. Last winter he bound himself in writing to abstain from ardent spirit. The person who wrote the instrument, begged him very long and earnestly to suffer the prohibition to extend to cider also. But the unhappy man could not consent to it. He laughed at the charge of danger in a drink of cider. It turned out, as the writer feared. He made cider his substitute for ardent spirit; and he now drinks ardent spirit perhaps as freely as ever. Many a heart bleeds for his meek and pious wife.

No. 22. About 60 years of age, with a large family. Had long been very drunken and very poor. About two years since he relinquished the use of ardent spirit. He was persuaded to attend the election last fall, and some demagogues, to control his vote, got him to drink. One of his respectable children told me that his father had not drank any ardent spirit before for a year. Had the poor father been a member of the Temperance Society, the tempting glass and the importunities of the designing might not have overcome him. I hope he does not use ardent spirit now.

No. 23. Seventy years of age, with a family. Had long been a very great drunkard. Now abstains from ardent spirit. But it is said drinks to intoxication of cider, which a professor of religion is ignorant or unprincipled enough to sell him. Has not joined the Temperance Society. One of his neighbors, who has great influence over him, talks much of church and state.

No. 24. Lives a little out of the territory, to which I have confined my examinations. Was a great drunkard—but has been, for some time, a consistent member of the Temperance Society.

No. 25. Lives near No. 24. Was quite intemperate. Has recently joined the Temperance Society, and appears very well.

No. 26. Was a drunkard, until the last three or four years. From that time, until his death, nearly a year ago, was a sober man and interesting Christian. He was about 60 years old, at his death. The cry that is often raised to justify our neglect of the drunkard, and to discourage our efforts for his recovery is, that the reformed drunkard *will go back*. That cry is signally rebuked and falsified in the case of No. 26; for instead of *going back*, he has gone to Heaven.

No. 27. About 45 years of age, with a family. Was very poor and drunken. I am informed, that he has abstained entirely from ardent spirit, for the last seven or eight months, and is pious.

No. 28. About forty years of age, with a family. Was very poor and drunken. For the last two years, has been a respectable and faithful member of the Temperance Society. Is now so afraid of ardent spirit, that some months ago, when in great bodily pain, he refused camphor, because it was dissolved in it.

No. 29. About 40 years old, with a family and poor. Had been intemperate for years. Has recently promised to abstain from all intoxicating liquors, and I hope soon to see him in the Temperance Society.

No. 30. Upwards of 30 years of age, with a family, and was poor. Had been intemperate for several years: but, for the last year or two, he has been a zealous and faithful member of the Temperance Society. He is now a sober, pious, industrious and money-making man.

No. 31. About 60 years of age. Had long been intemperate and poor. Lives at a distance from this place. Visited his friends here last winter, and got caught in the Temperance trap. Returned home a sober man, and, to the great joy of his numerous and very worthy family, has remained so ever since. It is said, that his old drinking companions tried very hard to get him back into the rum ranks. He is industrious in proselyting his drunken neighbors to Temperance. Of course he belongs to the Temperance Society.

No. 32. About 40 years of age. This is a very remarkable instance. He lives a number of miles from this place, but is to remove to this neighborhood in two or three weeks. Seven or eight months since, he came to me, late in the evening, for the single purpose, as he avowed, of subscribing his name to the Temperance Pledge. He was very drunk. I sought hard to put him off. But he would subscribe the pledge. He seemed to feel that this, and nothing short of this, would save him. Rather to rid myself of his importunity, than in the hope of benefitting him, I wrote the pledge for him to sign. He took the pen, fell upon his knees, and signed it; and immediately after offered an audible prayer of ten minute's length. Strange to say, he has never tasted spirituous liquor since. He is now very industrious, and very ambitious to be a man of respectability and property. His remaining affection for his amiable and pious wife seemed to be his strongest motive for signing the pledge and entering upon the redemption of his character. Let the unhappy wife of the drunkard so demean herself towards her wretched partner, as to keep alive his love of her. In some

heaven-favored moment, that love may impel him to successful efforts to escape from his bondage.

No. 33. About forty years of age. Had long been a drunkard. His family frequently needed the comforts of life. Nearly a year ago, he resolved on total abstinence from ardent spirit, and has been a sober industrious man, ever since. He has not yet joined the Temperance Society, but probably will soon join it. I believe he wishes to make a thorough trial of his constancy to his new principles, before he joins the Society. In this, he is in a common error. He needs, and so does every drunkard, who is striving to reform himself, the help of a connection with the Temperance Society to keep him from falling.

No. 34. About 55 years of age, with a family. Had been intemperate for many years. About four years ago he joined the Temperance Society, and has been a perfectly sober man ever since. Never, however, until the last winter, did he resolve to give up cider. It was much feared by some of his friends, that his use of cider would bring him back to rum.

No. 35. About 30 years of age. Well educated. Was a very great drunkard, and was very poor. Two or three years ago he joined the church, and ever since he has been a sober, pious and useful man. He removed into a neighboring town soon after he made a profession of religion.

No. 36. Very drunken and poor. Has recently joined the Temperance Society. Does well thus far. But I cannot yet form an opinion how he will hold out.

No. 37. Similar to No. 36 in all respects.

No. 38. Upwards of 50 years of age: had long been a drunkard: became pious two or three years since, and joined the church. Last winter some of his rum drinking neighbors got him to drink, until he was intoxicated. When he became sober, he was very penitent, and hastened to join the Temperance Society. Previously, he felt too strong to need the help of a connexion with it. I can now confidently say of him, that he is a sober man and a Christian.

This list would be far longer than it now is, should I add to it the names of all those persons, within the same territory, who, but for the Temperance reformation, would, in all probability, have become drunkards, ere this time. Numbers of my most respectable neighbors had already drunk ardent spirit so long as to contract a decided appetite for it.

The most important fact established by the foregoing narrative is the connection between the Temperance Reformation and the work of the Holy Spirit. Or, I might venture the remark, that innumerable instances in our country, similar to some in this narrative, establish the fact, *that the Temperance Reformation is itself the work of the Holy Spirit.* Well has the Reformation been called the John Baptist of the Gospel. For, in thousands of instances, it has prepared the way for the Saviour to take possession of the sinner's heart. Such conversions to God, as are recorded in this narrative, whilst they illustrate His forbearance, greatly encourage the individual, who enters into the work of reforming the drunkard, with the hope, that he may be instrumental in saving "a soul from death," as well as drying up the fullest and bitterest fountains of temporal misery.

Were there space for it in this communication, I might advert to several other facts established by the foregoing narrative; and especially to the one, that the drinking of ardent spirit induces poverty. But I pass from this to say something about our process for reforming the drunkard.

Benevolence is the soul of this process, as it is emphatically of the whole Temperance enterprise: and if any are laboring to promote that enterprise from motives at all inferior to the love of their fellow men, they are at best but feeble helpers of our noble cause. Those of my neighbors, who have undertaken, in reliance on God, the work of reforming drunkards, do not feel and act towards these wretched beings, as they once did. They have learnt highly prized lessons on this subject in the great school of Temperance Reform. Formerly, they despised the drunkard. Now they pity him. Now they feel, that no class of men are entitled to draw so largely on their compassion, as drunkards are; and especially do they feel this, when they consider how much they have themselves done to make drunkards. For who of us can in truth say, that he has done nothing towards continuing that rum-drinking custom in our country,

whence have come all our drunkards? Formerly, they repulsed the drunkard from their doors; neglected his sufferings; and wherever they met him, manifested their contempt and abhorrence of him. Now, they are kind to him; furnish him with employment: are tender of his feelings, and attentive to his wants. The drunkard's self-despair arises, in a great measure, from the conviction, that he is an outcast from the public respect and sympathy. Of this we have been aware in our efforts to reform him; and we have sought to show him, that, as to ourselves at least, this conviction shall henceforth be groundless. We have taken great pains to persuade him that we are his friends, and that every improvement in his habits, however slight, would proportionably and promptly elevate him in our esteem. We have also cheerfully consented to practise every self-denial, by which we could gain his confidence: for in no way can you so surely win men's hearts to you, as by submitting to obvious self-denial, for their sake. It was not *because* of his self-denial, but it was *notwithstanding* this endearing virtue, that the great Pattern of self-denial was crucified. Whilst inculcating the doctrine, that the drunkard, to be thoroughly reformed, must relinquish wine, cider, and malt liquors, as well as ardent spirit, we have seen and submitted to the necessity of giving up these drinks ourselves. The drunkard is affected by this self-denial for his sake; and he straightway opens his heart to those who practise it. But should we, whilst insisting on his disuse of these drinks, indulge in them ourselves, he would despise our inconsistency and selfishness: and we should only make the matter worse, by attempting to justify ourselves in saying to him: "these drinks are safe for us who are sober; but you, who have lost your self-control, are not to be trusted with them." Much as the drunkard's self-respect is impaired, he cannot brook a distinction so offensive as this.

The self-denial, that prompted the god-like Howard to visit and explore the vilest and most repulsive scenes on earth, "to take the guage and dimensions of human misery," in its most loathsome and aggravated forms, must actuate him, who would befriend and save the drunkard. His regard for the drunkard's welfare must be stronger than his disgust towards his loathsome vice; and he must toil for his rescue unweariedly. Even as the man of God fixes his weeping eyes on an impenitent neighbor, and resolves in the holy benevolence of his heart, that he will devote himself to the salvation of that neighbor; so must the friend of Temperance single out the drunkard; employ upon his recovery the fruitful ingenuity, that a good man ever has in a good cause; visit him frequently; exhort him "in season and out of season;" wrestle with God for him; entreat others to be kind to him, as well in their example, as in their words; and he must finally resolve never to give over the labor, whilst his unhappy fellow being remains the slave of the bowl.

I recollect having said to you, a couple of years since, that the Temperance Reformation was worth all it had cost, if it were only for its having developed and exercised, in composition and public speaking, so much of the talent of the young men in humble life in this country. I would now add, that the Reformation is worth all it cost, had it accomplished no other good than that of teaching thousands of professors of religion, that they have little self-denial, and of course little of Christ in them. The Temperance Reformation has shown, that many a professor of this self-denying religion, would rather cling to his glass, than throw it away to save a soul.

D. (P. 64.)

Extracts from the Report of S. Chipman, Esq., *who visited all the Almshouses, and Jails, in the State of New York.*

To Aristarcus Champion, Esq.—Dear sir: I am now prepared to make an exhibit of the result of an examination, which your liberality, with the blessing of God, has enabled me to undertake and accomplish, to which I have devoted nine month's time, and in which I have travelled more than four thousand five hundred miles.

Notwithstanding I have shown beyond the power of contradiction that *more* than three-fourths of the ordinary tax is absorbed by the support of the poor, and the administration of criminal justice—that more than *three-fourths* of the pauperism is occasioned by intemperance, and *more* than five-sixths of those committed on criminal charges are intemperate, yet the greatest obstacle in our way is the pecuniary interest of a few individuals—that of manufacturers, and venders. If the tax-payers will submit to this, we might, looking upon it as a mere matter of pecuniary profit or loss, stand by and laugh at their folly: but when we reflect that the business of the manufacturer and vender involves the temporal happiness of thousands, as well as their eternal interests, this subject assumes an infinitely more serious aspect. In no poor-house that I have visited have I failed of finding the wife or the widow, and the children of the drunkard. In one poor-house, as my certificate will show, of one hundred and ninety persons relieved there the past year, were NINETEEN wives of *drunken husbands*, and SEVENTY-ONE children of *drunken fathers*. In almost *every* jail were husbands confined for whipping their wives, or for otherwise abusing their families. In one nine, in another fourteen, in another sixteen, had been in prison for this offence the last year: in another three out of the four who were *then* in prison were confined for *whipping* their *wives*. But when we reflect that but a very small proportion of these brutes in human shape are thus punished, the amount of misery and domestic suffering, arising from this source, exceeds the powers of the human mind to compute; and yet the sale of that which causes all this is not only tolerated but is AUTHORISED by LAW.

You, sir, with every friend of his country, and especially, every friend to the religion of our Saviour, cannot but be pained at the bare recital of these facts; yet you, and all that are engaged in the temperance reformation, may have the pleasing reflection that you are laboring to eradicate these evils, and that your labors and sacrifices in this cause have thus far been crowned with a measure of success so far beyond your most sanguine anticipations, as to demonstrate that the cause of Temperance is under the special protection of Him, who can, and will cause it ultimately to gain a complete and glorious triumph.

The following will show the present condition of Temperance operations throughout that State.

The Executive Committee of the New York State Temperance Society respectfully submit to the Parent Institution the following *summary of results*, by the blessing of Providence consequent upon the efforts of the Society in that state, during the sixth year of its operations.

698 Towns and Cities have reported 1652 organized societies. 111 towns have not sent in their reports, all of which have one or more societies; but the committee estimate them each to contain one organization, which added, makes the town and city associations amount to 1763. The organization of the 10,000 school districts in the state is rapidly progressing: from the tenor of the reports, the committee calculate that at least 1000 of these minute associations are already formed. So that the committee feel safe in calculating 2500 as the number of associations, large and small, in the state of New York, for the promotion of temperance. The actual number of pledged members in the 698 towns reported, amounts to 320,427—averaging about 460 to each. Estimating the towns that have failed to report, at only one-half of those that have, would give the present Temperance strength, in pledged members, 340,107.

The actual increase during the past year, in the towns reported, amounts to 91,642: add the increase in towns not reported, and the committee estimate the whole increase of members for the past year, to be at least 100,000.

Fourteen hundred and seventy-two persons have been reported as having abandoned the sale of ardent spirits during the year, in their taverns or stores: many towns, in their reports, state that ALL have abandoned the traffic; and numbers not being given, they cannot be estimated. In the towns reported, 2874 persons still continue to bring on their neighborhood taxes, beggary and death, by dealing out ardent spirit for gain.

The subscription to the Temperance Recorder in the various counties in the state, amounts to 97,924—in the whole Union, over 200,000.

In view of the foregoing results, the committee thank God, and take courage.

They have some things to discourage, but more to encourage; and it is their intention, should their lives be spared, to address themselves to their labors with renewed diligence and zeal, with a solemn conviction of duty to God and man, and with the hope that they may receive the assistance, the influence, and the prayers of all good men, and the continued countenance of God Almighty, without which their efforts would be powerless.

In behalf of the Executive Committee,

EDWARD C. DELAVAN, Chairman.

Albany, July 28th, 1834.

E. (P. 91.)

Pursuant to a call from the American Temperance Society, as recommended by the National Temperance Convention, held at Philadelphia, May 24, 1833, a meeting of officers and delegates from the State Societies, throughout the United States, assembled for the purpose of forming a general Temperance Union.

Dr. S. Agnew, of Pennsylvania, was called to the chair, and John Marsh and I. S. Loyd were appointed secretaries.

On motion—Justin Edwards, Edward C. Delavan, N. S. N. Beman, Thomas Brainard and G. B. Perry, were appointed a committee to report officers and prepare business for the meeting. The committee, after having retired, reported the following members as officers for the present meeting of the Union:

STEPHEN VAN RENSSELAER, of N. Y., *President*.

SAMUEL AGNEW, of Penn.
WILLIAM JAY, of New York,
G. B. PERRY, of Massachusetts,
RICHARD BOYLSTON, of N. H.
CYRUS YALE, of Connecticut,
} *Vice Presidents*.

JOHN MARSH, of Pennsylvania,
ISAAC S. LORD, of do.
HARRISON GRAY, of Massachusetts,
THOMAS BRAINARD, of Ohio,
} *Secretaries*.

The committee farther reported a series of resolutions, which were adopted, as follows:

1. *Resolved*. That the officers of the American Temperance Society, and of each of the State Temperance Societies, in their associated capacity, be denominated, The United States' Temperance Union.

2. *Resolved*, That the object of this Union shall be, by the diffusion of information, and the exertion of kind moral influence, to promote the cause of Temperance throughout the United States.

3. *Resolved*, That Isaac S. Loyd, Matthew Newkirk, and Isaac Collins of Pennsylvania, John Tappan, of Massachusetts, Edward C. Delavan, and Samuel Ward, of New York, and Christian Keener, of Maryland, be a committee to carry into effect, by all suitable means, the objects of this Union; and that they continue in office till others are appointed.

4. *Resolved*, That the above mentioned commmittee call another meeting of this Union at such time and place as they may judge proper.

5. *Resolved*, That the Corresponding Secretaries of all State Societies be, ex-officio, members of this committee.

6. As it is proved by the united testimony of thousands of medical men, and by a great number of facts, that ardent spirit is a *poison*, the drinking of which is not only needless, but hurtful, as it necessarily tends to form intemperate appetites and habits, and while the use of it as a drink is continued, intemperance can never be done away; as it causes a great portion of the crimes, wretchedness and pauperism in the community; increases greatly the number, severity and fatal termination of diseases; tends to weaken and derange the intellect;

pollute the affections; harden the heart and corrupt the morals; as it deprives many of reason, and still more of its healthful and salutary exercise, and brings down multitudes annually to an untimely grave; as it tends to produce in the children of many who drink, a predisposition to intemperance, insanity and various bodily and mental diseases; to cause a diminution of strength, a feebleness of vision, a fickleness of purpose and a premature old age, and to produce to all future generations a general deterioration of physical and moral character; as it tends to promote vice and wickedness, to counteract the efficacy of the gospel, and of all means for the intellectal elevation, the moral purity, the social happiness, and the eternal good of mankind, and is, without any counteracting benefits, in all its influence and effects evil, only evil, and that continually; as its use is a manifest violation of the laws of health, of life and of God, and if continued, will perpetuate intemperance and its innumerable evils, to all future generations, and extend its destructive effects over multitudes, we fear, to eternity: therefore,

Resolved, That for the benefit of the community, and especially the young, it be published and circulated as extensively as practicable, that, in the judgment of this body, after deliberate and careful attention to this subject, *the use of ardent spirit, as a drink, is morally wrong*, and ought to be universally abandoned; and that we unite with the thousands of physicians and the hundreds of thousands of philanthropic men, in this and other countries, in expressing the sentiment that the *entire disuse of it as a drink*, would tend powerfully to promote the health, the virtue and the happiness of the community.

7. As the *traffic in ardent spirit*, to be used as a drink, ministers to the use of it, and teaches the erroneous and destructive sentiment, that such use is right, and thus tends to produce and to perpetuate the above mentioned evils; as it also tends by increasing pauperism and crime, to augment the taxes of the people, as well as to diminish their health, corrupt their morals and shorten their lives, and is thus manifestly unjust as well as injurious towards the community, being contrary to all just views of liberty, as well as a violation of the fundamental maxim of common law, "so use your own as not to injure the public;" that for the benefit of a few, (spirit dealers), the many should be burdened, therefore,

Resolved, That the traffic in ardent spirit as a drink, is, in our view, morally wrong, and ought to be universally abandoned.

8. As the traffic is now upheld by the sanction of legislation, and that legislation by teaching to community the error, that the use of ardent spirit as a drink, and the traffic in it as such, are right, tends to perpetuate the above mentioned evils, and to hinder the truth from producing the universal conviction that the drinking of ardent spirit and the traffic in it are morally wrong, therefore,

Resolved, That it be respectfully suggested to all friends of humanity, whether the laws which authorise the traffic in distilled liquors as a drink, by licensing men to pursue it, are not morally wrong, and whether they ought not to be so modified, that the evil should be no longer licensed, or its continuance receive the sanction of legislative support.

9. As what is morally wrong is never politically right, or expedient, or useful, but is always on the whole, detrimental to the community, therefore it is respectfully suggested whether it ought ever to be licensed, and whether all legislation in regard to it, if legislation is required by the public good and the voice of the people, ought not to be, not on the ground of licensing the sin, but only in the wisest and best way, of defending the community from its evils.

10. As the practice of drinking spirit is perpetuated, not principally from regard to the gratification and to obtain the money of drunkards, but of moderate drinkers, and from their ranks alone the recruits are to be taken, for all the drunken armies that are to be raised, to all future generations, and as no other men can keep up a custom which shall perpetuate intemperance and its abominations except themselves; therefore,

Resolved, That in view of the innumerable evils which they may remove, and the infinite benefits which they may confer on the community, they hereby are respectfully, and kindly, and earnestly requested to permit the intemperance of our country to cease.

11. The morality or immorality of using ardent spirit as a drink, is, in our view, the grand point on which the defeat or triumph of the temperance cause depends. If it is thought to be morally right to drink ardent spirit, and to traffic in it, both will probably be continued, intemperate appetites will be formed, and drunkenness with its evils will be perpetuated; but if it is morally wrong, and the evidence of this truth is universally, kindly, and perseveringly exhibited in words and in deeds, by all the friends of truth; and attended as in that case we may expect it will be, by the influences of the spirit of truth, it will universally prevail; therefore,

Resolved, That all persons who do not drink or furnish ardent spirit, and yet do not believe either to be immoral, be, and they hereby are requested to examine the subject in the light of all the facts which are developed, and of all the consequences of drinking ardent spirit, and see if they have not heretofore been mistaken; and if they should be convinced that the practice is immoral, that they be requested to use all suitable means to spread universally the evidence of this truth throughout our land.

12. As it is a maxim of common law as well as of common sense and of the Bible, that the accessory and the principal in crime are both guilty, and as the men who furnish grain and other materials for the distillation of ardent spirit to be used as a drink, and the men who rent tenements for grog-shops to be occupied in the sale of it, are manifestly accessory to the perpetuating of the drinking of it and its evils; therefore,

Resolved, That they be, and hereby are respectfully requested to consider whether their practice in the above mentioned particular is not inconsistent with moral duty, and injurious in its consequences to mankind; and whether an enlightened regard to the public good, as well as to the great principles of morality and the Christian religion, do not require that those practices should be universally abandoned.

13. As the expression of the views of enlightened, judicious and philanthropic men, especially of those who, from their profession and employment, have peculiar opportunities to form a correct judgment on the subject, has deservedly great weight with the community, and as more than 3,000 physicians have given it as their settled conviction, that ardent spirit as a drink is not needful or useful; that, on the other hand it is exceedingly hurtful, being a frequent cause of disease and death, and often rendering diseases that arise from other causes more difficult of cure and more fatal in their termination, and that the entire disuse of it would greatly promote the health, the virtue and comfort of the community; therefore,

Resolved, That all physicians in the United States, be, and they hereby are respectfully requested to examine this subject, and give the result of their inquiries with regard to the nature of ardent spirit, in its effects on the human system to the public; and to state explicitly, whether in their view the entire disuse of it as a beverage, would not promote the welfare of mankind.

14. As knowledge and virtue are essential to the welfare of mankind, and the dissemination of truth is one of the principal means of doing good, and especially in this cause, whose grand instrumentality is the universal diffusion of information, and the exertion of kind moral influence; therefore,

Resolved, That we view with great pleasure, the rapid increase of temperance publications, and would earnestly recommend it to the friends of temperance in each state, to take effectual measures to put a copy of some such publication statedly, into every family that will receive it throughout the country.

15. As the living voice is one of the principal means of operating on the public mind, and many persons can be influenced only by this means, and as great good has already been accomplished by means of living agents, visiting all parts of a county, or a state; therefore,

Resolved, That it be, and hereby is respectfully and earnestly recommended to the friends of temperance to employ one or more such agents permanently in each state.

16. As young men are the hope of our country, and as the course which they may take with regard to temperance, will have a momentous bearing not only on their own character and happiness, but on their influence upon the world; and as the cause of temperance has already been essentially promoted by this

interesting and efficient class of our citizens; and should all young men give to this cause their united and persevering support, it would soon be universally triumphant; therefore,

Resolved, That every young man in the United States, in view of the benefits which his example and influence may confer, be requested to give to this cause his prompt, energetic and unremitted support.

17. As the elevation and worth of woman, and the extent and power of her influence, are sure indications of the state of society; and as according to this standard our countrymen are under special obligations to the Author of all good, and are bound to be peculiarly grateful for the bright manifestations of his favor; and as the cause of temperance in common will all other good causes, has greatly multiplied and extended it blessings, through the instrumentality of woman's example and efforts; and should that example and effort be general, united and persevering in the promotion of this cause, so intimately connected with her own comfort and prospects, and that of those whom she most tenderly loves, and for whom she most cheerfully sacrifices and labors, it would surely prevail, become universal, and its blessings be extended to all future time; therefore.

Resolved, That the females of the United States, in view of the powerful and salutary influence which they may exert over all classes in the community, and especially over the young; and the immeasurable blessings which they may be instrumental in conferring upon all future generations and for both worlds, be, and they hereby are, most respectfully and earnestly requested, universally in all suitable ways to give to this cause their united and persevering efforts.

After the organization of the Union, the foregoing resolutions were adopted with great unanimity, as expressing the deliberate and solemn convictions of its members. We subjoin the following remarks as explanatory of the temperance organization in America. This organization consists of the American Temperance Society, twenty-two State Temperance Societies, and more than *seven thousand* associations in counties and smaller districts of country.

The American Temperance Society, is composed of a number of known and influential friends of temperance in various parts of the United States. Its object is, by the diffusion of information, and the exertion of kind moral influence, to extend the principles and blessings of temperance throughout the world. In the prosecution of this object, it does not intend to unite all friends of temperance in the United States in *that* society, but to procure the formation of a state society in each state, a county society in each county, and local associations in cities, towns, villages and districts in all parts of the country. Each of the state societies takes the general supervision of temperance operations throughout the state. The county societies, as far as they please, are auxiliary to these, and superintend operations in the county. Local associations in cities, towns, &c., when they choose to be, render themselves auxiliary to the county societies, but regulate their own movements and efforts according to their own views of necessity and expediency, and with direct reference to their own wants and ability. Each society is independent of all others, except so far as each may choose for mutual benefit, and for the public good to become united: no one society having power to dictate to another, or to control its operations. Each seeks the same object, but no one is obliged to pursue any but its own course to attain that object.

The United States' Temperance Union consists of the officers of the American Temperance Society, and of each of the State Temperance Societies, or of a delegation equal to their number, appointed by them.

Enough has been done to show that the principles adopted are correct, and the means used efficacious. Let them be universally and perseveringly applied, and with the divine blessing, the object will be accomplished. Abstinence from the use of that which intoxicates, while it will tend to promote the bodily and spiritual, the temporal and eternal good of mankind, will also cause drunkenness to cease from the earth. Sobriety, with its attendant blessings, will become universal, and the time be hastened, when the will of God shall be done on earth as it is done in heaven.

EIGHTH REPORT

OF THE

AMERICAN

TEMPERANCE SOCIETY,

PRESENTED AT THE MEETING

IN

BOSTON, MAY, 1835.

☞ This Report is a periodical, and contains three sheets. The postage under 100 miles is 4½ cents; and over 100 miles 7½ cents.

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1835.

The annexed Schedule will show the amount of ARDENT SPIRIT imported into the United States in each year during the period mentioned.

Year.	Gallons.	Year.	Gallons.	Year.	Gallons.
1790	1,315,555	1805	7,694,258	1820	3,928,998
1791	3,803,861	1806	9,916,428	1821	3,658,150
1792	4,587,160	1807	9,770,795	1822	5,088,989
1793	3,428,391	1808	5,812,896	1823	3,946,224
1794	5,545,681	1809	3,851,754	1824	5,577,774
1795	5,018,562	1810	4,504,530	1825	5,091,170
1796	5,599,760	1811	4,026,486	1826	3,718,132
1797	6,819,728	1812	4,519,726	1827	3,537,426
1798	4,648,743	1813	1,044,344	1828	5,102,599
1799	7,302,297	1814	597,414	1829	3,423,834
1800	4,785,937	1815	3,913,081	1830	1,692,344
1801	8,413,314	1816	4,941,732	1831	2,491,523
1802	7,839,482	1817	4,051,136	1832	2,310,140
1803	8,525,217	1818	6,052,453		
1804	9,855,792	1819	4,477,628	Total in 43 years,	214,434,342

In each gallon there are 231 cubic inches. In 214,434,342 gallons there are 49,534,233,002 cubic inches; equal to 28,665,702 cubic feet. Divide this by 80, the number of square feet in a foot of a Canal 20 feet wide and 4 feet deep, and we have 358,321 feet of Canal. Divide this by 5280, the number of feet in a mile of Canal, and we have about 68 miles; the length of a Canal 20 feet wide and 4 feet deep, which the above amount would fill. Suppose that there were 20 times as much domestic spirit used as there was of spirit imported into the United States, the whole would fill a Canal 20 feet wide, 4 feet deep and about 1360 miles long.

The amount of WINE, imported and exported from 1790 to 1832.

Years.	Gross Import'ns.	Exported.	Leaving for consump.	Years.	Gross Import'ns.	Exported.	Leaving for consump
1790	Galls.		1,088,455		Galls.		
1791	- - -		916,256	1812	1,962,324	303,694	1,658,630
1792			1,269,723	1813	802,689	101,443	701,246
1793	- - -		1,507,483	1814	423,259	18,466	404,793
1794			2,404,352	1815	1,280,860	191,273	1,089,587
1795	- - - -		3,357,980	1816	2,734,068		
1796			2,219,905	1817	1,445,754		
1797	- - - -		2,041,413	1818	1,663,482		
1798			1,364,963	1819	1,255,266		
1799	- - - -		1,807,501	1820	1,754,322		
1800			1,678 915	1821	3,215,142	329,732	2,885,410
1801	2,718,526	1,487,758	1,230,768	1822	2,068,216	336,656	2,731,690
1802	3,070,137	1,292,799	1,777,388	1823	2,675,244	684,660	1,990,584
1803	2,186.697	326,689	1,860,008	1824	2,101,359	790,628	1,310,731
1804	4,321,205	1,585 382	2,735,923	1825	3,160,528	797,396	2,363,132
1805	6,261,690	3,519,780	2,742,010	1826	3,436,060	612,253	2,823,807
1806	4,221,619	3,570,209	661,410	1827	3,375,503	590,353	2,785,150
1807	5,568,319	3,180,475	2,387,844	1828	2,914,611	506,892	2,407,710
1808	3,292,283	1,187,081	2,105,802	1829	3,070,545	356,457	2,714,088
1809	1,169,720	621,652	548,068	1830	3,281,693	388,004	2,893,689
1810	1,366,267	238,943	1,127,334	1831	3,690,052	821,118	3,358,881
1811	1,897,609	344.521	1,553,088	1832	5,845,556	423,924	5,421,631

BRANDE'S Table, showing the proportion of ALCOHOL in distilled and fermented Liquors.

Proportion of Spirit per cent. by measure.

1. Brandy 53.39
2. Rum 53.68
3. Gin 51.60
4. Scotch Whiskey 54.32
5. Irish ditto. 53.90
6. Lisa 26.47
   Ditto. 24.35
   Average 25.41
7. Raisin wine 26.40
   Ditto. 25.77
   Ditto. 23.20
   Average 25.12
8. Marsala 26.03
   Ditto. 25.05
   Average 25.09
9. Port 25.83
   Ditto. 24.29
   Ditto. 23.71
   Ditto. 23.39
   Ditto. 22.30
   Ditto 21.40
   Ditto. 19.00
   Average 22.96
10. Madeira 24.42
    Ditto. 23.93
    Ditto. (Sercial) 21.40
    Ditto. 19.24
    Average 22.27
11. Currant wine 20.55
12. Sherry 19.81
    Ditto. 19.83
    Ditto. 18.79
    Ditto. 18.25
    Average 19.17
13. Teneriffe 19.79
14. Colares 19.75
15. Lachryma Christi 19.70
16. Constantia, white 19.75
17. Ditto, red 18.92
18. Lisbon 18.94
19. Malaga 18.94
20. Bucellas 18.49
21. Red Madeira 22.30
    Ditto. 18.40
    Average 20.35
22. Cape Muschat 18.25
23. Cape Madeira 22.94
    Ditto 20.50
    Ditto 18.11
    Average 20.51
24. Grape wine 18.11
25. Calcavella 19.20
    Ditto 18.10
    Average 18.65
26. Vidonia 19.25
27. Alba Flora 17.26
28. Malaga 17.26
29. White Hermitage 17.43
30. Rousillon 19.00
    Ditto. 17.26
    Average 18.13
31. Claret 17.11
    Ditto 16.32
    Ditto 14.08
    Ditto 12.91
    Average 15.10
32. Zante 17.05
33. Malmsey Madeira 16.40
34. Lunel 15.52
35. Sheraaz 15.52
36. Syracuse 15.28
37. Sauterne 14.22
38. Burgundy 16.60
    Ditto 15.22
    Ditto 14.53
    Ditto 11.85
    Average 14.57
39. Hock 14.37
    Ditto. 13.00
    Ditto. (old in cask) 8.88
    Average 12.09
40. Nice 14.63
41. Barsac 13.36
42. Tent 13.30
43. Champaign (still) 13.30
    Ditto (sparkling) 12.80
    Ditto (red) 12.56
    Ditto (ditto) 11.30
    Average 12.61
44. Red Hermitage 12.32
45. Vin de Grave 13.94
    Ditto 12.80
    Average 13.37
46. Frontignac (Rivesalte) 12.78
47. Cote Rotie 12.32
48. Gooseberry wine 11.84
49. Orange wine—average of six samples made by a London manufacturer 11.26
50. Tokay 9.33
51. Elder wine 8.79
52. Cider, highest average 9.97
    Ditto, lowest 5.21
53. Perry, average of 4 samples 7.28
54. Mead 7.32
55. Ale (Burton) 8.98
    Do. (Edinburg) 6.20
    Do. (Dorchester, Eng.) 5.56
    Average 6.57
56. Brown Stout 6.80
57. London Porter (average) 4.20
58. Do small Beer (average) 1.28

CONTENTS.

ANNUAL MEETING.

The Eighth Annual Meeting, of the American Temperance Society, was held at Park Street Church, Boston, May 26, at 9 o'clock A. M. The President Hon. Samuel Hubbard being absent, the Chair was taken by John Tappan Esq. Chairman of the Executive Committee. The meeting was opened with prayer by the Rev. Brown Emerson of Salem, Mass.

Extracts from the Report were read by the Corresponding Secretary of the Society.

On motion of Edward C. Delevan, Chairman of the Executive of the New York State Temperance Society, seconded by the Rev. Ralph Emerson D. D. Professor of Ecclesiastical History in the Theological Seminary, Andover, Mass.

Resolved, that the Report, extracts from which have been read, be accepted and printed under the direction of the Executive Committee.

On motion of Rev. Nehemiah Adams of Boston, seconded by the Rev. Rodney G. Dennis of Somers, Conn.

Resolved, that in our view, the Temperance pledge, the most rapid progress of the Temperance Reformation, and the good of society, all require, that the use of ardent spirit, as a drink, and the traffic in it as such, *in every form*, should be universally abandoned.

On motion of Lucius M. Sargent Esq. of Boston seconded by the Rev. Edward N. Kirk of Albany, N. Y. the following preamble and resolution were then adopted: viz.

As it has been proved, by the experience of thousands in this and other countries, of all ages, and conditions, and in all kinds of lawful business, that abstinence from intoxicating drink is not only safe but salutary; and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed; and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good, therefore

Resolved, that the more extensively and universally this course is adopted by all friends of temperance, the more rapid, in our view will be the progress, and the more complete the triumphs of the Temperance Reformation; and the greater will be the prospect that drunkenness and its evils will cease.

The Society was then adjourned, to meet at the Lower Vestry of Park Street Church, at half past three o'clock P. M.

The society met according to adjournment. The Chairman being absent, the Hon. George Odiorne was appointed Chairman, pro. tem.

The Reports of the Treasurer and Auditor were then read and accepted; and the following officers appointed for the ensuing year: viz.

Hon. SAMUEL HUBBARD, *President.*
S. V. S. WILDER, Esq. *Vice President.*
Rev. JUSTIN EDWARDS, *Corresponding Secretary.*
ENOCH HALE, M. D. *Recording Secretary.*
Hon. GEORGE ODIORNE, *Treasurer.*
HENRY HILL, Esq. *Auditor.*
JOHN TAPPAN, Esq.
Hon. GEORGE ODIORNE,
Hon. HEMAN LINCOLN,
Rev. JUSTIN EDWARDS,
ENOCH HALE, M. D.
} *Executive Committee.*

It was then voted, that the third article of the Constitution, which was added several years after the formation of the Society, and also the letter *s*, in the word liquors, throughout the Constitution, be omitted.

It was also voted, that in Article second, between the words "additional members," and, "as they shall judge expedient," the following words be added, "of such persons as abstain from the use of intoxicating liquor;" and that in Article fourth, between the words "Any person," and "who has," the following words be added, "who abstains from the use of intoxicating liquor." The meeting was then adjourned, *sine die*.

EIGHTH REPORT

OF THE

AMERICAN TEMPERANCE SOCIETY.

EVER since man turned away from God, as the source of enjoyment, and from his service as the means of obtaining it, he has been prone to seek it in some improper bodily or mental gratification. And no kind has perhaps been more deadly in its influence upon him, especially as a rational, accountable, and immortal being, than that which results from the drinking of intoxicating liquor.

That intoxicating principle, which has, in this country, been the chief cause of drunkenness, is not the product of creation; nor is it the result of any *living* process in nature. The animal kingdom, in all its vast variety of existence, and modes of operation, saith, "It is not in me;" and the vegetable kingdom responds, "It is not in me." It cannot be found, and it does not exist, among all the *living* works of God. Those substances, however, which contain, or which will produce sugar, after they are dead, and have become subject to those laws which, *then*, operate on inanimate matter, in the incipient stages of decomposition, undergo a process, which chemists call, *vinous fermentation*. By this process a new substance is formed, called Alcohol. This is the means of intoxication. It is composed of hydrogen, carbon, and oxygen in the proportion of 13,04; 52,17; and 34,79 parts to a hundred; and is in its nature, as manifested by its effects, an exceedingly subtle and diffusive *poison*. The elements, by the combination of which this is formed, existed before; but the substance, which this combination forms, did not before exist. It is an entirely new substance, and is altogether different in its nature and effects, from what existed before. It was formed, not by the process which operates in the formation of living matter, but by that which operates on a certain kind of matter, only after it is dead. And the substance which is thus formed is as really different, in its nature and effects, from every thing which existed before, as the poisonous miasma is different from the fruits, or the vegetables, from the decomposition and decay of which it springs. It is as really different, as sickness is different from health; or drunkenness is different from sobriety. Hence it no more fol-

lows, because fruits and grains are proper for man, that therefore Alcohol, which the fermentation of these substances produces, is proper, than it follows, because those substances are proper, that therefore poisonous miasma is proper. One is formed by a *living* process; the other by a process which operates, only after *death*. And they are as really different, as life is different from death. Because one is good, it does not follow that the other is good; and to conclude that it is, is as really unphilosophical, as it would be to conclude, that because potatoes are good as an article of diet, that therefore the manure out of which they grew, is good for the same purpose. But one does not follow from the other. There is no such connection between them as to lay the foundation for any such conclusion.

We are the more particular on this point, because there is much error in the public mind, with regard to it. Many suppose that there is some portion of Alcohol in all vegetable substances; at least in all, whose fermentation, after death, will produce it. But this is an entire mistake. Not a living vegetable under heaven, so far as has yet been discovered, contains a particle of it. It does not exist in any living substance. It is formed *only* by vinous fermentation. After it is formed, it can be extracted from fermented liquors, in three ways. One is, to place the liquor under a receiver, and exhaust the air; when the Alcohol, being lighter and more volatile than the other parts, at a temperature of about 70 degrees, will rise; and may thus be obtained.

Another way, is, to precipitate the mucilaginous parts, the acid and the coloring matter, by means of the subacetate, or sugar of lead; and then to take off the water that remains, by means of the sub-carbonate of potassa, or pearlashes; when the Alcohol will remain.

Another way is by the application of heat, as in common distillation. The art of distillation has been said, by some, to have been known in China, at a period much earlier than we have any authentic evidence of its having been known in other parts of the world.* But there is no proof that Alcohol was ever extracted from fermented liquor, till about eight or nine hundred years ago. When this was first done in Arabia, no person knew what this product of distillation was; nor was there any language that had for it even a name. They however made a name. They called it Alcohol; and that is the chemical name, in every country, to this day. Alcohol in the language of that country, was a fine impalpable powder, with which the women used to paint their faces, for the purpose of increasing their beauty; and in order to appear to be, what they really were not. And if any, under the influence

* See Morehead on inebriating liquors, p. 107, &c.

of this intoxicating poison, really thought, that they were more beautiful than they were when sober, and under the influence of that only, which God made as a beverage for man, they were deceived. But they were not more really deceived, than have been the thousands and millions, who, under the idea of being benefited by the drinking of Alcohol, have since lived and died under its power. It is in its nature, in a high degree, "a mocker;" and, it is also "raging." Whosoever is "deceived thereby," as every man is, who thinks that as a beverage, it does him good, "is not wise."

It was however soon ascertained to be a poison; and it does not appear, that any one, who understood its nature, even thought that the time would ever come, when any people would think of using it, as a drink. Arnoldus de Villa, a physician in the south of Europe, who lived in the thirteenth century, is, so far as is known, the first writer whose opinion is on record, who recommends in any case the use of it even as a medicine. Under his influence, however, and that of his disciple, Raymond Lully, who was born at Majorca, in 1234, its medicinal use extended northward, and spread over various parts of Europe. Judging from its *immediate* effects, it was thought to increase life; and was denominated, aqua vitæ, water of life. This was what its friends pretended it to be; and what, while under its influence, and deluded by its effects, multitudes, down to this day, have thought it to be. Whereas if named according to its nature and consequences, it should have been, aqua mortis, et damnationis; water of death, and damnation. Yet, so powerful was its influence to deceive men, and to make them call evil good, and good evil, that Theoricus, as stated in Holinsheds Chronicles, published in the sixteenth century, wrote a treatise upon its wonderfully sanative power; in which he says, "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth flegme, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it cureth the hydropsia, it healeth the strangurie, it pounceth the stone, it expelleth gravell, it puffeth away ventositie, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tong from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the weasan from stiffling, the stomach from wambling, and the heart from swelling;—it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking." Such were supposed to be its wonderful virtues; and many began to think that they could not live without it.

Ulstadius, another writer, ascribes to it this most singular praise; he says, "It will *burn*, being kindled." And this he considers, as demonstration of its peculiar excellence.

It was not therefore strange, with such views of its power as a medicine, that men should begin to conclude that it must also do good in health, especially when they were peculiarly exposed, and under severe labor; nor that they should introduce the use of it for the purpose of preventing, as well as curing diseases. This was the case, particularly in the mines in Hungary; and afterwards, in 1581, it was introduced, by the English, as a kind of cordial for their soldiers, while engaged in war in the Netherlands.

It was also introduced as a drink into Ireland and various other places. What was the consequence of this? The same which ever has been, and while the world stands, ever must be, the consequence in every country, of thus using it, *delusion*, DELUSION, as to its nature and effects. Men cannot come under the power of this mocker, and not be mocked. Another effect was, and, while it is used, ever must be, it created a tendency to perpetuate that use of it; and also to increase the quantity used. Hence says a British writer, speaking of their introducing it into the army in 1581, "From this little cloud, no bigger than a man's hand, has been evolved that mighty mass which is now suspended over our country; and which is pouring its fiery streams through all the currents of public and domestic intercourse." The people of that country, have since drunk 40,000,000 gallons of distilled spirit, besides vast quantities of fermented spirit, in a year. And says one of their Medical writers, "The disease occasioned by it has been by far more destructive than any plague that ever raged in Christendom; more malignant than any other epidemic pestilence, that ever desolated our suffering race; whether in the shape of the burning and contagious typhus, the loathsome and mortal small pox, the cholera of the east, or the yellow fever of the west; a disease by far more loathsome, infectious and destructive, than all of them put together, with all their dread array of suffering and death, united in one ghastly assemblage of horrific and appalling misery." And although it did not become a common drink, with the people of the United States, till within less than one hundred years, they have since drunk in a year, more than 60,000,000 gallons; and the people of some other countries have drunk, in proportion to their numbers, more than twice that quantity.

No nation has ever adopted the use of it without its producing similar effects; nor without its proving to be, one of the most fruitful causes of all their woes. Yet while evil after evil has rolled in upon them like the waves of the sea, they, under the vain, delusive idea, that they were promoting their own benefit, have continued, till within a few years, constantly to increase the cause. Here is a delusion, one of the most entire, extended, and fatal, with which sin, or Satan, has, in any form, ever cursed the world. And when this delusion is exhibited, under the life-giving power of Him who causes light to shine out of darkness, men

awake from it, as from a dream; and as the truth is exemplified in practice, they say with amazement, "Why have we never seen this before?" The answer to this question, is, "If God had not showed it to us, we should not have seen it now."

Yet there are reasons for that delusion; reasons why men think that this poison, taken in some form or degree, does them good; and of course, why after they have begun, they continue to take it; and also reasons why they continue to increase the quantity. Some of these reasons are the following, viz.

Such is the nature of Alcohol, that its first effect on the human system is a quickening of action; animation, excitement. This, by a fundamental law of our nature, is a source of pleasure. This *present* pleasure, men mistake for *real* good. It also arouses for a moment the reserved and dormant energies of the system, which are not needed, and were not designed for ordinary healthful action, but were intended to be kept for special emergencies; and which cannot be drawn out and used, on ordinary occasions, without necessarily shortening human life. This awakening of dormant energy, men mistake for an increase of real, permanent strength. But on both these points they are entirely mistaken. As well might they conclude that because sin, sometimes gives present pleasure, that therefore it is a source of real good; or because the delirium of a fever, sometimes arouses into action dormant energies,—and the man who before had hardly life enough to raise a hand, for a moment, puts on the energy almost of a giant, that therefore disease and delirium are a source of permanent strength, as to draw any such conclusion concerning Alcohol. The fruit which God, on pain of death, had forbidden promised, and the eating of it may have given, *present* pleasure. But the man who thinks that it was, or that sin is, in any case, the means of *real* good, is entirely mistaken. He calls evil good, under the delusion, which the practice of evil occasions. The falling into a river, and the immediate danger of drowning of an infant child, or its exposure to be consumed in a house on fire, may awaken the dormant energies of a delicate and affectionate mother, and arouse for a moment the strength almost of Hercules for its rescue. But the man, or the woman, who thinks, judging from the immediate effects, that such scenes increase real, permanent strength, is mistaken. Whatever the present appearance or reality may be, the consequence is, weakness, not strength; sickness, not health; death, and not life. So with sin, in all cases; its end is bitterness and death. So with Alcohol. Whatever the present appearance or reality, "at the last, it biteth like a serpent, and stingeth like an adder."

Yet as it gives present pleasure, and appears sometimes to increase strength, a motive is hereby created to drink it.

It sometimes also appears to remove trouble, and this is another motivè to take it. A man's wife, in the state of New York, was seized with the cholera, and he was in trouble. She died; and he drank Alcohol. Under its influence, he took her by the hair of her head, and in high glee, dragged her body across the floor, and tumbled it into the coffin. It seemed to remove trouble, and even under the most trying circumstances, to occasion mirth. But the mirth of the wicked is short; and the end of that mirth is heaviness. Yet, as the mirth is *real*, and is occasioned by Alcohol, it presents a motive to drink it. And thousands do drink it on this account.

It sometimes also seems to remove even poverty; and to increase riches, and other desirable things. A poor man in Massachusetts who was not a drunkard, but was in the habit of daily using spirit, greatly to his own injury, and that of his family, was entreated by a rich neighbor, to renounce the practice. He had done it himself, and found great benefit, and he wished his neighbor to do it. But the poor man gave this as a reason why they did not think alike on this subject. "You," said he, "are a rich man, and of course have no need of taking it. You are rich enough, and you feel rich enough, without it. But I am a poor man; and nobody likes always to feel poor; and when a man has taken a little, he feels five hundred dollars *richer*, than he did before." But is he any richer? Is his family any richer? Or is it all delusion? Delusion; but no more real than the men experience in other cases, who, because it gives them present pleasure, think it does them real good. It gave to this man for a moment the pleasure of feeling that he was rich, when he was not rich; the pleasure of being deceived; and this is its nature. It gives to men the pleasure and profit of deception. For this reason, it has often been furnished at public sales of property for the purpose of leading those who might attend, and would partake of it, to feel more rich than they really were; and to give more for property, than it was worth.

A respectable lawyer in the neighborhood of Boston was about to sell the wood which was standing upon a certain piece of ground. He knew that ardent spirit is poison, and of course that it is wicked for men to drink it, or to furnish it to be drunk by others; and although it had been the custom, on such occasions, to furnish it, he told the vendue-master, not to furnish any; but in its stead, to furnish nourishing food. The vendue-master consented to follow his directions, but, said he, "I am very sorry, you will lose a great deal of money. I know how it works; and you may depend upon it, that after men have been drinking, the trees look a great deal larger than they did before." But are they any larger? Men may also, sometimes, seem to see two or more

trees, where before they drank the poison, they could see but one. But are there any more trees than there were before? Yet as there seem to be more, or they seem to be larger, and men who furnish the poison, get at the time more money, it presents to them a powerful temptation to commit the sin of furnishing it.

A number of gentlemen in the State of New York, assembled to consult upon the worth of certain parcels of land, which were to be offered at public sale. After due consideration, they concluded unanimously, that the lands were not worth over a certain sum, and that they would not sell for more. At the time appointed, they attended the sale. No one offered more than what was considered, by men, when they were not poisoned, to be the worth of the property. The owner would not sell it at that price. He invited the men to his house, and gave them Alcohol and water, sweetened and prepared in such a manner as to be palatable. After partaking of it they repaired again to the sale, and one of those very men, who is now a highly respectable man, felt so much richer than he did before, the property appeared to be so much more valuable, and it appeared to him so much more important that he should have it, that he bid, and actually gave more than four times as much as he, or any other man, *when not poisoned*, thought the land to be worth, or was willing to give for it. The above account the writer of this, had from the man himself. A vendue-master in Connecticut, in giving an account of such cases, said, "I have often, in this way, gotten more than ten times the worth of the spirits which I furnished." Horse-jockeys, gamblers, thieves, highway-robbers, and murderers often furnish Alcohol for this purpose. Men are now carrying it in great quantities, to different parts of our country, to the Indians on our borders, and to various portions of the heathen world, for the express purpose of deceiving those who drink it, and thus by deception and fraud, obtaining their money. Such are some of the reasons why men drink it, and why they furnish it, to be drunk by others. The one class experience a temporary pleasure, or a seeming increase of some desirable thing, and the other class obtain, or hope to obtain, more money. But both the money and the pleasure, or other supposed benefits, are, in these cases, obtained by a *violation of the laws and will of God;* and although real, and thus operate as motives, are nevertheless *forbidden*, and of course must be *hurtful*, *and short*.

Let us now look a moment at some of the reasons why men who begin to drink Alcohol, not only continue to drink it, but continue also to increase the quantity.

The system, by this poison, having been over-excited, becomes deranged; and having been over-worked, without any new strength communicated, it is of course weakened, and therefore soon flags;

becomes tired, and is exhausted. Now, according to another fundamental law, there is pain, languor, and inexpressible uneasiness spread through the system, as suffering nature, under the awful abuse which has been practised upon her, cries out for help. A man cannot thus chafe, irritate and exhaust his system, and not afterwards feel uneasiness, any more than he can put his hand into the fire, and not feel pain. He violates a law established by God; and must find the way of transgressors to be hard. Hence arise two motives to drink again. One is, to obtain the past pleasure, and the other is, to remove the present pain. But as the system is unstrung and partly worn out, and is also lower down than it was before, the same quantity will not, the next time, raise it up so high; nor cause the wearied organs to move so briskly. Of course it will not fully answer the purpose; will not give so much present pleasure, or produce so much effect, as before. Hence the motive to increase the quantity; and for the same reason, in future, to increase it more, and still more. As every repetition increases the difficulty, and also throws new obstacles in the way of its removal, the temptation to increase the quantity, grows stronger and stronger. The natural life of the system constantly diminishes, and of course in order to seem to live, what there is, must be more and more highly roused, till, in one half, one quarter, or one eighth of the *proper* time, the whole is exhausted, and the man sinks prematurely to the grave.

There is another principle which tends also strongly to the same result. The more any man partakes of this unnatural, forbidden, and guilty pleasure, which Alcohol occasions, the less susceptible he becomes of the natural and innocent pleasures, occasioned by the use of nourishing food and drink; by the view and contemplation of the works of creation and Providence; by the exercise of the social affections, and the discharge of the various duties of life. It disinclines the mind to look at God, and incapacitates it, not only for the spiritual, but also for the natural pleasures, which his works and ways are adapted to afford. Hence a person under its power becomes more and more destitute of all enjoyment, except that of this mocker. Like Pharaoh's lean kind, it devours all other kinds; and as to enjoyment, becomes to the man, more and more, all in all. And however much he may have, he remains still unsatisfied; nor is his leanness or craving abated. And while its *immediate* influence becomes to him more and more his only enjoyment, the absence of that, and the experience of its *ultimate* effects, becomes increasingly the sum and substance of his woes. And thus, by the allurement of his sole pleasure on the one hand, and the terrors of awful wretchedness on the other, he is urged on to death. Of all the expedients which Satan has ever devised to increase the descent and

velocity of a man, on his course toward perdition, and augment the difficulty of his return, the drinking of Alcohol is among the chief. And though the taking it, may seem right unto a man, who is under its power, "the end thereof is the way of death."

From the above, it is evident, that the deranged and exhausted state of the system, from which the uneasiness, when not under the excitement of Alcohol, springs, and which causes the hankering or thirst after the poison, is not a *natural* state; nor is that appetite a natural appetite. God never gave it, nor is it the fruit of obedience to him; but it is always formed, by a violation of his laws. Hence another reason, why this course, like every other course of sinning, is downward; and the farther a man proceeds in it the steeper it becomes, the swifter his progress, and the more difficult his return. It is the way of disobedience to God; of course the way of death. Such are some of the reasons why men who begin to drink Alcohol, and receive from it nothing but injury, nevertheless, not only continue to drink it, but to drink it in *greater and greater* quantity.

Let us now consider how it causes death. Alcohol is a substance which is in its nature unfit for the purposes of nutrition. It is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bones, or any thing by which the human body is, or can be nourished, strengthened, and supported. When taken into the stomach, it is sucked up by absorbent vessels, and carried into the blood; and with that is circulated through the whole system, and to a certain extent, is then thrown off again. But it is Alcohol when taken, it is Alcohol in the stomach, it is Alcohol in the arteries, and veins, and heart, and lungs, and brain, and among all the nerves, and tissues, and fibres of the whole body, and it is Alcohol, when, after having pervaded and passed through the whole system, it is thrown off again. Give it even to a dog, and take the blood from his foot, and distil it, and you have Alcohol, the same which the dog drank. No, not that which he drank; for a dog knows too much to drink it; the same which, in opposition to his knowledge of good and evil, or the instinctive sense which God gave him, and drunkenness had not perverted, you forced upon him. Not even the sense of a dog will permit him to take it, nor can the powerful stomach of a dog digest it. Much less can that of a man. Take the blood from the arm, the foot, or the head, of the man who drinks it, and distil that blood, and you have Alcohol. You may take it from the brain, strong enough, on the application of fire, in an instant to blaze. (See Permanent Temperance Documents, p. 202.) Not a blood vessel however minute, not a thread of the smallest nerve in the whole animal machinery, escapes its influence. It enters the organs of the nursing mother, which prepare the delicate food for

the sustenence and growth of her child. It is taken into the circulations and passes through the whole system of the child; having through its whole course produced not only on the mother, but also on the child, the appropriate effects of the drunkard's poison. This is a reason, why, after the mother has taken it, the babe although before restless, sleeps all night like a drunkard; and a reason also, why such children, if they live, often have an appetite for spirit, and are so much more likely, than other children, to become drunkards. This is a reason, also, why, when the parents have been in the habit of freely taking it, their children are so much smaller, and less healthy than other children; have less keenness and strength of eye-sight; firmness of nerve, or ability of body and mind to withstand the attacks of disease, and the vicissitudes of climates, and seasons; and also a reason why they have less inclination and less talent for great bodily, and mental achievements. By the operation of laws, which no man can repeal, or withstand, the iniquities of the fathers are thus naturally visited upon the children, from generation to generation.

Nor is the increased liability to drunkenness, or diminution of size, and strength of body and mind, the only evils. There is also a greatly increased liability to insanity, and various other diseases. The records of insanity throughout the world show that Alcohol has been, in all countries where it has been used, one of the chief causes of this disease. It penetrates, pervades, and hardens the brain. (See Permanent Temperance Documents, p. 64, 69, 202, &c.) The same may be said with regard to a great number and variety of other formidable and fatal diseases. (See Do. p. 203, 405.) From the fact that it is not suitable, as an article of diet, it follows of course that it must be hurtful, and that it is wicked to drink it, or to furnish it to be drunk by others. All the organs of the body, have as much labor to perform, as is consistent with *permanently* healthful action, when they have nothing to dispose of, but suitable food and drink. God designed that they should all in that case be diligent in business; and in the structure of the human body, he has given them as much work as they can perform in the proper disposal of suitable diet, and yet remain permanently healthy, and preserve life to the longest time. And if you withhold from them a suitable portion of that which is nourishing, and thus lessen their strength, or load them with that which is not nourishing, and thus increase their labor, you necessarily produce premature decay and death.

In the taking of Alcohol, you do both of these. You ultimately lessen the nourishment, and you increase the labor of the system. Nor is this all; but, by this poison, you deteriorate the quality of the nourishment which the system does receive. Amidst the bustle, excitement, and irritation, which Alcohol occasions,

the organs cannot furnish nourishment, pure and healthful as they otherwise would. And thus by a threefold process, you work out destruction.

Were the human body transparent and the operations of its organs in sustaining life, visible, every man might see that *nature itself*, or rather, God by the operations of his providence in sustaining life, teaches that the drinking of Alcohol is wicked, and cannot be continued by a man without hastening his death.

The receptacle for food is the stomach and intestines. From these after being changed, first into chyme, and then into chyle, it is taken up by absorbent vessels and carried into the blood, and conveyed to the right side of the heart. From that it is sent to the lungs; and by coming into contact with the air, and taking out of it, what it needs, in order, with what it has, to nourish the body, it is sent back again to the left side of the heart. From that, it is sent in arteries, or tubes, which God has prepared, for that purpose to all parts of the body, for the purpose of carrying the nourishment which it contains, and which each part needs to its proper place. Along on the lines of these tubes, or canals, through which the blood, with its treasure flows, God has provided a vast multitude of little organs, or waiters, whose office is, each one to take out of the blood, as it comes along, that kind and quantity of nourishment which it needs for its own support, and also for the support of that part of the body which is committed to its care. And although exceedingly minute and delicate, they are endowed by their Creator, with the wonderful power of doing this, and also of abstaining from, or expelling and throwing back into the common mass, what is unsuitable, or what they do not want, to be carried to some other place, where it may be needed; or if it is not needed any where, and is good for nothing, to be thrown out of the body as a nuisance. And strange as it may seem, they are endowed with a power of doing this, with a precision, and an accuracy, and a perpetuity also, which led God himself to say of them, "very good." And had they not been deranged by sin, they might, as a demonstration of the truth of his declaration, have operated, like their Author, in perfection, untired, for ever.

For instance, the organs placed at the end of the fingers, when the blood comes there, take out of it what they need for their support, and also what is needed to make finger nails; while they will cautiously abstain from, or repel that which will only make hair, and let it go on to the head. And the organs on the head, carefully take out that which they need for their support, and also that which will make hair, or, in common language, cause it to grow. While they will cautiously abstain from taking that which is good for nothing, except to make eye-balls; and let it go to the

eyes, and will even help it on. And the organs, about the eye will take that and work it up into eyes, or cause them to grow. And so throughout the whole. And there is, among all the millions and millions of these workers, day and night, all diligent in business, or rather had they not been invaded and assaulted by sin, or something like it, there would have been, the most entire and everlasting harmony. And there is also the most delicate and wonderful sympathy. If one member suffer, all the members instinctively suffer with it; and if one member rejoices, all the members rejoice with it.

And when the blood has gotten out to the extremities and been to all parts of the system and left its treasures along on the way, as they were needed, for, freely it has received and freely it gives, then there is another set of tubes, or channels which God has opened and prepared to take the blood, and with it, what was not needed, or was good for nothing, or had been used till it was worn out, back to the right side of the heart. From this it is sent again with its load to the lungs for the purpose, by expiration, of throwing off what is not needed, and what, if retained, would only be a burden and do mischief; and also, by inspiration, of taking in a new store, and setting out again on its journey round the system. And to give it good speed, the heart, like a steam-engine, worked, not by fires which men can kindle, but by the breath of the Almighty, keeps constantly moving, day and night, summer and winter, through storms and sunshines, sickness and health, till it has landed the immortal passenger, according to his conduct on the voyage, in an eternal heaven, or hell.

Then there is another set of organs, too minute, and too numerous for any man to number, whose office is, to take up refuse matter, and which if retained would be hurtful, and throw it without the body. What other organs reject, and thus show to be a nuisance, these organs seize upon; and in the least possible time, expel from the system. By doing this, they prevent sickness and death.

From the manner in which these various organs, guided, in a healthy state, by the instinctive power of their Author, treat any substances which are taken into the system, and also from the manner in which, as they do their office, these substances treat them, and through them the rest of the body, we may learn the nature of those substances, and also the will of God with regard to the use of them. This is the way in which nature, or to speak more properly, God, by his providence, gives instruction, and makes known his will.

What then is the manner in which these various organs, guided by God, treat Alcohol? First with regard to those organs whose business is, to select and deposit in proper places, a suitable

kind and quantity of nourishment, for the growth and support of the system; how do they treat Alcohol? Do they take it up, and use it, for the purpose of making flesh, or bones, or any thing by which the body is nourished, beautified, and supported? No; they all with one consent instinctively, and instantly reject it. It goes to one class, and they reject it; to another, and they reject it; and then to another, and another, and so on, but they all reject it; and will not, if they can prevent it, suffer it even to stop. No one will embrace it, or look at it as a friend; but all view it as an enemy, and treat its coming as a hostile invasion. Nor do they merely let it alone, but they fight against it. This increases their labor, and they soon languish. Nor does this enemy let them alone, or merely fail to benefit them. It fights against them, and thus draws them off from their proper work, or goads them on unmercifully, till they become frantic. Having to labor amidst the fire and the fumes of an irritating and poisonous enemy, the organs become themselves irritated and chafed; their sensibilites are blunted, and they do their work badly. Then the parts of the system which are dependent on those organs, and suffer, through their derangement, begin to complain of those organs, and they, provoked, retort back again. The harmony is destroyed; the kindness of the system annihilated, confusion ensues, and every evil work. In their frenzy they bite and devour one another, and are thus consumed one of another. While the common enemy, is chased on from organ to organ, marking his course with irregularity of action, and disturbance of function, and if he cannot be expelled, will produce certain death. And how is it with the other kind of organs, that mighty host, whose business is, to watch for enemies, and drive them out—to clear off nuisances, and expel poison. How do they treat Alcohol? Do they let it alone, and suffer it to remain? No, they would be traitors, should they do that. But they are not traitors, nor cowards.—They seize upon it, and as speedily, and thoroughly as possible exclude it. And if another recruit comes along, they treat that in the same way, and another, and another. It is a war of extermination; to continue, if the enemy continues to invade, as long as life lasts. But mark, this is all so much *extra* labor; and labor too, of a most disagreeable and exhausting kind, with a subtle and deadly foe, and in a peculiarly poisonous atmosphere, which that foe creates. And yet they had as much work as they could possibly do, consistently with permanently healthful action, to cope with only natural and common enemies. And when this artificial one comes, they are soon crippled, and exhausted; they cease to operate; or they do their ordinary work, badly. Their food becomes unwholesome, and they grow sickly. Their recuits fail, enemies multiply, and take strong holds, and keep possession; the territory is more and

more invaded, till the whole is conquered, and death and destruction triumph over all. And this destruction is often accomplished, ten, twenty, and sometimes fifty years sooner than even sin or Satan, without Alcohol, would accomplish it. And the poor soul is not permitted to stay out its probation on earth, by half a century.

Facts justify the conclusion, that Alcohol has within the last thirty years, cut off, in the United States more than thirty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, "thou shalt not kill," into the presence of their Maker. (See Permanent Documents Am. Temp. Soc. pp. 28, 203, 206, 405, &c.)

The process by which this is done, is simple, and certain. All the organs of the human body have as much work to do, as is consistent with permanently healthful action, and with the longest continuance of human life, when men take nothing but suitable food and drink. And if, in addition to this, you take Alcohol, and thus throw upon them the additional labor of rejecting and throwing off the poison, and at the same time, as by the taking of it you certainly will, weaken and exhaust their energies, you necessarily shorten their duration, and commit suicide as really as if you did it with arsenic, a pistol, or a halter. It also greatly increases the violence of diseases which arise from other causes, and often produces death, in cases in which, had not Alcohol been used, a cure might have been easily and speedily effected.

Nor is this all. There is another set of organs, whose office, is, to furnish sensibility to the human system. For this purpose they are spread over the surface of the whole body, and in such vast numbers and variety, that you cannot stick into the skin, the point even of the finest needle, and not strike some of them, and thus occasion pain. They seem to form the link between the body and the mind, and to be the medium through which each reciprocally, and instantly acts upon the other. Of course whatever affects them, affects not only the body but also the soul, and the influence which one has upon the other.

Their seat is the brain. From this they derive excitement, and power to communicate it to all parts of the system. And in order to furnish this excitement, the brain must itself be excited. And what it needs for this purpose, is that, and that only, which is furnished by arterial blood, when men take nothing but suitable food, and drink, exercise, rest, and sleep. For this excitement it eagerly waits, and this it joyfully receives; and cheerfully, with the rapidity almost of lightning, communicates to every part, spreading a glow of animation, and making even existence, especially amidst the exuberance of divine kindness, a source of constant and exquisite delight. But as it stands waiting to receive, and instantly and joyfully to communicate, the bread and the

milk of Heaven, you throw in Alcohol, and thus instead of bread, give it serpents; instead of milk, scorpions; and they go hissing and darting their serpent, scorpion-like influence through the whole man; body and soul; turning husbands into demons, and fathers into fiends; causing them, as it were, to be born of the devil, and regenerated for damnation. (See Per. Temp. Documents, p. 140, 142, &c.)

Did it destroy only the body, the evil would be comparatively nothing, but the seat of its mischief, is the soul. It cuts off its probation. And this, if done wittingly, involves the soul in tremendous guilt. Nor does it merely shorten its probation. It enfeebles its powers, corrupts its character, and aggravates all its moral diseases. It also tends to counteract all the means of divine appointment for their removal, and thus to fix the soul in permanent, unending death. Not that it tends to annihilate its existence; but it tends to annihilate its excellence; to annihilate its blessedness, to annihilate its hopes; to fix it in a state of unutterable and eternal anguish; and make endless existence, an endless curse; and bring upon the soul, in the language of the Bible, "the second death."

This it does in two ways, by increasing the wickedness of the soul, and by preventing its removal. In proof of its increasing the wickedness of the soul, we have only to advert to the fact, that vastly more who drink it, in proportion to the number, become drunkards, than of those who do not drink it; and thus form a character, which God declares shall not inherit his kingdom. Vastly more, also, neglect known duties, and commit known sins, and crimes, of the one class, than of the other. (See Permanent Temp. Documents, pp. 41, 42, 200, 289, 397, &c.)

In Seneca County, in the State of New York, containing in 1834, 3,651 families, and 20,868 individuals, 768 persons who drank it, were drunkards; thus carrying the mark, should they continue in that course, of death eternal on their foreheads. In seven towns in Yates County, in the same State, containing 3,332 families, there were 694 drunkards; and in five towns in Cayuga County, containing 1,254 families, there were 242 drunkards, about one to twenty three of the population. While in all these counties, and indeed throughout the whole State, of those who did not drink it, scarcely a drunkard, comparatively, could be found.

Nor is it known, that, in those counties, Alcohol has been more injurious, in this respect, than it has, upon an average, throughout the country. And if it has not, we have in the United States, more than 500,000 drunkards; all made such, by Alcohol. And we have, also, 2,000,000 more, who are in the habit of using it; and are thus exposed to form the drunkard's character; and become

partakers forever of the drunkards woes. While all who do not use it, will, continuing this course, from all such dangers be forever safe.

In proof that it leads men to neglect known duty, we need only advert to the fact that more than three-fourths of all, in the United States, who, by such neglect, have been reduced to poverty, and thrown upon the charity of the public for support, have been brought to that condition, by the use of it. (See Perm. Temp. Documents, pp. 398, 399, &c.)

G. W. Welch, Esq. Superintendent of the Almshouse in Albany, N. Y. states, that there were, in 1833, received into the Almshouse, 634 persons; viz. not intemperate, 1; doubtful, 17; intemperate 616. There were also in the house, on the first of January, 297; making in all, 931. One half that proportion, throughout the United States, would make more than 200,000.

Mr. Guion, clerk of the Almshouse in New York, states, that in addition to 5,179 persons supported in the Almshouse in that city, there were relieved and supported out of the Almshouse, 19,150; making in all, in that city, relieved or supported, 24,329; and that three-fourths of this was occasioned by intemperance. One-fourth of that proportion, throughout the United States, would make more than 300,000; four-fifths of whose pauperism, is occasioned by Alcohol.

Mr. Stone, Superintendent for 8 years, of the Almshouse in Boston says, "I am of opinion that seven-eighths of the pauperism in this house, is to be attributed to intemperance."

The Superintendent of the Almshouse in Philadelphia states, that the expense of supporting paupers in that institution, in 1833, was $130,000: and that 90 per cent. of the amount was occasioned by intemperance.

And in proof that it leads men to commit crimes, we need only advert to the fact, that more than four-fifths of those who commit them, have been in the habit of acting under its influence. (See Permanent Temperance Documents, pp. 401, 402, &c.)

In the State of New York there were, in 1833, 9,849 persons in jail. An equal number, in proportion to the population, would make in the United States, about 70,000. Nearly the whole of them drank habitually of this poison, and a great majority of them, more or less often, even to drunkenness. While from the smallness of the number, in any jail, who never drank it, or who had not done it for two years, previous to their commitments, it would seem, that were it not for this, jails would be comparatively needless.

J. O. Cole, Esq. Police Justice of Albany, N. Y. states, that 2,500 persons came under his cognizance in a year, and that 96 in a hundred of the offences, were occasioned by intemperance.

Mr. Badlam, who was long Master of the House of Correction in Boston, says of its inmates; "three-fourths were habitual drunkards, and the remainder mostly intemperate."

Mr. Robbins, Assistant Master says, of 5,611 persons, who were there confined, "with very slight exceptions, all were intemperate."

In the counties of Plymouth, Bristol, and Barnstable, constituting what is called the "Old Colony," and containing a population of about *one hundred and twenty thousand inhabitants*, no licenses have been granted for the sale of ardent spirits, for the last three years. The prohibition has generally been rigidly enforced, particularly in New Bedford, Plymouth, and other large towns, where the sea-faring population, and others who are most subject to the evil consequences of the unrestrained traffic in that pernicious article, chiefly congregate. So well satisfied have the people of those counties been with the result of the experiment, that public sentiment in its favor has gained great strength under its operation; and at the recent election for county commissioners, full boards were chosen who were avowedly opposed to the granting of licenses.

At the recent session of the courts in these counties, after a vacation of *three months* in one, *four* in another, and *seven* in the other, *there were but two indictments in the whole of them*, and each of these was for a petty larceny, of less than $10 in amount! and not a single indictment has been found for any aggravated offence.—(*Worcester Spy.*)

And among all the multitudes of idle and vicious persons who go at large, Sabbath breakers, gamblers, thieves, highway robbers, and murderers, few, comparatively very few, can be found, who do not habitually use it. It is the grand instigator, and chosen companion of vice in every form; and is thus, by its fruits, proved to be a mighty agent in working out human perdition.

Nor is this effected merely by the increase of human wickedness; but also, to a great extent, by withstanding and preventing the efficacy of all means and efforts for its removal. In proof of this, we need only look at the fact, which is now abundantly established, that more than five times as many, in proportion to the number of those who do not drink it, become apparently, in the language of inspiration, "partakers of the divine nature, and escape the corruptions that are in the world through lusts," than of those who do. And it is well nigh being settled by facts, that where the nature of Alcohol is understood, no person, who continues habitually to use it, as a drink, can rationally be expected, even under all the means of grace, to be converted to God. (See Per. Tem. Doc., pp. 99, 148, &c.) Whatever may be the present appearance, if men continue habitually to drink it, their case

is comparatively hopeless. On the other hand, when the use of it is abandoned, and the means of grace enjoyed, the prospect of their saving efficacy, is increased four-fold. (See Perm. Temp. Documents, p. 242, &c.)

A gentleman from Tennessee writes, that the formation of a Temperance Society in his vicinity, was followed by such a revival of religion, as in those parts was never before known. That in numerous other places where Temperance Societies were formed, they were followed by the same glorious results ; and that in a compass of about three miles, as the result apparently of the temperance reformation, more than three hundred persons were hopefully added to the Lord. And so generally has it been followed by such results, that it is spoken of in various countries, and even on opposite sides of the globe, as "John the Baptist," preparing the way of the Lord. (See Per. Temp. Documents, p. 374, &c.)

Whether the reason of this can be philosophically and satisfactorily explained, or not, the fact is settled that intoxicating liquor, tends from beginning to end, to increase human wickedness, and also to render that wickedness permanent. The men, therefore, who make it, and the men who furnish it, to be used as a drink, are by their whole influence in doing this, increasing the vices and augmenting the woes of mankind. And though some of them *profess* to be friends of temperance, and to wish to have it prevail and become universal, they are taking the very course for ever to prevent it. As well might a wholesale dealer in counterfeit money, profess that he wishes to have none but the true coin circulate, as for a man to profess that he wishes to have temperance prevail, who continues to furnish the most powerful means of counteracting it ; and also of promoting the intemperance which he professes to wish to have cease.

Alcohol so affects the understanding that moral considerations are less clearly perceived; and it so affects the heart, that moral obligation is less powerfully felt.—It causes the conscience to lie more dormant, and the imagination to be more extensively and deeply polluted, and polluting. It corrupts the very source and springs of moral action, and brings a man peculiarly in all respects, under the power of the devil. Mental iniquity, from which the mind, when not poisoned, instinctively recoils, becomes, when it is, the element of its delicious revel; and crimes from the thought of which it before started back with abhorrence, it now commits with greediness. And so perfectly is this known, that, by the agents of him, who was from the beginning "a murderer," it is furnished for this very purpose.

A young man in Ireland committed a murder, in March, 1833. He was afterwards tried at Kilkenny, and pronounced by the jury

to be guilty. "Yes, my Lord," said the prisoner, "I am guilty;" and pointing to his mother, a woman of more than eighty years of age, who stood by, he said, "She was the cause of it." She had agreed beforehand, for the price of the blood of Mr. Lennard, the man, who, according to that agreement, was to be murdered, by her son. She watched for the coming of the unfortunate and unsuspecting man, and when she saw him approaching, she handed her son the pistol, with which to take his life. But there was not enough wickedness and hardness in the young man to commit the deed. He instinctively shrunk back, saying, "How can I *murder* the poor gentleman." His mother handed him the whiskey bottle, which she had got for the occasion, and said, "Take that." He took it, shot the man, and was hanged. (Br. Par. Rep. p. 292.) It increases the wickedness of the soul; and prepares it to be led captive by the adversary of all good, at his pleasure. The men, therefore, who manufacture, import, sell, or in any way furnish it, to be used as a drink, are assisting the old murderer in the work of human destruction.

Another young man who had committed a crime, so horrid that it was thought to be incredible, was asked by the magistrate in his examination, how it was possible, that he could commit such a crime? He answered, "With the help of whiskey I could commit twenty such crimes." (Do. p. 299.) It tends to remove all difficulties, arising from moral considerations, in the way to hell; and to keep its victim, till his probation closes, from turning his eye toward the path of life.

A young man, who but just escaped death, from the outrage and brutality of a number of persons who were under its influence, who was indeed supposed to be killed; and was left by them for dead, in giving his deposition, after his recovery, was asked by the magistrate, whether they were drunk; he answered, "No. They were well able to do their business." He was then asked, whether they had been drinking? He answered, "I wonder that your honor, a gentleman of your knowledge, should ask such a simple question; sure you do not think, that they would come without preparing themselves." So universally is it now understood to be a needful preparation for all deeds of darkness, that he wondered any one should think that they would attempt such mischief without it. Mr. Poinder, in his testimony before the British Parliament, states that many criminals assured him that it was *necessary*, before they could commit crimes of *peculiar* atrocity, to have recourse to this stimulant; and knowing this to be the fact, they resorted to it beforehand, for no other purpose but to fit themselves. "I could not," said one of them, "enter your house, in the dead of night, and take the chance of your shooting me in it, or of my being hung when I got out of it,

unless I was to get well primed first." But when a man is under its influence, he can, so far as wickedness is concerned, do any thing, to which his own heart or Satan may tempt him. And he can, and ordinarily will, withstand, and for ever prevent the saving efficacy of all the influences which are brought to bear upon him, to induce him to become a holy man, and to prepare for the employment and the bliss of heaven. All then that use it, make it, or furnish it, or are accessory to its being used as a drink, are by this exerting an influence, which tends more surely and speedily to bring men to hell; and under which, there is the most unequivocal and appalling evidence that multitudes are now on their way to that place of torment.

To save as many of them as possible, and especially to save others from following their example, extraordinary efforts have been made within the last few years, and the Lord has crowned them with the most signal success. The object has been, by the diffusion of information, and the exertion of a kind moral influence, to persuade men to permit the evil of intemperance to cease, by ceasing to perpetuate its cause. And as this cause has been Alcohol, and in the United States, principally in the form of distilled liquor, 2,000,000 of persons, it is supposed in this country have already ceased to use it. More than 8,000 Temperance Societies have been formed, embracing, it is thought, more than 1,500,000 members. Twenty-three of these societies, are State societies; and there is now one in every State, with one exception, throughout the Union. More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell ardent spirits, and many of them have ceased to sell any kind of intoxicating liquor. More than 1200 vessels sail from our ports, in which it is not used; and more than 12,000 persons who were drunkards; and it is supposed more than 200,000 other persons, have ceased to use any intoxicating drink. And the light of experience proves, that abstinence from the use of all intoxicating liquor, as a beverage, is not only safe but salutary; and that it is the *only* course, in which it can be rationally expected, that drunkenness will ever be done away. A deep and solemn conviction of this truth, as a knowledge of the facts is communicated, is rapidly extending among the friends of temperance, throughout the community. And the number who are in practice adopting this course is constantly and rapidly increasing. In the pledge of many societies the words "ardent spirit," has been changed for "intoxicating liquor;" and most of the societies which have been formed the past year, especially among young men, have been formed on the plan of abstinence, from the use as a beverage, of all intoxicating liquor. Nor is the change which has been effected, confined to this country. In July 1834, more than

150,000 in Great Britain had also been embodied in Temperance Societies. The Report of the American Temperance Society, on the immorality of laws which license the sale of ardent spirit, had been reprinted in that country, and a copy of it distributed to all the Members of Parliament. It has since, with the previous Reports, been circulated extensively throughout the kingdom. A committee has also been appointed by the House of Commons, to inquire into the extent, causes, and consequences of drunkenness; in order to ascertain whether any Legislative measures can be taken to prevent the continuance and spread of so great a national evil. This Committee, with power to send for persons and papers, were in session more than twenty days, and obtained answers from various individuals to more than 4,000 questions. They have also made to Parliament a long and very able Report; which together with the evidence on which it is founded, makes an octavo volume of nearly 600 pages, which has been printed, and circulated extensively through the country.

The Chairman of that Committee, James Silk Buckingham, Esq., in a letter dated Sheffield, Jan. 1, 1835, says, "The cause of Temperance has advanced more rapidly in Britain, within the last year, than in any ten years preceding. The number of societies has nearly doubled, and the number of members increased in a still greater proportion. Above all, the two extremes of society, the very rich, and the very poor, have been brought to think very anxiously on the subject; though until lately, it has occupied the attention of the middle classes only." He also states that he had visited Sheffield, Lincoln, Hull, Boston, Birmingham, Manchester, Liverpool, Greenock, Glasgow, Edinburgh, Belfast, and Dublin, and delivered Temperance Addresses in each place. "The meetings," he says, "gave a great impulse to the circulation of the Parliamentary Reports, and the printed evidence on which it was founded; and the seed thus scattered is every day producing a rich and an abundant harvest." In another letter dated March 2d, 1835, after speaking of his Temperance Mission, as he calls it, to the above mentioned places, he says, "In each of them, I held several very numerous and important meetings; none of them less than 1000, and some of them exceeding 5000 in number, for the promotion of the Temperance cause; which is making rapid progress in these Islands." He then says that on the last Tuesday in February, the day appointed by the American Temperance Society, for simultaneous Temperance meetings, throughout the world, they held a public celebration, of the Anniversary of Temperance Societies, in London. At the meeting were assembled of both sexes, not less than 1500 people. He opened the meeting, by giving them an account of his late journey through England, Scotland, and Ireland, the

information which he had collected, and the impressions which had been made, while he had been permitted, on his journey personally to address, on the subject of Temperance, more than 100,000 individuals. The meeting was then addressed by various other speakers, including officers of the navy, clergymen of the established church, dissenting ministers, and a young Englishman who had just returned from a residence of several years in the United States. The meeting was continued nearly six hours, and he says, "never was there more order, harmony, and even enthusiasm, than prevailed throughout the whole period."

In various parts of that kingdom also, especially in Lancashire and vicinity, numerous societies have been formed on the plan of abstinence from the use of *all intoxicating drinks*. The effects have been numerous, extensive, and happy. At Preston, large and interesting meetings were held for five evenings in succession, at which the benefits of this course were delineated, by those who had, from one to two years made the experiment. At two of the meetings, the presiding officer was Robert Guest White, Esq., late sheriff of Dublin, and at two others P. H. Fleetwood, Esq.—member of Parliament. At the meeting on the fourth night, one of the speakers, said, "Here stands before you the king of reformed drunkards. I regret that the Temperance Society did not start twenty years sooner; for had I been sober, I might have offered myself as candidate for the borough of Preston; and been worth £10,000. I now thank God, that I stand fast in the liberty with which Temperance has made me free." Another rose and said, "I can now go to bed and get up a sober man. Having made up my mind to sign the pledge, I met a person from Sheffield, as I went down to the Temperance Hotel, and told him my errand. He invited me to go with him, and take a bottle of ale. I replied, No; I am determined to go and sign, and if 100 devils with 100 daggers each, were to oppose me, I would press my way against them. I have now friends on every side. One tradesman has written me from Liverpool, offering me whatever I may want; another from Sheffield offered to supply me with £50 worth of goods, if I would order them. They had heard that I had joined this glorious cause. I rejoice in the change, and I trust that I shall stand firm as long as I live."

Another by the name of Johnson, then rose and said, "I am indeed a brand plucked from the fire." He then mentioned that during the days of his drunkenness, he twice resolved to take his own life; that he once took a razor for that purpose, but was providentially prevented from using it; that he then got a quantity of laudanum, mixed it with a glass of ale, drank it, and lay down to sleep, never expecting to open his eyes again in this world.—But through the mercy of the Lord, he was preserved; was led to

sign the pledge, of total abstinence from all intoxicating liquor, has since been sober, has united with a religious society, and, said he, "I hope soon to be able to say 'Johnson owes no man any thing.' If you mean to be steady men, take up with religion, and stand to the cause like men."

Another said, "I stand before you a person who was a drunkard for upwards of 20 years. I drank to that excess, that I could scarcely hold the glass to my mouth—I was destroying my health; could scarcely eat or sleep, and was reduced so low as to have hardly a chair, or a bed to lie down upon, and was making every body miserable around me. I heard of Temperance, and inquired what it meant. I was told that they taught men not to get drunk. I thought it was a grand thing and I would have a *do* with it. If it has cured so many, I thought, why not me? It is now nearly 18 months since I tasted any intoxicating liquor. I have laid out in my house, and in furniture, above £20. I never enjoyed so good a state of health; we have food, raiment, and contentment; and every thing comfortable. I go regularly to a place of worship and feel quite satisfied. What! Temperance Societies done no good? If they had accomplished nothing, more than what they have done for *me*, they would be amply repaid for their labor."

Another said, "I appear before you a man who has been intemperate 35 years, and a temperance man, nine months. I was told I could not stand, but I thought I would try. A man had better die, than be a drunkard. There is no remedy for the working classes except to join the tee-total (the Temperance Society on the plan of abstinence from the use of all intoxicating drinks.) The Temperance Union, is the best of all unions. I feel a great deal better, since I gave up drinking intoxicating liquor; and am ten or fifteen years younger, than I was nine months ago. The beer bill, which was said to be a benefit to the working classes, was the *worst* that was ever passed. Seeing there is so much intemperance and vice, it is time for the magistrate, nobility, gentry, and all sorts, to join the tee-total."

Another said, "When I go through the streets on Sunday, it does my soul good, to meet so many reformed drunkards, well dressed, and going to their places of public worship. What fools you are, to cover the landlords' table, while you yourselves must live on potatoes and salt; your children bare-footed, and bare-headed, your coats out at the elbows, and your trowsers out at your knees, as mine used to be. I called the temperance people fools, but after attending a meeting at the Moss school-house, I found that I was the fool, and that they were wise men. I signed the tee-total, am strong and hearty, can do my work better than ever, and am determined, to go about preaching Temperance, as long as I live."

Another rose and said, "I was a drunkard 29 years, and I am sure, if there was any good in drinking I should have found it; for I gave it a fair trial. I now stand before you a rational being, and have been so for twenty months. My house which was a house of cursing and swearing, is now a house of prayer. How can we rest while our neighbors are going down to hell. And now, since the Temperance cause came into town, if the landlords will go to hell, with a light in their right hand, don't accompany them; but come with us, and we will do you good."

Another stated that he had been intoxicated for ten or twelve days, previous to a Temperance meeting, which was held at Manchester on the 22d of July, 1832. At that meeting he said to himself, "I have spent forty years, and am in this condition, when I might have been riding in my carriage." Three days after he attended another Temperance meeting, and from that time abstained from all intoxicating drink. He went thirty miles to sign the Temperance pledge, and now, said he to the audience, "I have come thirty more to tell you of it. If I could carry my employment from Manchester, I would never go back again, I am ten years younger than I was, two years ago."

Another said, "This is a glorious meeting, we have got colliers and parliament men. The king will come next, or if he don't, we will send for him.—I have been a drunkard eight years. I signed the pledge ten months ago, and was never so comfortable in my life. I first signed the pledge for twelve months, and when that is up, I will sign it for 999 years. I can now send my children to school, and go to a place of worship myself. I'll buy no more caps or bombasin gowns for landladies, but my own wife shall have them."

Another said, "After five and twenty years of intemperance, I now stand before you in my proper senses. I drank to such excess, that I had neither clothes, nor shoes to my feet—but now, I can appear in my own clothes, instead of giving them to the landlords. Take them your money, and when you have spent it, they will kick you out of doors. When I signed the pledge, they said, I should not live two months; but I have now exceeded nine months, and am better than ever. I was generally known by the name of drunken Bob; but now they call me Temperance Bob; and I preach up Temperance, and am determined to do so, wherever I go. My little boy, nine years old, was brought up to drink; but now he will not touch any, but says, My father is in the Temperance Society."

Another said, "It is now fifteen months since I have tasted intoxicating liquor, and I hope, while God gives breath, I shall never taste again. I have always been seeking this sobriety, but I never knew how to find it. I professed to be religious, and I

went on twenty years mixing drinking and religion together. I wanted to be sober, and my friends told me to pray; but one word from your Advocate set me right. I found that drunkenness is a *physical* evil; and the way to avoid being drunk, is never to taste the liquor that produces drunkenness. I attended the meeting and said, Put me down to the *sweeping measure;* nothing else will reach my case. Nothing but abstinence will suit this country; and every system that does not go on the basis of tee-total, is quackery. This, like the Whitworth Doctor, is a *cure-all.* I never had such a fifteen months before. I can eat, drink, and sleep, and serve God consistently; and I am determined, sink or swim, to stick by it. And the most I regret is, that nobody started this twenty years ago."

Another said, "I entered moderation, but I have now been a tee-totaler one year and one month. I will never preach moderation, I will preach sound doctrine. I am determined to have barley in its full bloom, just as God made and sends it. I will not have it bled, and scalded, and mashed, and its nose sprit out, like an urchin. Only take off its rough coat, and I will eat it soul and body. John Barleycorn is good, but they abuse him, and he abuses them in return. I wish they could not get carts to cart about those casks full of murder. And these religious drinkers are the worst. The scripture says, you should lay down your lives for the brethren. But these will not lay down a glass of wine for their brethren. They will not lay down that which is a source of sickness and death, to promote the health and life of others. I would abstain from any thing. If porridge (and I like it as well as any thing) sent half as many souls to hell as ale has done, I would *lay down my spoon.*"

Another said, "It is owing to the exertion of the Preston friends, that I stand here a sober man. You have now in Bolton 600 abstainers, and this is a sufficient reward for your labors. I knew an individual who received a religious training, entered the matrimonial state a sober man, by industry and economy he accumulated a capital, and entered upon business under the most favorable auspices. From taking one glass, he got to two, or three; and then became a drunkard. All filial affection was gone, and his children dreaded his appearance. He became a most debased drunkard, and I remember in one of his last carousals, after eight days drinking, he was taken up in Deansgate for dead, and carried into a public house. After some time, life appeared, and he was carried home. He afterwards felt determined to reform, or to terminate his existence. He heard of the Temperance meeting in the Town Hall, on the first of January, 1834, and attended it with his wife. He went to the table, and he—no, not he, but I, (for I was the man) *signed the pledge;* and it has been

kept inviolable, to the present day. It is now my pleasant duty to tell you of the glorious results. Some said I should not stand a month; some gave me three months, but I stand firm to this day. We have now peace in our family; the children have a true affection for their father, and I go home with pleasure. For many years I was troubled with the asthma, but in consequence of water drinking, I am quite restored. I am now in good health, happy in my family, improving in business, and enjoying a hope of future bliss. I beg of you to come forward and join this glorious Society."

Another rose and said, "It is now two years since I laid aside intoxicating liquor; and I feel stronger than I ever did in my life. I first signed for 12 months, but now I have signed for ever, and for ever. And I am so grateful for the benefits I have received, that I am determined to spend and be spent in this cause. I have three brothers, a wife, and a mother, all abstainers. I have been anxious about my father-in-law; and I got a promise from my wife, that if *he* could be brought in, I might have full liberty to go where I would, preaching Temperance. And though he has been a drunkard for 35 years, he is now a tee-totaler. The happiness that temperance has brought into our family, it is impossible to describe."

Such is a specimen of the exhibition made at their Temperance meetings. At the close, the chairman, the late sheriff of Dublin, himself, signed the pledge of total abstinence from all intoxicating drinks, and gave the Society a donation of £20.

The third annual meeting of the Preston Temperance Society, which has since been holden, occupied six successive nights. The theatre, in which the meetings were held, was crowded to overflowing; and the Youth's Temperance Society, consisting of 969 members between 14 and 25 years of age, presented their first Annual Report. On the third day, a reformed drunkard arose and said, "My dear friends, this is one of the happiest hours in my life. I am one of those individuals who can tell you the difference between temperance and intemperance. Another year has rolled into eternity, and we appear this night to give an account of our stewardship. Intoxicating spirit is the greatest enemy to God and man, whether found in ale, gin, porter, or wine. If there be any person more than another that has reason to be grateful to the Temperance Society, it is myself; and I could detain you till midnight in declaring the blessings which temperance has brought to my family. The seed of abstinence is sown, and I have no doubt but it will bring forth 500 fold. One public house I saw shut up to-day, and I hope many others will have to follow: if they don't, they will be compelled to it. If there were any here last night, that were not convinced by Mr.

Livesey's lecture, they must have been thick-skulls indeed. Our great grandfathers were deluded, and recommended this article, though it has ruined so many—stripped them of their coats, waistcoats, and even their shirts. Tee-total men are never bothered; moderate men are continually bothered, for they never know how to take their drink. Being sent for to the Castle Inn by a gentleman, after having refused, I at last went, and being asked to take a glass, I replied, 'Don't you know that you are in Preston?' If I had been of the half and half class, I should have taken a sly glass. I remember well, engaging for a new hat not to take more than three gills a day, and the last time I took my three glasses, the devil tempted me to take a fourth. I was alone, and he said, 'Nobody will know.' 'No, no, honor bright,' something said within me; and I jumped up and run out of the public house, and I have never tasted from that day to this."

A carpenter then arose and said, "This is the first time I ever addressed an audience like this. Having been twenty years a drunkard, I think it my duty to make all the reparation I can. I have no excuse, for I was brought up with good moral and religious instruction. But I was bound to a trade where they were nearly all drunkards. I got such an appetite for ale that I was never satisfied unless I was at the ale house; I loved ale so that I preferred it to any thing else. I became an ale house politician, a drunken reformer, trying to govern the nation, and yet not able to reform myself. I continued sinning and repenting, and making and breaking resolution after resolution. I became slighted by every one, ran into debt, and my children naked. At last I went to the Cockpit, though I was a coward, and ashamed of others' noticing me. I signed moderation, but became, I think, more immoderate than before. After trying in vain to temper myself, at last I signed the tee-total, and I cannot make you believe the pleasure I found. I am now determined never to taste again. Ask my employers whether I cannot work better; ask my fellow workmen also; and I am sure I look a great deal better. Nobody could believe what satisfaction I feel."

Another rose and said, "You see before you a reclaimed Liverpool drunkard. From the age of 14 to 23, I sank in the depths of drunkenness. My father bound me an apprentice to a respectable merchant in Liverpool. I soon got acquainted with drunken companions, and became acquainted with free and easy societies. On one occasion, I had £15, and I went with a comrade for a glass; I staid three days and nights, and came away with only 5s. in my pocket. I was disowned of my father, and I ran away. At last, my father, as a punishment, bound me to a bricklayer, and here I was again in the midst of drink. At last I was persuaded to join the Temperance Society, but it was a Moderation Society,

and it threw me further into hell than ever. At last, about seven or eight months since, I joined the tee-total, and never was so happy in my life as I have been from that day. I have got my character back; my father can now trust me with the rent book; I am now in business for myself, and doing well. Though for some time the rulers of the Welsh Church of Calvinistic Methodists, to which I belong, opposed the tee-total pledge, yet they are now more favorable. We have formed a society upon the tee-total principle, and in three weeks we have got 30 names. I will stick to the cause as long as I live; and such is my peace of mind, that if any person were to offer me a thousand a year to forsake my pledge, I would spurn the offer. I mean to do all I can to benefit others. There is a young man, an acquaintance of mine, who spent $1500 in three years, and reduced himself to beggary. I spoke to him and teased him till at last he has joined, and since then he has got a situation of $150 a year. My whole course of life is now changed; I am now getting up my head; and I wish that tee-total may flourish as long as I live."

A carter then rose and said, "Instead of being here, if it had not been for temperance, I might have been chained down in the lockup. I am well known; I have been a faithful servant to the landlords for 14 years, and a *rascal* to my wife. Now I am as happy as any man alive; and for these 13 months I have enjoyed more pleasure than I did in all my life before. I have punished my family shamefully; my children were all naked; I got money enough, sometimes £5 a week; but if I had got £10 a week, and worked for a hundred years, it would have been no better. Thank God that temperance ever came to Bamber Bridge! My children are not now without clogs, and shirts; with stockings torn up: no, they are well clothed. I started this morning at 3 o'clock, and have been a long journey, and I am now as fresh as a lark. I never was so well in my life, and my house, which was hell, is turned into heaven with tee-total. A landlord one day, to whom I had sold a load of coals, ordered his wife to fetch me up a quart of the best ale: he filled a glass and held it up to the window. "Did thou ever see any thing so nice? take hold and drink." I answered, "No, I defy thee, Satan;" and then as he could not get me to drink, he began to praise me for my sobriety. Ah! if you were to see my house now! we have had 13 months of tee-total, and we have every thing we want. Thank God, we have plenty of beef and puddings. I like coffee and beef: it is a capital thing to travel on. Come forward, all of you, and join this glorious cause."

Next rose a spinner, and said, "Drunkards are the greatest slaves. I began drinking at footings and other stirs; and though but a lad, I used to think myself a man. Since I was married, I

have been turned out of house five times. Although I had a wife and but one child, drinking brought me to the workhouse, and to breaking stones at the canal side. However, I got to spinning again; and was turned off again. I ran away to Manchester, and left my wife and two children, both of them sick. Solomon says, "Who hath wo? who hath wounds without cause? They that tarry long at the wine!" I had many a time black eyes, and arms, and shins, all through drinking. At last I came to Preston, and found two of my brothers tee-totalers. I was led with seeing them to think about it, and on Whit-Tuesday I entered. Plenty of debts coming against me, and law upon law, ay, wheel barrows full of law, but I thought the Lord is sufficient to bring me through. I have begun to pay something towards my old debts. Jack is here after all, and thank God that ever I got on the Temperance Ship. I have signed for life. Am but 25 years of age; but if I live 25 hundred years, I mean never to drink again. We are three brothers of us; and we have not only joined Temperance; but we also sail on the gospel ship; we all go to the chapel, and we are making our way to Canaan's happy shore. The Lord of heaven help you to come and join the tee-total, and stick to it."

Another spinner then rose and said, "I was a drunkard 11 years, but I signed the tee-total, and have kept it eleven months, a fortnight and one day. I used to get drunk at footings and roomings; and I followed on drinking and carousing. I 'listed for a soldier, and was bought off again. I continued drinking, frequently lost my work, with my clothes, in the pop-shop. I hired into the militia, but I got enough of soldiering. This way I carried on till 11 months and a fortnight since, when I signed the tee-total; and from that time I never enjoyed so much happiness in all my life. I am now respected and in good credit, and I can serve God as I ought to do. If you will ask my wife, she will tell you. [Here a pleasant voice from the boxes was heard, which excited rapturous applause, something to the following effect: "Yes, thou has plenty of credit now; thou has not so many attorney's letters as thou used to have; and I like thee better than ever I did."] Come forward and sign; do as I have done. I am now happy for this world, and am hoping for life eternal."

Such was a specimen of the addresses from this class of speakers at those meetings. And it was stated by respectable gentlemen, that the last, was the sixth assizes, at which there had not been a single case of felony from Preston. With such facts before him, who can doubt, as to the course of safety, interest, and duty? Let men cease to use that which intoxicates, and while health, virtue, and happiness will be greatly promoted, drunkenness and all its evils will be universally, and for ever, done away. More than

twelve millions of drunkards would become sober men, and more than fifty millions, who are now on the way to drunkenness, would escape that awful doom.

The Chairman of the Parliamentary Committee, in his Address at Liverpool, stated that he had himself sailed to the East and the West, in hot weather, and in cold, and that he never found any benefit from that enervating, disorganizing, and destructive poison; which, wherever it found an entrance, was always sure to be productive of mischief. He afterwards became a land traveller. He had passed through Egypt, and Palestine, and Mesopotamia, and Arabia; and afterwards settled in India, where he lived six years. In the course of these journeys, he passed twice to India, and back again by land; and travelled not less than 30,000 miles. He visited the cities of Cairo, Damascus, Aleppo, Ispahan, &c.,—and in his tours, had seen, it was supposed, more than 3,000,000 people. Of course he had had a very extensive opportunity to witness the different habits of men; and he had never known them to be in any respect, benefited by the use of strong drink. Nor had he ever known any people who had adopted the use of it, among whom it had not been, in proportion to that use, detrimental. He also stated, that the finest race of men he had ever seen, were a tribe residing on the Himalaya Mountains in India. They came down to Calcutta as *Athletae*, to show their skill in wrestling, boxing, throwing the quoit, and other athletic exercises. They were pitted against British grenadiers and sailors, the strongest that could be found. The result was, that one of these men was more than a match, for any three that could be brought against them; and they had never tasted any drink, from their infancy upwards, stronger than milk, or water. He had himself travelled from Diabekir to Bagdad, a distance of 800 miles on horseback, in ten days; with the thermometer ranging from 100 at sunrise, to 125 degrees in the afternoon; without injury, and without any drink, but water. During his arduous labors in Parliament, and during his recent tour of 2,400 miles, in the course of which, he had lectured six nights in the week, in towns frequently 80 or 100 miles apart, he had tasted nothing but water, and yet those who heard him, one night, would perceive no essential difference in him should he continue a similar course for six months together. (Preston Temp. Advocate.)

At a general Conference of Deputies from the various Temperance societies in Lancashire, and the adjoining counties, held at Manchester, Sept., 24, 1834, it was, after discussion and deliberation, unanimously "Resolved, That it is expedient, in the present state of this country, for the purpose of united and efficient exertions, that the societies in this, and the adjoining Counties, adopt a pledge of total abstinence from *all intoxicating liquors*."

The experiment, so far as it has been adopted, has succeeded to admiration; and should it become universal, it would cause drunkenness, and with it the greatest cause of pauperism, crimes, and wretchedness to cease. It would also prepare the way for the intellectual and moral elevation of the whole community; and in all respects, promote the highest good of the country.—They have also established a monthly publication called the Preston Temperance Advocate, which urges strongly the adoption of the doctrine of abstinence, from the use, as a drink, of all intoxicating liquors.

The following is an Address from thirty Mechanics, who were drunkards, to the drunkards and tipplers of Great Britain.

"TIPPLERS, DRUNKARDS, AND BACKSLIDERS!

Friends!—You are miserable and wretched, both in body, soul and circumstances; your families and friends are suffering through your folly; you have no peace here, and can have no peace hereafter; and all this proceeds from the delusive, maddening habit of drinking intoxicating liquors. You are told that these liquors do you good. *It is a falsehood, invented and propagated for the purpose of getting your money.* Judge of the good they have done, by the *effects* which they have produced upon yourselves and others. Oh! shun the public house as you would do a plague, and the company of drunkards as you would a gang of robbers.

Friends!—We were once drunkards, and most of us were in the same wretched condition as yourselves; but being reclaimed, we are anxious for you to enjoy the same liberty and blessings which we enjoy. *We are now happy;* our wives are comfortable; our children are provided for; we are better in health, better in circumstances; we have peace of mind; and no tongue can tell the comfort we have enjoyed since we became consistent members of the Temperance Society. Ale and strong drink have slain more than war or pestilence; and while we refuse no kind of food or drink which God hath sent, we abstain from all diluted poison, *manufactured* to ruin mankind, and to rob our country of its greatness. *We have seen our delusion, and we now drink neither ale, wine, gin, rum nor brandy, nor any kind of intoxicating liquor. There is no safety for you nor us but in giving it up entirely.* Come forward, then, ye tipplers, drunkards and backsliders! attend our meetings, and be resolved to cast off the fetters of intemperance; *and once and for ever determine to be free.*

JOHN BILLINGTON, weaver.
JOHN BRADE, joiner.
RICHARD BRAY, fishmonger.
ROBERT CATON, spinner.
WILLIAM CATON, spinner.
WILLIAM GREGORY, tailor.
GEORGE GREGSON, plasterer.
JOHN GREGSON, mechanic.
WILLIAM HOWARTH, sizer.
ROBERT JOLLY, sawyer.

WILLIAM MOSS, mechanic.
MARK MYERS, shoemaker.
H. NEWTON, mole-catcher.
T. OSBALDESTON, moulder.
ROBERT PARKER, moulder.
WILLIAM PARKINSON, clogger.
JOSEPH RICHARDSON, shoemaker.
RICHARD RHODES, weaver.
JAMES RYAN, spinner.
RICHARD SHACKELTON, spinner.
SAMUEL SMALLEY, spinner.
JOSEPH SMIRK, moulder.
JAMES SMITH, spinner.
GEORGE STEAD, broker.
THOMAS SWINDLEHURST, roller maker.
RANDAL SWINDLEHURST, mechanic.
JOHN THORNHILL, cabinet-maker.
RICHARD TURNER, plasterer.
JOSEPH YATES, shopkeeper.
WILLIAM YATES, weaver.

PRESTON, DEC. 27, 1834."

A gentleman from Liverpool writes, "thousands are turning their attention to the subject, that never troubled themselves before about it. Light and knowledge are spreading far and wide. Tracts, Addresses, Recorders, Reports, both American and English, are circulating through the country. Temperance Societies are springing up in every town and village. Men of talent, learning and independence, are devoting their time, their talents, and their money, to the cause. Mr. Buckingham, M. P. is travelling through the country, lecturing to multitudes, arousing the people to a sense of their danger from the inroads of the enemy, (the Bloated Monster.) Conscientious men, who are dealing in spirituous liquors, are beginning to feel uneasy, wishing they were not in the business, don't know what to do. The business is becoming more and more disreputable. Diana is tottering on her pedestal, and I trust ere long she will fall, and great will be the fall thereof. England shall be delivered; God is for it, who shall fight against it, and prevail? Let infidels scoff, let the profane sneer, and swear, and rave, and let his companion, the drunkard, put his shoulder to the pedestal of the idol, God will mock at their puny efforts; down she must come, and beneath the ruins, cover with shame and confusion the persevering upholders of the Idol, a system which is a source of crime, of misery, poverty and death, temporal and eternal. Down must come the greatest machine the enemy of souls has at work, in this our world, for transforming men to devils, and hurling them to perdition, into outer darkness, into eternal night, where the smoke of their torment ascends for ever and for ever, and where there is fruitless weeping and wailing and gnashing of teeth."

In Sweden also the cause continues to prosper; and it has begun to excite attention and to lead to action, in Denmark and Finland. From the latter country a gentleman writes, "The effects of drinking brandy are *horrible;* and not only with the vulgar, but also with the people of rank; and not with hearers only, but even with priests. In such, Satan reigns supreme; and from this result innumerable *spiritual*, as well as temporal evils. As for the temporal, poverty is the inseparable companion of the drunkard. He makes himself, his wife, and his children beggars and vagabonds. As to spiritual things, such a man is the slave of Satan.

Every thing which has been attributed to our nature in the Holy Scriptures, may justly be attributed to him. (See Gal. v. 19—21.) The evil consequences of this sin are innumerable. May God, who knows our miserable state, in some way grant us aid." Some publications have been sent to him pointing out the easy and certain cure of all these evils, by simply ceasing to perpetuate their cause. And it is to be hoped that the time is not distant, when the application so easy and efficacious, shall be as life from the dead, to all the northern nations of Europe.

From Russia a gentleman writes, that these publications have already been translated into three languages, the Russ, the Esthonian, and the Finnish; and that they are circulated, through that vast Empire; and even to the borders of Persia and China. He adds, "How wonderful that the first tracts, on that dreadful vice of intemperance, should have been published in this country, in three languages, and circulated, chiefly through the instrumentality of American Christians. And how delightful to observe the sameness of effect every where produced, where this all-important subject is brought to the attention of the reflecting part of the community. By the communications which I herewith send you, you will see how the monster Intemperance is viewed and dreaded universally, as the destroyer of the hopes of man. And how remarkable it is, that the exertions of the American Temperance Society, should have been the means, under God, of arousing Christians, in every part of the world, to a sense of their duty on this deeply interesting subject. You will see how rapid has been the sale of our edition of "The Advantages of Drunkenness;" and we are now preparing a larger tract, in which the subject will be brought home to every family."

And he says, "I never knew a Russian peasant, or poor man, refuse a tract. I never knew one to ridicule or speak contemptuously of religion. Every where in the country, tracts are received and read with avidity, and from all quarters we hear that much good is done by them."

And the gentleman above referred to from Finland, writes, concerning the tracts on drunkenness, which had been distributed in that country, "Wives read them to their husbands, and children read them to their parents; and many have derived benefit from them. The Finnish tracts, I trust, will do great good here."

Nor are the effects confined to Europe. From Chunar in India, the Conducter of Ordnance in that place, writes, "Soon as I received the tracts on Temperance, I was not easy till we had formed a society here; and I set about it immediately. I went to the chaplain of the station, and presented him with some tracts. He read them, and the effect was, that in a short time

afterwards, he ordered his servants to take all his spirituous liquors, and pour them into the flood. This he saw done, and then joined the society. And we are now in a flourishing state, as a Temperance Society. I have sent tracts to all parts of Bengal, where I have friends residing, and I do hope that many Societies will be formed."

From Burmah, a gentleman writes, "Every man, woman, and child should wage unceasing war with *all intoxicating* drink. It is surprising that we were so long in league with this disgusting and hateful poison. How many it has reduced to nakedness and hunger; how many it has entombed in an early grave; and how many it has brought to the lowest hell. When I think of the lying, stealing, fighting, robbing, murdering, and all the endless crimes that follow in its train, I am astonished that we were so long *blind*. The Pagan makes an idol and worships it. He calls his wife and she worships it, and then his children, and they worship it. All pronounce it *good*. Your father did so, and you must. Your father was stupid and mad, and you must be so too. *So with liquor*. The drinking father reels to the grave, and the drinking son follows. Fools tread on the heels of fools, drunkenness shakes hands with drunkenness, and death and hell open wide their arms, greedy for their prey. He who drinks little is a madman, and he who drinks much, a demoniac. Let every person who loves sobriety, honesty, or virtue, peace at home, or peace abroad, a clear conscience in life, or consolation in death, come out openly on the side of *total abstinence*. This is the only wise or safe course. I look upon him who encourages intemperance, as the vilest of the vile. He stabs innocent children, and sends the grief-stricken wife and mother to the grave. He turns orphans naked and hungry into the street, while he digs the grave of their father. The wolf is his sister, and the tiger his father. He fattens upon the carcasses of his fellows. Oh, when shall the spell be broken, and the delusion wholly cease!"

From Batoe, off the West coast of Sumatra, a gentleman writes.

"My heart is sick unto death, with seeing the glass filled and emptied before breakfast, with breakfast, at eleven o'clock, before dinner, with dinner, and continually after, till bedtime. Wherever I have been in India, wine is placed on the table in the morning; when the table is cleared away, the decanter stand of strong drink makes its appearance. With the dinner, wine and strong drink are abundant; and after dinner, again the strong stuff. It was formerly so pernicious at Padang, that it obtained the Malay name of Pakoe, (a nail) because the people said it drove *one more nail into their coffins*. It was pakoe with a vengance."

But he adds, "The influence of the American Temperance Society has been felt here. It has made the old monster sin, tremble on his throne, even in this distant foreign land. There is a state of interest waked up that ought to be cherished; and a spark kindled that ought to be fanned to a flame. I dined, and spent some time with his Excellency the Governor General; and almost all the time I could spare from my own business, was employed by him in making inquiries concerning the Temperance movements in the United States: thus placing this great movement in the Western hemisphere, before all other objects. In every place where I have not introduced the subject, the people have done it. Our Temperance Ships, and Temperance Captains and Supercargoes, have done wonders. They would be astonished themselves to see how a little seed of *example*, sown by the way side, has taken root, and promises to bear fruit with the luxuriousness of an equinoctial plant.

The spirit which laid the foundation of the majestic superstructure which is so fast rising in the new world, to the admiration of the old, was not merely a spirit of *patriotism*, but a sister in the same family of the other great benevolent institutions, which are so many suns in your Western hemisphere. It was based on *philanthropy*. The cause in which it is enlisted, is *the renovation of morals, and the elevation of the human mind, not only in America, but wherever it is enslaved.* It had its origin in the United States, but it must not have its end, till it has circumnavigated and blessed the *entire world*. And now what can the American Temperance Society do for India? It must flood the country with *printed documents*. They are cheap as dirt in America, compared with their price in this part of the world; and there, they come from the warmth of feeling hearts and speaking pens. Ships are coming here continually, and they can bring any quantity. If no one else offers as an agent, send them to me; and I will send them to every civil, military, and missionary station, and to every commercial place in which are men, who can read the English language. They are needed for the high and the low, the rich and the poor, the learned and the ignorant; but most of all for the *former* classes. We want the whole system and its blessed effects, spread out before the people. They are anxious to know what it is, and how it is. I would advise that a splendidly bound set of all the Society's publications, be sent to his Excellency the Governor of Batavia. If the Society have not funds to supply the wants of a bleeding, suffering world, will not some individuals do it? If not gratuitously, let them be sent for sale. But I am confident that when the wants are known, I shall have a supply."

From Alexandria in Egypt, one of our countrymen writes, "A few days ago, I gave a copy of the Reports of the American

Temperance Society to our consul, and finding last night that they had interested him and his family, I furnished them this morning with another set, and with some tracts for this city and Cairo. His lady had long been an advocate for Temperance, and was now inspirited with new zeal. She determined that all her countrymen who would, should have an opportunity to read the Reports at Alexandria; and not only so, but that in Cairo also, they should be furnished with them. At the latter place, are a large number of English mechanics, in the Pasha's manufactories, under a respectable director of their own nation. Many of them fall into lamentable habits of intemperance, and thus sacrifice their health and their life. She subsequently went to Cairo, on a visit to her son, the American agent there, and procured the ready approbation of this director, to the circulation of the Temperance publications among his men. So deeply did the principles of Temperance, ultimately take root in her own family, that her husband poured out all his stores of ardent spirit, and thus cleared his house of the poison. It was not a little gratifying to us to see our worthy national agent, enter so promptly into what, I trust may be called soon, if not now, our *national spirit*. These with similar facts that might be named, seemed to us like the first glimmering of early dawn upon the long spiritual night of Egypt."

Similar are the testimonies of intelligent, reflecting men, from various parts of the world. They all unite in two things; First, that wherever intoxicating liquor is used as a drink, it is one of the greatest and deadliest foes to the social, civil, and religious interests of men:

Second, that wherever the truth with regard to the nature and effects of such liquor, as illustrated by facts, has been made known, and the benefits of abstaining from it been enforced, on the part of the friends of Temperance, by a united and consistent example, the effect has been surprisingly extensive and beneficial. Such has been the change of mental and moral habits, where abstinence from the use of this liquor has prevailed, that not only has drunkenness ceased, but health, virtue, and happiness, have been greatly promoted; and all means for the promotion of the good of man have been crowned with greatly augmented success. It has been like the purifying of the pestilential atmosphere of a great country, on the health of the population. The old plan of operating on this subject, while men continued to make, to sell, and to use the cause of intoxication, and labored only to remove its effects, was, as unphilosophical, and as absurd, as it would be, to manufacture, sell, and use poisonous miasma, and bend all our efforts, not to prevent the Cholera, but only if possible to cure it, after it had, by the wickedness of men, occurred; or for the

Government to license the dissemination of the cause, and then to employ physicians, to try to remove the effects.

But the present plan, which has burst like a new sun upon the world, is, *not to generate the cause.* Instead of making it the great object, to remove the evil after it has been committed, or, while continuing the cause, to prevent only its effects, the plan is, not to commit the evil; but to let mischief alone, before it is meddled with. Then its effects will have no existence. Let this become universal, and drunkenness, and all its abominations will, of course, for ever cease. The cessation of the cause, will necessarily be followed by the cessation of its effects; and their cessation will be the cessation, and to an untold extent, of innumerable other evils, and the production of good, pure, unmixed, immeasurable good, under the influences of the means of grace and of the Holy Spirit, to an extent which can hardly be conceived; and to multitudes, which no man can number.

The grand means, under Providence, of accomplishing this infinitely glorious result, is, it is believed, the universal dissemination in all countries, and among all classes of people, of a knowledge of the facts, with regard to the nature and effects of intoxicating drink. These facts the American Temperance Society, and other Temperance societies and friends of Temperance have for seven years been collecting; and parts of them, have from year to year been published for the information of the community. The facts and reasonings hitherto published, have related principally to the use of Alcohol in the form of *distilled spirit*, as that has been one of the chief causes of drunkenness in the United States. But the same principles and results will apply, other things being equal, to the use of intoxicating liquor, of every kind, in proportion to the quantity of Alcohol which it contains, and its power to produce intoxication.

The benefits, in all countries, from the spread of information, so far as it has been extended, has surpassed the most sanguine expectations; and has inspired strong confidence, that could the knowledge of the facts be universally communicated, and attended, as we have reason to expect that it would be, with the illuminating and purifying agency of the Holy Ghost, millions of the present generation may be saved from the drunkard's grave; and the drunkenness of all future generations, be prevented.

The American Temperance Society have therefore resolved to embody these facts in a volume under the title of "PERMANENT TEMPERANCE DOCUMENTS;" and in reliance on divine aid, and the assistance of the friends of humanity, to furnish a copy of it, as far as practicable, for each preacher of the Gospel, physician, lawyer, legislator, and secretary of a Temperance Society; and also for each young man in all public seminaries of learning,

and for each school teacher throughout the United States. The object is, to furnish the principles and facts for all those classes of persons who may be expected to communicate, most extensively, the knowledge of them to the whole community; and especially to the young.

It is also proposed to make extracts from the above volume, of the most interesting parts, and put them into a smaller form, to be called, "THE TEMPERANCE MANUAL, designed particularly for all the young men of the United States. Depositories will be opened in the principal places throughout the country, from which the population may be most conveniently supplied. The friends of Temperance in many of the towns, counties, and States, it is hoped, will either print it, or supply themselves, at cost; and the avails will be appropriated to the gratuitous and more extensive dissemination of the work.

It is also proposed that each family of emigrants which has, or may come into the country, should be supplied with a copy; and that a number of copies should be furnished for each missionary of all denominations, and in all parts of the world.

It is also proposed to send a copy, to a number of distinguished, and philanthropic individuals, in all countries; accompanied with a letter, briefly stating what has already been done on this subject, and suggesting some of the prominent benefits, temporal and eternal, which, should men cease to drink intoxicating liquor, would result to the human race, and inviting a prompt and universal cooperation.

Thus by the press, and by the living voice, the truth on this subject, with suitable activity and perseverance, may become universally known; and so far as known, it will, with the divine blessing, commend itself to every man's conscience in the sight of God. And although it may not at once, be so extensively circulated, and so powerful in its influence, as to save from perdition every drunkard, or to save from becoming a drunkard, every sober man, yet the number of this class, as "light and love" are extended and produce their appropriate effects, will, as we may hope, continue to lessen and to lessen, till the last drunkard shall draw his last breath, and not a name, nor a footstep, nor a trace, nor a shadow of drunkenness, shall again be found on the globe.

Then shall great voices be heard in heaven saying, Alleluia; for the Lord God Omnipotent reigneth. Peace shall flow as a river, and righteousness as the waves of the sea. Joy and gladness shall swell every heart, and to the Author and Finisher of all good shall arise, as a cloud of incense, from the whole earth, thanksgiving and the voice of melody.

Dr. American Temperance Society *in Account with* George Odiorne, Treasurer. Cr.

1834.			
Dec. 31.	To Cash paid	Grant & Daniels for paper	$ 247 23
	" " "	T. G. Wells & Co. for stereotyping	138 96
	" " "	William Pierce for Printing	7 00
	" " "	C. C. Little for Do.	89 81
	" " "	Proprietors of power press for Do.	16 50
	" " "	Seth Goldsmith for binding	92 13
	" " "	F. A. Kent for Circulars	2 75
	" " "	Webster & Southard for Printing	8 25
	" " "	C. A. Wells	4 00
	" " "	N. Willis for Printing	7 50
	" " "	W. Bullard for Services	3 00
	" " "	Incidental expenses	9 00
1835.			
April 30.	To Cash paid	Dr. Edwards' salary	1400 00
	" " "	Travelling expenses, Printing, Postage, Publications, &c.	277 55
		Balance to new account	3922 83
			$ 5,526 51

1834.		
May.	By balance old account	$ 1149 52
Dec. 31.	" Donations	211 50
1835.		
May 1.	By Donations for 1835	* 1918 74
"	" Reports &c. sold	1542 18
"	" Interest	704 57
		$ 5,526 51

Boston, May 1, 1835, E. E.

GEORGE ODIORNE, Treasurer.

Boston, May 21, 1835. I have examined the preceding account, which is correctly cast and properly vouched.
HENRY HILL, Auditor.

* The donations were from the following sources, viz.
James Arnold $100, William Rotch $100, George Howland $50, C. W. Morgan $50, Andrew Robinson $50, Joseph Ricketson $20, John Howland $20, David Coffin $15, George P. Baker $20, John A. Parker $20, T. G. Coffin $10, Daniel Wood $5, S. Merrihew $5, Alexander Reed $5, P. Spooner $5, J. Perry $5, Richard Williams $5, John Perkins $5, A. Friend $5, Haydon Coggshall $5, Sylvanus Allen $5, Noah Stoddard $5, Samuel Borden $20, Joseph Bates $5, Joseph Millet $5, John Nye $5, Cash $6, Jonathan Buttrick $1, A. D. Breed $2, N. Church $2, L. Tripp $2, G. Hitch $1, A. Friend $1, J. Bunker $2, F. Bennett $2, Friends $1, L. J. & J. Tripp $2, John Doggett $20, P. Whitney $5, U. Crocker $5, Ebenezer Burgess $20, John Damon $3, Samuel C. Snyder $5, J. Edwards $8, Edwards & Stoddard $100, Wm. G. Lambert $20, George Denny $20, Jacob Bancroft $10, William R. Lovejoy $5, Wm. T. Eustis $10, Thomas A. Davis $5, A. C. Fearing $5, George W. Gordon $5, James Tufts $5, Moses L. Hale $5, Asa Ward $10, S. H. Cleaveland $5, John Jeffries $10, Nathan Carruth $3, Pliny Cutler $10, Edmund Munroe $50, Calvin Haven $10, Benj. Burgess $5, William Pierce $20, Daniel Noyes $20, William P. Green $300, George W. Thayer $25, M. Newell $20, Homes & Homer $100, D. Cummings $5, Friends at Fall River $76,73; J. C. Procter $50, T. R. Marvin $5, Benjamin Perkins $5, William B. Reynolds $50, Charles Scudder $25, William W. Stone $20, Hadley Benevolent Society $15, R. Davenport $5, E. Kimball $10, Heman Lincoln $10, J. B. Kimball $2, L. T. Stoddard $10, William Greenough $10, Daniel Safford $200, Perez Gill $10, Elijah Mears $5, W. Stearns $5, A. Richardson $15, Nehemiah Denton $30, Morris Dwight $10, Dr. Van Sanderin $10, J. H. Locke 1,50 c.; Contribution 43,89 c.; S. Rich 50 c., William J. Hubbard $10, David Greene $5, James Boyd $1, John G. Field $1, E. C. Emerson $5, D. Gould 12 c., W. D. Spooner $2, L. Tiffany $5, L. Z. Brown 50 c., C. Driscoll $1, Moses Hadley $2, Edwin Tell 50 c., H. Kimball $5, Dana Walker 50 c., J. W. Converse $1, Nathan Magoun $1, John Lilly $1, J. Lane $1, Edward Coverly $1, W. Graves $1, Joshua Turner $2, Joshua Turner, jr. $1, Warren Ellis $5, John Scarlett $1, R. N. Lambert $1, Luther Eames $2, M. B. Lakeman $1, George B. Cheever $30, James Barnes $1.

APPENDIX.

Extracts from a Prize Essay, by Reuben D. Mussey, M. D. Professor of Anatomy and Surgery, Dartmouth College, N. H.; President of the New Hampshire Medical Society; and Fellow of the American Academy of Sciences, &c. &c.

For the above mentioned Essay, was awarded a Premium of three hundred dollars. Among the distinguished gentlemen, of a Committee by whom the award was made, were John C. Warren, M. D. Professor of Anatomy and Surgery, Harvard University, Boston; Thomas Sewall, M. D. Professor of Anatomy and Physiology, Columbian College, Washington, D. C.; Parker Cleaveland, M. D. Professor of Chemistry and Materia Medica, Bowdoin College, Maine; and Benjamin Silliman, M. D. Professor of Chemistry, Yale College, New Haven, Conn. The professional and official character of the above named gentlemen, will give great weight to their opinion. The following extracts are published for the purpose of directing the attention of Medical men, and especially students of Medicine, to this momentous subject; and with the hope that all improper use of a substance, which has been so exceedingly destructive to the human family, may be universally done away.

"Is there any condition of the system in health or disease, in which the use of ardent spirit is indispensable, and for which there is not an adequate substitute?

Of the effects of alcohol as a beverage in health, there ought to be but one opinion. The whole history of spirit drinking, whether simple, or combined with the different ingredients existing in fermented or brewed liquors, affords abundant proof of its being uncongenial with the most natural and healthy action of the bodily organs. How wide from the truth is the notion that spirit aids the stomach in the process of digestion.

Dr. Beddoes observed, that 'animals to whom he had given spirits along with their food, had digested nearly one half less than other like animals to whom none had been given.' Under the habitual use of spirit, the daily dose may give a temporary alleviation to the irritated nerves of the stomach already enfeebled, but instead of conferring tone or vigor to that organ, it only serves to perpetuate its disease or debility.

In the case of St. Martin, a young man into whose stomach through the side, a large opening was left after the healing of a severe wound, Dr. Beaumont frequently observed diseased appearances;—as, red or purple spots upon the lining membrane of the stomach, from some of which exuded small drops of grumous blood;—aphthous or cankery patches upon the same membrane; 'the gastric fluids mixed with a large proportion of ropy mucus, and muco-purulent matter slightly tinged with blood, resembling the discharge from the bowels in some cases of dysentery.' It is worthy of remark that these beginnings of disease were not always accompanied with external signs or symptoms of disorder. When of considerable standing, however, these appearances were occasionally observed to be attended with 'an uneasy sensation and tenderness at the pit of the stomach, and some dizziness and dimness and yellowness of vision on stooping down and rising again,' also, with a brown coat upon the tongue, and a slight sallowness of the countenance.

'Improper indulgence in eating and drinking,' says Dr. Beaumont, 'has been the most common precursor of these diseased conditions of the coats of the stomach. The free use of ardent spirits, wine, beer, or any intoxicating liquor, when continued for some days, has invariably produced these morbid changes.'

In evidence of the directly poisonous influence of alcoholic drinks upon the constitution, is the fact, that men long accustomed to their daily use may be taken off suddenly and entirely from them, not only without impairing the health,

but with a certainty of improving it. In the summer of 1829, Mr. Powers, agent and keeper of the Penitentiary at Auburn, N. Y. declared, that during several years' residence in that institution, he had never known an individual whose health had not been benefited by the total abstraction of spirit and every other stimulant drink and narcotic from his diet. This testimony is very important, inasmuch as a large proportion of the whole number of convicts when admitted to that establishment are drinkers of alcoholic liquors, from tippling to beastly drunkenness. 'These drinkers,' said Mr. P. 'are generally very uneasy and nervous, and sometimes greatly distressed for ten or fifteen days after being put upon water as their exclusive beverage; but after that period they have a good appetite, increase in flesh, and become healthy.' A considerable number are anually received and discharged; the average number remaining in the penitentiary, was *six hundred.* I have never seen so large a congregation of men so healthy looking as these convicts, when they came into the chapel on Sabbath morning to hear a sermon from their chaplain. Some of these men were sixty years old when admitted, and were confirmed drunkards. The evidence furnished by all our state prisons, where similar discipline is practised, is of the same character.

A wealthy farmer in Sullivan county, New Hampshire, had been in the habit of drinking spirit for a number of years, and during the haying season he often used it freely. With more than ordinary activity of mind and a vigorous bodily constitution, he attained the age of *seventy five* years; much broken down and decayed however, under occasional attacks of gout, which he called rheumatism. At this period he broke off suddenly and wholly from the use of spirit; and within two years, that is, at the age of *seventy-seven*, he was so much recruited as to appear several years younger, and he assured me that in the last two haying seasons he had accomplished more personal labor than in any other two haying seasons for the last ten or twelve years. He expressed himself in the most decisive and energetic manner when remarking upon the effects, in his own case, of total abstinence from spirituous drinks; he had not only not been injured, but had been an unspeakable gainer by the change. This case, and others like it, show the futility of the opinion that it is unsafe for persons of any age suddenly to break off the habit of spirit drinking, and that those advanced in life should either not attempt to discontinue it, or should do it in the most cautious and gradual manner. The truth is, that the effects, whether immediate or remote, of alcohol, whenever they are so distinct as to be estimated, are always those of an unnatural, unhealthy, or poisonous agent; and soon after the daily poison is withdrawn, the vital powers, relieved from their oppression, rally, the organs act with more freedom and regularity, and the whole machinery of life exhibits something like a renovation.

Spirit has been erroneously supposed to afford a protective influence against the effects of severe cold. A sea captain of Boston, Massachusetts, informed me that in a memorable cold Friday in the year 1816, he was on a homeward passage off our coast not far from the latitude of Boston. Much ice made upon the ship, and every person on board was more or less frozen, excepting two individuals, and they were the only two who drank no spirit.

'In 1619, the crew of a Danish ship of *sixty* men, well supplied with provisions and ardent spirit, attempted to pass the winter in Hudson's bay; but *fifty-eight* of them died before spring. An English crew of *twenty-two* men, however, destitute of ardent spirit and obliged to be almost constantly exposed to the cold, wintered in the same bay, and only two of them died. Eight Englishmen did the same in like circumstances, and all returned to England. And four Russians, left without spirit or provisions in Spitzbergen, lived there six years and afterwards returned home.' Facts of this nature might be multiplied to any extent.

So far, also, from guarding the animal fabric against the depressing and irritating effects of heat, spirit tends to produce inflammatory diseases. A distinguished medical officer, Marshall, who was subjected to great exertion and exposure in a tropical climate, observes, 'I have always found that the strongest liquors were the most enervating; and this in whatever quantity they were consumed: for the daily use of spirits is an evil which retains its pernicious character through all its gradations; indulged in at all, it can produce nothing better than a diluted or mitigated kind of mischief.'

Those ships' crews who now visit hot and sickly climates without spirit, have an average of sickness and mortality strikingly less than those who continue the use of it as formerly. 'The Brig Globe, Captain Moore,' says the anniversary Report of the Pennsylvania Temperance Society for 1831, 'has lately returned from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent nearly eighteen months. She was, during the voyage, in almost all the climates of the world; had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages Captain Moore attributes, in a great measure, to the absence of spirituous liquors. There was not one drop used in all that time; indeed there was none on board the vessel.'

To a place among preventives of disease, spirituous drinks can present but the most feeble claims. If, under occasional drinking during the period of alcoholic excitement, a temporary resistance may be given to those morbid influences which bring acute disease, be it occasional or epidemic, that excitement, by the immutable laws of vital action, is necessarily followed by a state of relaxation, depression, or collapse, in which the power of resistance is weakened, and this too in proportion to the previous excitement. In order therefore to obtain from alcoholic stimulus any thing like a protective influence against the exciting causes of disease, the exposure to these causes must be periodical, precisely corresponding with the stage of artificial excitation. If, however, such accuracy of adjustment between the powers of vital resistance artificially excited, and the unhealthy agencies which tend to produce disease be wholly impracticable, then the danger must be increased by resorting under any circumstances to spirit as a preservative; and if not, other articles would do as well.

The best protection against disease is derived from a natural, healthy, unfluctuating state of vital action, sustained by plain articles of nutriment taken at regular intervals, uninfluenced by any innutritious stimulus which operates upon the whole nervous power. The habitual drinking of ardent spirit creates a multitude of chronic or subacute organic irritations and derangements, upon which acute disease is most easily, nay, often necessarily ingrafted; hence tipplers and drunkards, exposed to the exciting causes of inflammatory, epidemic, and contagious diseases, are liable to an attack, and when attacked having the vital powers unnecessarily wasted, they die in larger numbers. These results are witnessed in epidemic pleurisies, lung fevers, the severe forms of influenza, pestilential fevers, and cholera.

Most appalling evidence is afforded by the history of this last disease, of the pernicious influence of intoxicating liquors in preparing the human constitution for its attack. In India, Ramohun Fingee, a native physician, declares that 'people who do not take spirits or opium do not catch the disorder, even when they are with those who have it.' In the army under the command of the Marquis of Hastings in India, consisting of *eighteen thousand* men, more than half of the men died in the first *twelve days;* the free use of intoxicating liquors in a hot climate will assist in explaining this extraordinary mortality.

In China, according to Dr. Reiche, 'the disease selected its victims from among such of the people as live in filth and intemperance.'

Mr. Huber, who saw 2160 perish in twenty-five days in one town in Russia, says, 'It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, *every drunkard has fallen! all are dead—not one remains.*'

A physician of Warsaw says, 'that the disease spared all those who led regular lives, and resided in healthy situations; whereas they whose constitutions had been broken down by excess and dissipation, were invariably attacked. Out of one hundred individuals destroyed by cholera, it was proved that ninety had been addicted to the free use of ardent spirits.

In Paris, of the 30,000 persons destroyed by cholera, it is said that a great proportion were intemperate or profligate.

It has been computed that 'five-sixths of all who have fallen by this disease in England, were taken from the ranks of the intemperate and dissolute.'

Dr. Rhinelander, who visited Montreal during the prevalence of cholera there in the summer of 1832, says, 'that the victims of the disease are the *intemperate* —it invariably cuts them off' In that city, after there had been *twelve hundred*

cases of the malady, a Montreal journal states, that 'not a drunkard who has been attacked has recovered; and almost all the victims have been at least moderate drinkers.'

Dr. Sewall of Washington city, while on a visit to the cholera hospitals in the city of New York, the same season, writes to a friend, that 'of 204 cases of cholera in the Park Hospital, there were only six temperate persons, and that those had recovered; while 122 of the others, when he wrote, had died;' and that the facts were 'similar in all the other hospitals.'

In Albany, the same season, cholera prevailed for several weeks, attended with a severe mortality; and it is a remarkable fact, that during its whole period, it is not known that more than two individuals, out of the five thousand members of Temperance Societies in that city, became its victims, while of the twenty-one thousand of the rest of the population, the number of deaths of persons over sixteen years of age, was three hundred and thirty-four.

WATER is the natural and proper drink of man. Indeed it is the grand beverage of organized nature. It enters largely into the composition of the blood, and juices of animals and plants; forms an important ingredient in their organized structures, and bears a fixed and unalterable relation to their whole vital economy. It was the only beverage of the human family in their primeval state.

In that garden, where grew 'every tree pleasant to the sight and good for food,' producing all the richness and variety of 'fruit and flower' which an omnipotent and all-bountiful Creator could adapt to the relish of his senses, and the exigencies of his entire organization, it cannot for a moment be doubted that man was in a condition the best suited to secure to him the uninterrupted, as well as the highest and best exercise and enjoyment, of his physical, mental, and moral powers. His drink was water. A river flowed from Paradise. From the moment that river began to 'water the garden,' till the present, no human invention has equalled this simple beverage; and all the attempts to improve it by the admixture of other substances, whether alcoholic, narcotic, or aromatic, have not only failed, but have served to deteriorate or poison it, and render it less healthful and safe.

Water is as well adapted to man's natural appetite, as to the physical wants of his organs. A natural thirst, and the pleasure derived from its gratification, were given us to secure to the vital machinery the supply of liquid necessary to its healthy movements. When this natural thirst occurs, no drink tastes so good, and in truth none is so good as water; none possesses adaptations so exact to the vital necessities of the organs. So long as a fresh supply of liquid is not needed, so long there is not the least relish for water; it offers no temptation, while its addition to the circulating fluids would be useless, or hurtful.

This topic has been most ably discussed by Dr. Oliver, as follows:—'The waste of the fluid parts of our bodies requires the use of drink to repair it, and we derive a sensible gratification from quenching our thirst. What use do we make of this fact? Why, to try if we cannot find something that we shall take pleasure in drinking, whether we are thirsty or not; and in this search mankind have been remarkably successful. To such a degree indeed have we succeeded in varying and increasing a pleasure which was designed by nature merely as an incentive to quench our thirst, that to quench thirst is become one of the last things that people drink for. It is seldom indeed that people in health have any natural thirst, except perhaps after exercise, or labor in a hot day. Under all other circumstances, we anticipate the sensation by drinking before it comes on, so as but seldom to enjoy the natural and healthful gratification of drinking because we are thirsty. Who has not observed the extreme satisfaction which children derive from quenching their thirst with pure water, and who that has perverted his appetite for drink, by stimulating his palate with bitter beer, sour cider, rum and water, and other brewages of human invention, but would be a gainer even on the score of mere animal gratification, without any reference to health, if he could bring back his vitiated taste to the simple relish of nature. Children drink because they are dry. Grown people drink, whether dry or not; because they have discovered a way of making drinking pleasant. Children drink water because this is a beverage of Nature's own brewing, which she has made for the purpose of quenching a natural thirst. Grown people drink any

thing but water, because this fluid is intended to quench only a natural thirst, and natural thirst is a thing which they seldom feel.

'One of the evils, though not the only or the greatest one, of perverting the natural appetite of thirst, is, that it leaves us without a guide to direct us when we need drink, and when we do not. There is no danger, it is true, that this want will mislead us into drinking too little; the danger is, that we shall be betrayed into drinking too much, *i. e.* when nature does not require it; and such no doubt is frequently the case. If a man is fond of some particular drink (and most people I believe have their favorite liquor,) he will be tempted to take it when he does not really need it. This consideration points out the wisdom of nature in providing for us a beverage which has nothing to tempt us to drink, except when we are really thirsty. At all other times, water is either perfectly indifferent, or it is disagreeable to us; but when we labor under thirst, *i. e.* when nature requires drink, nothing is so delicious to a pure, unadulterated taste. While we adhere to this simple beverage we shall be sure to have an unerring prompter to remind us when we really require drink; and we shall be in no danger of being tempted to drink when nature requires it not. But the moment we depart from pure water, we lose this inestimable guide, and are left, not to the real instincts of nature, but to an artificial taste in deciding on actions intimately connected with health and long life. What is more common than for a man to take a glass of beer, or cider, or wine, or rum and water, not because he is thirsty, and really needs drink, but because opportunity makes it convenient, and he thinks it will taste well. And this is true, not only of fermented or distilled liquors, which are directly injurious in other modes, but in a less degree, of any addition made to pure water to make it more palatable. Let me not be misunderstood. I am far from insinuating that lemonade, and milk and water, are hurtful drinks. Far from it. But I say, that in using even these mild and healthful beverages we lose one important advantage we should derive from the use of pure water alone. If they are more palatable to us than water (and otherwise we should have no motive to use them,) we shall be tempted to take them oftener, and in greater quantities than is required by nature, and may thus unconsciously do ourselves an injury. It is rare for a person to drink a glass of water when he is not thirsty, merely for the pleasure of drinking; and as thirst is the natural guide, if he drinks when not thirsty, he takes more fluid than nature points out as proper; and so far violates one of her obvious laws. But it may be asked if any injury can result from drinking more than nature absolutely requires. Not perhaps in particular instances, but the habit of drinking more may undoubtedly be injurious. It is a sufficient answer to all these questions to say that our Creator knows best. Under the guidance of the instincts he has implanted in us with regard to the use of drink, we are ordinarily safe. But as soon as we leave these, and place ourselves under the direction of our own educated appetites, we are constantly liable to be led into danger. It is certainly hurtful to drink habitually more than was intended by nature, because it imposes upon the constitution the task of removing the excess; or else it is retained in the system, and there may lead to dropsy, or some other of the consequences of plethora, or redundance of fluids in the system.'

Dr. Cullen, formerly a distinguished professor of Medicine at Edinburgh, after speaking of the general use of water, both by man and the brute creation, remarks,—'Simple water is, without any addition, the proper drink of mankind.'

Dr. Gregory, the successor of Cullen, in his Conspectus Medicinæ Theoreticæ, says, that 'pure spring water, when fresh and cold, is the most wholesome drink, and the most grateful to those who are thirsty, whether they be sick or well; it quenches thirst, cools the body, dilutes, and thereby obtunds acrimony — often promotes sweat, expels noxious matters, resists putrefaction, aids digestion, and, in fine, strengthens the stomach.'

Dr. James Johnson, an eminent physician now residing in London, remarks upon water as follows: 'There can be no question that water is the best and the only drink which nature has designed for man; and there is as little doubt but that every person might, gradually, or even pretty quickly, accustom himself to this aqueous beverage. The water drinker glides tranquilly through life without

much exhilaration, or depression, and escapes many diseases to which he would otherwise be subject. The wine drinker experiences short but vivid periods of rapture, and long intervals of gloom; he is also more subject to disease. The balance of enjoyment then, turns decidedly in favor of the water drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to his regimen, the happier we shall be.'

How congenial is this fluid to the human organization, adapted as it is to its necessities under every variety of constitution, and vicissitude of climate, from the equator to the artic circles. Dr. Mitchel, in reference to facts already quoted, and others like them, respecting ships' crews wintering in icy regions, says, 'that in all the frequent attempts to sustain the intense cold of winter in the arctic regions, particularly in Hudson's Bay, Greenland, and Spitzbergen, those crews or companies which had been well supplied with provisions and liquors, and enabled thereby to indulge in indolence and free drinking, have generally perished; while at the same time the greatest number of survivors have been uniformly found among those who were accidentally thrown upon the inhospitable shores, destitute of food and spirituous liquors, compelled to maintain an incessant struggle against the rigors of the climate in procuring food, and obliged to use water alone as drink.'

In hot climates, too, water is the only safe drink. Dr. Mosely, on tropical diseases, uses the following language: 'I aver, from my own knowledge and custom, as well as from the custom and observations of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience.'

The Arabs of the desert are among the most hardy of the human race, enduring the greatest fatigue and exposure under a burning sun, and their habitual drink is water.

The effects of water drinking in a burning climate are well marked in the following account, given by Mr., afterwards Sir James M'Gregor, of the march in Egypt of a division of the British army sent from Hindostan to aid the main army in opposing the French under Napoleon. 'After crossing the Great Desert in July 1801, from a difficulty in procuring carriage, no ardent spirit was issued to the troops in upper Egypt. At this time there was much duty of fatigue, which, for want of followers, was done by the soldiers themselves; the other duties were severe upon them; they were frequently exercised, and were much in the sun; the heat was excessive: in the soldiers' tents in the middle of the day the mercury in the thermometer of Fahrenheit stood at from 114 degrees to 118 degrees, but at no time was the Indian army so healthy.'

Dr. Johnson, from whom an opinion on the superiority of water to wine as a beverage, has already been given, remarks, in his Tropical Hygiene, that 'it might appear very reasonable that in a climate where ennui reigns triumphant, and an unaccountable languor pervades both mind and body, we should cheer our drooping spirits with the mirth-stirring bowl; a precept which Hafiz has repeatedly enjoined. But Hafiz, though an excellent poet, and, like his predecessor, Homer, a votary of Bacchus, was not much of a physician; and without doubt his "*liquid ruby*," as he calls it, is one of the worst of all prescriptions for a "pensive heart." I remember a gentleman at Prince of Wales' Island, (Mr. S.) some years ago, who was remarkable for his convivial talents, and flow of spirits. The first time I happened to be in a large company with him, I attributed his animation and hilarity to the wine, and expected to see them flag, as is usual, when the first effects of the bottle were past off; but I was surprised to find them maintain a uniform level, after many younger heroes had bowed to the rosy god. I now contrived to get near him and enter into a conversation, when he disclosed the secret, by assuring me he had drunk nothing but water for many years in India: that in consequence his health was excellent—his spirits free—his mental faculties unclouded, although far advanced on time's list; in short, that he could conscientiously recommend the "antediluvian" beverage, as he termed it, to every one that sojourned in a tropical climate.'

Facts and opinions, corresponding with the foregoing, from physicians and others, might be cited to a much greater extent, but it is deemed unnecessary. Not only at the present day, but in times gone by, and even far back up to the remote periods of regular medicine, eminent physicians have commended water

as the best, or as the only proper and healthful beverage for man. Among them may be mentioned Parr, Cheyne, Arbuthnot, Sydenham, Haller, Stahl, Van Swieten, Bœrhaave, Hoffmann, and even Celsus, Galen, and Hippocrates. These were like so many meteors shooting here and there amid the darkness which for ages hung over men's minds; but upon this darkness a broad light has at length broken, which, it is believed, is a sure presage of 'perfect day. The experiment has been made on a large scale, and many thousands of witnesses in our country may now be referred to for an opinion furnished by their own personal experience, on the effects of water as the habitual and only drink. Multitudes of farmers, mechanics, manufacturers, sea-faring, and professional men, give their voice in its favor.

Of 186 whaling vessels belonging to New Bedford, Massachusetts, 168 furnish no spirits for their crews; and the uniform opinion of the owners and captains of these, as well as of merchant vessels in different ports, as furnished to the executive committee of the New York State Temperance Society is, that the use of intoxicating drinks for sea-faring men in any climate, and under any circumstances, are not necessary, but injurious; and they assert that observation and experience prove that sailors are more healthy, more orderly, and perform their duty altogether better without these liquors. *Vide*, 'Testimony of American merchants and sea captains.'—*American Quarterly Temperance Magazine for August*, 1834.

So fully impressed are commercial men with the belief that disasters at sea are very often connected with the use of intoxicating drinks, that an insurance company in Boston, and more recently all the marine insurance companies in New York, in all amounting to ten, have engaged to return five per cent. on the premium of every vessel navigated without spirit.

At a meeting of the board of underwriters, held at the office of the American Insurance Company, in the city of New York, on the second of October, 1834, it was

Resolved, That the different marine insurance companies in the city of New York will allow a deduction of five per cent. on the net premiums which may be taken after this date on all vessels, and on vessels together with their outfits, if on whaling and sealing voyages, terminating without loss, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew during the voyage or term for which the vessel or outfits were insured.

WILLIAM NEILSON, President.

Walter R. Jones, Secretary of the Board.'

Vide, American Quarterly Temperance Magazine for November, 1834.

As a vehicle for medicinal agents, alcohol has held a distinguished place. An extensive list of *tinctures*, or spirituous infusions of vegetable articles, and of alcoholic solutions of mineral substances, is still found in our dispensatories. In a highly scientific work of this kind, lately published in this country, there are given the methods of preparing about one hundred and fifty tinctures!

The tonic barks, and roots, and woods, impart more or less their medicinal properties to distilled spirit; and thus imparted, these properties are preserved for a considerable length of time. Of these preparations, however, it may be observed, that the spirit often so modifies the impression made upon the stomach, brain, or blood vessels, as to prevent their being given in doses sufficient for the objects intended. This is the case in certain forms of gastric and intestinal irritation, accompanied with an unnatural irritability, not only of the ganglionic nerves, but of those belonging to the cerebro-spinal system. Cases not unfrequently occur where the decoction or *watery* infusion of the Peruvian bark is altogether preferable to the tincture; and perhaps there is never a case in which some preparation of quinia, as the sulphate for example, is not decidedly better for the patient than any alcoholic infusion of the bark.

The spirituous preparations of opium are in many, if not in all cases, inferior to the black drop. The stomach has been known, in a state of great irritability after excessive vomiting, to retain the black drop, or one of the salts of morphia, when the tincture of opium was perseveringly rejected.

In those cases of excessive irritability of the stomach, accompanied with spasms of its muscular coat, and also that of the intestines, in which external anodyne applications are indicated, the warm black drop upon the abdomen, or the (dry) acetate of morphia applied to a blistered surface, is altogether more efficient than the tincture of opium. I have repeatedly witnessed a much happier effect from the simple acetous solution of opium locally applied, than from the spirituous solutions, in relieving the agonizing pain of phlegmasia dolens.

The medicinal qualities of the tonic and narcotic vegetables may be preserved without decay in the form of the elegant preparations, which owe their existence to the perfection in chemical processes invented in our own times; and these preparations may be employed without alcoholic or any other admixtures which would serve to modify or impair their effects. The *materia medica* then would sustain no loss if alcohol were wholly given up as a vehicle for these classes of medicines. The same is true of its combination with the active principle of the Spanish fly. This article yields to water and to vinegar its active properties. A strong vinegar of flies is a better vesicant than the alcoholic infusion; and the chemical extract named cantharidin unites readily with oil as a vehicle, and in this form may be most conveniently employed for the purpose of making a blister.

The essential oils, the balsams, and the resins, may unite with, or become diffused in water by the aid of sugar and gum arabic, or by the admixture of ammonia, where this can be done without too far modifying their medicinal effects.

These mixtures, called *emulsions*, admit of the medicinal article being taken at any requisite degree of dilution. They are greatly to be preferred to the alcoholic solutions, inasmuch as these last are precipitated in the form of a white or brown cloud, or in a mass of small globules the moment they are thrown into water, and are thus less equably diffused in the water than when combined with it through the medium of sugar, or some other suitable article. Camphor may be very effectually comminuted and diffused in water by rubbing it with calcined magnesia, and adding water slowly.* This is a more uniform mixture, and more convenient for internal exhibition, than can be made by mixing the spirituous solution with water.

The emulsions then of these articles, as medicines to be taken into the stomach, are decidedly preferable to the alcoholic solutions, or tinctures, as they are called. If an attempt be made to swallow these tinctures without diluting them, they are not only found too pungent, or acrid, but they are at once precipitated by the fluids of the mouth and throat; and when the tincture of guaiacum or of tolu is taken, the resinous matter is at once spread out upon the surface of the tongue and mouth, in the form of an adhesive coating of varnish, which is dislodged with difficulty.

As a remedy itself, in various forms of disease alcoholic stimulus has long been regarded with high consideration. In the slight departures from the equable healthy living actions of the body, marked by exhaustion from fatigue, loss of blood, hunger, thirst, and exposure to great heat or cold, which approach the state of syncope or fainting, some kind of intoxicating liquor is generally resorted to as if it were the only remedy; but in some of these states this kind of stimulus is not quite safe, and in none of them is it absolutely necessary.

A draught of bland liquid, as simple water, or sweetened water, or milk and water, or cocoa, or some other simple nutritious substance, as some liquid farinaceous preparation, or the pulpy or juicy part of fruits; or the tea of some aromatic herb; or a drop or two of one of the essential oils, as those of the mint tribe, diffused in water by the aid of sugar, or a small dose of carbonate of ammonia; or simple ammonia well diluted with water—taken, one or more of them, at a temperature suited to the state of the stomach and of the circulation, and repeated at proper intervals, will accomplish every good purpose of alcoholic stimulants, and in most cases with less exposure of some of the functions to undue or dangerous excitation. In the prostration, for example, occasioned by long exposure to cold, the introduction of a stimulus so exciting and uncongenial as distilled spirit into the stomach, makes an impression upon its nerves too strong and unnatural, and a transition from a state of languor and exhaustion to that of activity, too sudden to comport with an economical expenditure of

* 'Camphor is soluble in strong acetic acid.'—*Turner's Chemistry.*

the vital power, tending to create a predisposition to some form of disease, if not speedily to excite it.

Captain Harding gives his own experience as follows: 'In answer to your eighth question, I say, that when I was in the habit of using ardent spirits when wet and fatigued at sea, on going below to refresh and shift myself, I thought a *little toddy* was absolutely necessary to prevent taking cold; but now that I am more than fifty years old, I can get wet, cold, and fatigued, go below and put on dry clothes, and, if thirsty, take a drink of water, and feel no inconvenience whatever; so that in this case I answer from actual experience.

SAMUEL HARDING, master, ship Romulus, of Brunswick, Me.'

Vide Letter to Mr. Delavan, American Quarterly Temperance Magazine for August, 1834.

In a complete *syncope*, or fainting fit, cold water dashed upon the head and face; ammonia, or some essential oil, or both, passed into the nostrils, or into the mouth and throat, will do more than any preparation of alcohol, towards a speedy and effectual resuscitation.

Ammonia and the essential oils exert an agency different in kind from that made by alcohol. If in a sense they are *diffusible*, their impressions being readily transmitted from one part to another, they are not intoxicating. They seem to stimulate the brain only indirectly, perhaps through the medium of a slightly increased action of the blood-vessels, causing, like muscular exertion, a brisker motion of the blood in the brain; but they do not make the same apparently direct, unnatural, poisonous, bewildering, and exhausting impression upon the whole power of the brain and nerves, as that which is derived from alcoholic stimulus.

In *dyspepsy*, the alcoholic treatment is now fortunately almost universally abandoned. Experience has at length taught physicians that the irritations, chronic or subacute, of the lining membrane of the alimentary canal, the capricious excitements of the nervous system, and the slight but obstinate deviations from the healthy standard in the circulation, may be more easily and permanently controlled, under the influence of a plain diet, suitable clothing, bathing, frictions, exercise in the open air, proper hours for sleep, and a light and agreeable occupation of the mind, than under the use of any kind of intoxicating drink, in any manner administered.

In *strumous* constitutions, and under the local developments of *scrofula*, ardent spirit was formerly employed. But who, at this day, would think of placing it in competition with the preparations of iodine, employed at the hospital of St. Louis in Paris, and in other places, joined with proper diet, bathing, frictions, exercise, air, &c.?

In the whole range of *nervous diseases*, alcohol, in any shape, is entitled to but very limited confidence. It seems to be incapable of doing any thing better than to cause a transient alleviation, while its ultimate effects are pernicious; wih the exception perhaps of that state of the brain and nerves exemplified in *traumatic tetanus*, which requires a narcotic influence. For this purpose the combinations of morphia, either internally given, or externally applied, especially to a blistered surface, are to be preferred. A tonic or sustaining power in the treatment of this disorder may better be derived from the judicious use, in addition to the morphia, of some vegetable tonic, as the sulphate of quinia, joined perhaps with carbonate of ammonia, than from spirituous drinks.

In *inflammations*, whether deep-seated or superficial, the vascular and nervous irritations are usually observed to be increased by the use of alcoholic liquors, sometimes a soothing effect is seen to follow the application of spirit to an inflamed part. But how is this accomplished, if the internal exhibition of it be pernicious? Without much doubt, by the great abstraction of morbid heat caused by the rapid evaporation of the spirit from the inflamed part, and by its anodyne or stupifying influence, which is ultimately exerted upon the irritated nerves, unremittingly drenched in it by its persevering application. The brain, at the same time, and the nerves not directly involved in the inflammation, receive but a slight impulse from the spirit so circumscribed in its application;

the morbid impression they may receive from the medicine being more than compensated for by the diminution of local heat and irritation.

The persevering local use of alcohol appears to enfeeble, as it might be expected to do, the vital powers of the part, while water may be applied for any length of time required by the inflammation, without an undue local exhaustion of vitality.

In a case of simple fracture of the leg of a boy, several years ago, in which common spirit diluted with water was locally employed for two or three weeks, there was in five weeks so slight a union of the fracture that a very small force broke it down. This effect seemed fairly to be attributable, chiefly at least, to the influence of the spirit, in part over and above what resulted from the escape of heat by evaporation; especially as the limb was so covered as to prevent the sensation of cold, the fragments were kept in undisturbed contact, and the general health was pretty good. A considerable number of surgeons at the present day prefer simple water to every other lotion for the purpose of moderating excessive excitement in local inflammation.

In the treatment of *gangrene*, intoxicating drinks bear no comparison with opium or the salts of morphia, carbonate of ammonia, and sulphate of quinia.

To the morbid conditions of the *system* in *fevers*, alcohol, as a remedial agent, is far from being well adapted. It bears no comparison with the sulphate of quinia as an article suited to break up the morbid associations in intermittent and remittent fevers after suitable evacuations.

In the *apyrexia*, or remission of the paroxysm of *continued fever*, there are probably but few physicians in our country who have seen a large febrile practice the last twenty-five years, who have not had occasion to regret its unfavorable effects. Under the stimulant practice, trains of morbid symptoms are often aggravated, new centres of irritation established, and which, if not sufficient to destroy the patient, prolong the period of the fever, and frequently cause relapses, or a lingering and interrupted convalescence. In the occasional states of depression occurring in continued fever, those internal stimulants should be preferred, if any be used, which exhaust the nervous power less than the intoxicating articles. In this connection may be named the carbonate of ammonia, camphor, and some of the essential oils.

In the collapse and prostration of cholera the *spirit practice* is now very generally acknowledged to have been unfortunate. Indeed it would have been remarkable if an article which so strongly predisposes to this disease as alcoholic stimulus should have proved to be its best remedy. The evidence of the mischievous effects of spirituous drinks in cholera is too generally diffused to require its being introduced here in a formal manner. Ice, cold water, or even ice in small bits, swallowed at short intervals, may be more relied on for allaying the deadly nausea of cholera than any form of intoxicating liquor. For the purpose of restoring the strength in the debility which follows acute disease, is alcohol necessary?

If the fever or inflammation have been early treated with the proper evacuants, and the progress duly watched, and local determinations prevented or obviated, the debility which remains on the subsidence of the disease is easily removed. The patient may be greatly reduced in strength, but when free from disease, his convalescence is rapid under the most simple treatment. But when the stimulant plan has been perseveringly pursued with a view to remove the disease, or the debility subsequent to it, how often if the constitution can resist the action both of the disease and the medicines, is the patient observed to linger for weeks, and perhaps months, before his health is re-established; and how often is he subjected to some new form of disease, either subacute or chronic, or perhaps both in succession; a cough, or difficult breathing from bronchial or thoracic irritation or effusion, an enfeebled and irregular action of the alimentive organs, a swollen limb, &c. In illustration of these remarks, the following sketches of actual cases are given, the facts of which may be fully relied on.

Dr. R., æt. twenty-five, possessing a good constitution, had, in February 1806, a severe typhus fever which showed symptoms of crisis on the twentieth day. He took, early in the disease, purgative doses containing calomel, and afterwards small doses at short intervals of the same article, which in ten or twelve days occasioned a slight soreness of the mouth; soon after this, apthæ being observed

in the throat, bark and wine were prescribed. The bark however was soon omitted on account of the great distress it seemed to have occasioned at the pit of the stomach, but the wine was continued. In three or four days after the symptoms of crisis were observed, a cough arose which was very troublesome for about a week, but as it subsided a swelling attended with pain and heat seized the whole left lower limb. In six weeks from the attack of the fever the patient began by the aid of a staff to hobble out of his chamber. The swelling of the limb, however, although bandaging was employed for several weeks, was never wholly removed; and from that day to the present, upwards of twenty-seven years, the leg has exhibited a varicose state of its superficial veins, and the whole limb including the foot has been larger and less vigorous than the other, proving that its organization was permanently affected. Before the fever, and until after the crisis, this limb was, in the estimation of the patient, as sound in every respect as the other. If in this case the processes of nature had not been interfered with by an unnatural excitation of the nerves and bloodvessels, is it probable that any form of local disease would have shown itself simply as the effect of the fever? One result rather inconvenient to the patient as he has often remarked, of the use of wine during his convalescence was the acquisition of a strong relish for that beverage which he had never before felt, and which at various periods since it has required some effort properly to control.

'Mr. F., æt. eighteen, tall, and of fair complexion, having I believe always enjoyed good health, was attacked with continued fever in autumn. He was bled repeatedly, and took purgatives and antimonials. At the end of the second week it was thought that he would bear tonics. Mild articles were resorted to, and continued about a week. The symptoms remaining nearly the same, sulphate of quinia and wine were prescribed. In a few days he had cough and difficult breathing, with symptoms of effusion in the chest. Auscultation readily detected a fluid in the right cavity. Blisters and diuretics with active cathartics were now employed. He was soon relieved, and in about a week his symptoms were very much as when he began to take the wine and quinia, excepting that the debility was greater. Wine and the sulphate of quinia were again given, and soon the same train of symptoms appeared as before, with an effusion of fluid, in the left cavity of the chest. Under the use of diuretics and blisters, these symptoms were removed.

A third time the wine and quinia were resorted to, and the result was a swelling of one of the lower limbs with heat and pain, resembling somewhat the appearances in phlegmasia dolens. All tonics and stimulants were now laid aside, and at a time when he was unable to turn himself in bed. A mild diet was now prescribed, together with ablutions and frictions; and he very gradually and uniformly recovered, so as to have acquired a tolerable degree of health in about four months.

In the course of the treatment, valerian, carbonate of soda, carbonate of ammonia, camphor, serpentaria, and sulphuric acid, were employed. We varied the combination of the medicines a great many times; a measure which seemed to be rendered necessary by sickness at the stomach which invariably followed each combination in a day or two. At the time when he rejected stimulants, and in fact all medicines, he could retain articles of food.'

Mr. H. æt. twenty-five, of a fine constitution, had remittent fever. In one full day of his sickness, that is in twenty-four hours, he took three pints of brandy, and in addition, a small pill of opium every two hours, besides a small dose of sulphate of quinia at the same interval through the night. Spirit was taken freely for several days, although the quantity, as well as that of the opium and quinia, cannot be vouched for. Two years after this sickness the patient had not recovered his health, but was still feeble, with impaired digestion, and swollen limbs.

But there are agents of higher importance than alcohol or fermented liquors, which may safely be employed to sustain the sinking powers in fevers, and to restore the lost strength after they have subsided.

Of these, the first to be named is *pure air*. 'I believe,' says Mr. James in his valuable work on inflammation, 'there is no poison more injurious than foul air — no restorative more effectual than pure air; and it runs no risk of disordering the digestive organs, as bark often does, or stimulating the vessels too

much, like wine.' The restorative powers of the blood depend on its purity, and the purity of this fluid cannot be secured without pure air; hence the absolute necessity of the most strict and persevering attention to ventilation and cleanliness.

Another agent is *water*. This is the proper beverage when a beverage is needed. Nothing is so grateful in the thirst of fever, and nothing so good; and its febrifuge, as well as tonic or invigorating power, judiciously applied to the surface of the body is most striking. Either pure, or impregnated with soap, or saline substances, it may be used by way of affusion, ablution, or sponging, at a temperature warm, cool, or cold, according to circumstances. The successful use of cold water by Dr. Currie applied to the body in fevers is well known.

Dr. Robert Jackson, speaking of the fevers of Jamaica, says, that 'after obviating particular symptoms of a fatal tendency, it was the principal indication to support the general powers of life, or to excite the tone and vigor of the system.' For this purpose he mentions 'cold bathing' as 'the most important remedy in the cure of the fevers of the West Indies.' For the purpose of removing the prostration and languor accompanying a form of fever prone to attack foreigners arriving in hot climates, he observes, that 'the principal trust was placed in warm and cold bathing, which under proper management seldom failed of answering every expectation completely, or of speedily removing the chief symptoms of danger.' This gentleman was in the habit of frequently impregnating the water strongly with common salt.

Often have I witnessed in fits of distressing prostration, joined sometimes with great irritability of the nerves, both during and after the subsidence of the severity of acute disease, a far more refreshing and invigorating effect from sponging the head,* body and limbs with simple water, or weak warm soapsuds, followed by gentle friction, than from any doses of spirit, wine, or porter, I have ever seen administered. It is a striking remark of the celebrated Hoffman, that if there be in nature a universal remedy, that remedy is water.

Among the means of restoring the strength, one of great value is exercise, especially in the open air. Indeed there seems to be no adequate substitute for this remedy. Who has not felt its invigorating effects? Dr. Jackson, already quoted, observed the most happy effects in the restoration of the bodily powers reduced by yellow fever, from his patients, when too weak to raise their heads, being carried out daily in carts or wagons. Passive exercise in the sick chamber, or the removal from it to an adjoining room on a truckle-bed or chair, may be made very useful to the sick patient, when his strength is too much reduced to admit of his being carried abroad.

In addition to the common articles of plain, unstimulating food, may be mentioned as an important restorative agent, fresh, ripe fruit. This, especially if acidulo-saccharine and juicy, often presents to the stomach precisely the stimulus it craves, and may be borne when spirit and wine cannot be taken without disturbing the circulation. The man who shall invent a cheap and easy method of preserving without decay the well ripened, juicy, and pulpy fruits, will be entitled to the thanks of succeeding generations. Could the grape, instead of being manufactured into wine, be carried fresh and distributed freely in distant countries, in place of the intoxicating liquor with which it now supplies them, an unspeakable amount of health and comfort would result to the human family.

With prescribed attention to ventilation, cleanliness, ablutions, and frictions, plain, nourishing food, including often fresh fruits, joined with early and persevering exercise, I have known patients to recover with a rapidity greater than I remember to have observed from any use whatever of intoxicating drinks and narcotics.

Under a more perfect acquaintance with the functions of life, and with the influences exerted upon it by remedial agents, may it not be hoped that the period will arrive when not only ardent spirit, but all intoxicating liquors, will be regarded as not absolutely necessary in the practice of physic or surgery? It may perhaps be worth remarking, that throughout the wide-spread kingdoms of animal and vegetable nature, not a particle of alcohol in any form or combination whatever has been found as the effect of a single living process, but that it

* The hair having been previously sheared off.

arises only out of the decay, the dissolution, and the wreck of organized matter, or of its ever varied and wonderful productions; and is it probable that the beneficent author of such a countless multitude of medicinal agents as exist in the products of vital action, would have left, to be generated among the results of destructive chemistry, an article essential to the successful treatment even of a single disease?

The profession of medicine has an extensive scope. It looks into the structure of animal machinery, it investigates the laws of its vital movements, both in health and disease, and contemplates a variety of influences by which its complicated processes are accelerated, retarded, suspended, or destroyed. It learns, that to the functions of life belongs a standard rate of action, beyond which they cannot be safely excited or driven; that alcoholic and narcotic stimulants derange and confuse the healthy movements, exhaust the vital power more than nature intended, and induce premature decay, and dissolution. This profession claims the strictest alliance with the cause of humanity; it cherishes good will, and proffers substantial blessings to men. It extends its hand not only to the exhausted, bed-ridden patient, and to the tottering and dejected invalid, but even to the healthy man, to save him from the pain and suffering which ignorance, or custom, or recklessness might bring upon him.

Let physicians then be true to their profession. Let them study the duties they owe to the communities with whom they live and labor. Let them teach the means of preserving health, as well as of combating disease; let them show, as it is in their power to do, that the taking of medicine in health in order to prevent disease is most absurd and mischievous; that the surest guarantee of health is a correct regimen, and that the best treatment of acute disease is often very simple.

Let them explain, as far as practicable to those around them, the mechanism of their physical organization, and when it can be done, "knife in hand," the work will be easy. Let them expound, so far as known, the beautiful and harmonious laws enstamped upon this organization, by which its complicated movements and diversified phenomena are sustained; laws as immutable in their nature, and inflexible in their operation, as those that hold the planetary system together; and like them originating in the same incomprehensible and mighty mind, which, acting in the strength of its own philanthropy and unchangeableness, gave to man a moral code from amidst the smoke and thunders of Sinai. No law coming from this high source can be violated with impunity; and he who infringes a law of the vital economy, receives, in an injury done to the machinery of life, the penalty of his transgression with no less certainty than he who leaps from a tower heedless of gravitation. With all its given power of accommodation to circumstances, no possible training or education of this machinery can change the nature of its primitive adaptations, and make an article congenial and healthful, which was originally repulsive and noxious. No human ingenuity or perseverance can render impure air as wholesome as that which is pure, or any form of intoxicating liquor as healthful as water.

So long as alcohol retains a place among sick patients, so long there will be drunkards; and who would undertake to estimate the amount of responsibility assumed by that physician who prescribes to the enfeebled, dyspeptic patient the daily internal use of spirit, while at the same time he knows that this simple prescription may ultimately ruin his health, make him a vagabond, shorten his life, and cut him off from the hope of heaven. Time was when it was used only as a medicine, and who will dare to offer a guaranty that it shall not again overspread the world with disease and death?

Ardent spirit—already under sentence of public condemnation, and with the prospect of undergoing an entire exclusion from the social circle, and the domestic fire-side—still lingers in the sick chamber, the companion and pretended friend of its suffering inmates. It rests with medical men to say how long this unalterable, unrelenting foe of the human race shall remain secure in this sacred, but usurped retreat. They have the power, and theirs is the duty to perform the mighty exorcism. Let the united effort soon be made, and the fiend be thrust forth from this strong but unnatural alliance and companionship with men, and cast into that 'outer darkness,' which lies beyond the precincts of human suffering and human enjoyment.

The following Extracts are from a Prize Essay, by Harvey Lindsly, M. D. Washington, D. C. to whom a similar premium was awarded as to Dr. Mussey, and by the same Committee.

"EFFECTS OF INEBRIETY ON THE OFFSPRING OF INTEMPERATE PARENTS.

There can be no doubt, for it is as well established as any other fact in medicine, that the temperament, general degree of health, habits, predispositions, &c., of the parent are very apt to descend to the child. And if the health of the father or mother has been impaired by a long course of inebriety, or their intellectual power much deteriorated, we may expect to see its lamentable consequences in the debilitated bodies and enervated minds of their unhappy progeny. Probably this effect is more striking, and its results more appalling, where the mother is a devotee of this disgusting practice, than if the father only be in the habit of it. The influence of the mother's habits over the physical as well as the moral and intellectual character of the children seems to be of a more decided nature than that of the father. How doubly awful then does the guilt of this vice appear when viewed in this two-fold aspect!

In connection with the influence of the mother's habits upon the health and constitution of the child, we cannot too strongly reprobate the pernicious practice, still but too common, of nursing women employing brandy and other alcoholic stimulants, in order, as is said, to afford them strength to sustain the new call made upon them. To say nothing of the danger to the mother herself of forming in this way habits of intemperance, is there not great danger of seriously affecting the health of the child, if not of early instilling into it a taste for ardent spirits? We all know that the milk of the nurse is not a little influenced by the diet and medicines she may use. The infant can be purged by oil or calomel taken by the nurse: and have we not as much reason to fear that the employment of such powerful agents as brandy, cordials, &c., may exert an equally powerful influence upon the tender and susceptible, and excitable frame of an infant? We have all seen these deleterious influences, when the intemperate habits of the parents have been carried to a very great extent, in the production of dropsy of the brain, imbecility of mind, and a long train of physical and intellectual evils, which perhaps at the time may have been attributed to hereditary predisposition, or to other causes. There cannot be the least excuse for this indulgence on the part of the nurse, for it is not only *always* useless, but positively injurious.

Dr. North remarks, that children nursed by intemperate women are peculiarly liable to derangements of the digestive organs, and convulsive affections; and that he has seen the latter almost instantly removed by the child being transferred to a temperate woman.

A suitable and nutritious diet will be amply sufficient to sustain a woman while nursing, and she may rest assured will be much more conducive to her own health and that of her tender charge, than the artificial stimulus of ardent spirits can possibly be.

DO ALCOHOLIC STIMULANTS CONTRIBUTE TO STRENGTH?

This question has at different times given rise to no little discussion, but it seems at last irreversibly decided in the negative. The idea which formerly prevailed, that alcoholic liquors contribute permanently to strength, arose no doubt from the temporary feelings of excitement and apparent strength which they occasion. But these illusions have long since vanished before the reasonings and observations of a more correct philosophy, and a more extended experience.

The different degrees of debility, which may of course vary from the slightest degree of exhaustion to almost total prostration, can be relieved by two methods, the one gradual, the other rapid. The gradual mode consists in employing sleep, rest, and food, or in other words accumulating the vital principle: the rapid mode is by the application of diffusible stimuli, *i. e.*, calling into action

the vital principle which remains; as in syncope we apply ammonia, or any other pungent odor, to the nostrils.

Now the question is, which of these modes, the rapid or the gradual, is most likely to answer the purpose? No one can doubt a moment as to the answer. The one is the order of nature — the other is artificial — the one, although more dilatory in its operation, is unattended by any unpleasant consequences; while the other is sure to be followed by lassitude and depression exactly proportioned to the amount of excitement and stimulus applied and felt.

In the beautiful and expressive language of another, the stimulant restoratives may be compared to a 'stream which nourishes a plant upon its bank, and causes it to flourish and blossom to the sight, while at the same moment it is undermining it at the root.'

Rest, sleep, and food, are amply sufficient to repair the fatigue and restore the exhausted energy of all animated existence — 'they are sufficient for the tribe in the branches of the forest, and for the deer which range below, for the flock on the mountain's side, and for the herd in the pasture of the valley. They are sufficient for the elephant, for the tiger, and the lion' — but man, poor deluded man! not satisfied with nature's ample provision for the restoration of strength, and the preservation of health, must have recourse to alcoholic stimulants. The absurdity of such a course is strongly depicted by Milton in speaking of Samson.

> 'O madness! to think use of strongest wines
> And strongest drinks our chief support of health,
> When God, with these forbidden, made choice to rear
> His mighty champion, strong above compare,
> Whose drink was only from the liquid brook.'

Who would think of applying the whip or the spur to a jaded and exhausted horse, in order to increase his strength, and restore his accustomed vigor? Yet such a course is not more ridiculous or absurd than that man's who employs brandy, or rum, or gin to invigorate his enervated stomach when disordered by improper diet, or long fasting, or excessive fatigue — in both instances, to be sure, new life and fresh animation, and apparent strength would be imparted, but we all know that the horse will eventually yield sooner than if a more merciful and rational course had been adopted; and so it is with the wretched inebriate who relies for aid on the stimulus of ardent spirits.

It is an undoubted fact that some periods of life can bear the excitement of alcoholic stimulants with less injury than others. Probably the most injurious time of administering spirituous potations is in infancy and early youth. At this tender age the fibres are more susceptible of excitement and irritation, the functions are more easily disordered, and the foundation may be laid of future disease which may then be incurable. The intellectual and moral faculties seem also at this period peculiarly liable to deterioration; and we doubt not that the literary progress of many a talented child has been impeded, and his moral sense deadened by the early administration of stimulating drinks. How much then is this ridiculous and disgusting practice, which unfortunately is still by no means uncommon among the mothers of our country, to be deprecated!

Indeed the absurdity of the notion that the use of alcoholic stimulants contributes to permanent strength is made manifest by daily observation, as well as all past experience. The long and rapid marches of the ancient Greek and Roman armies, and the privations and labors they underwent, are much greater than could be endured by any modern European soldiery; and yet these men drank no ardent spirits. Some of the native East India troops in the employment of the British government possess the same power, and their religious ideas and customs deny them spirituous liquors. Sir John Moore's army were found to improve in health during their distressing march to Corunna as soon as the usual allowance of ardent spirits was unattainable.

It is related by Niger that he forbade the use of wine in his army, wishing the soldiers to accustom themselves to vinegar mixed with water, in conformity with the ancient regulation. It may readily be imagined that such a reform would give great offence to the troops: but Niger was resolute: and some soldiers who guarded the frontiers of Egypt, having one day asked him for some

wine—'What do you say,' replied he to them, 'you have the Nile, and wine is unnecessary for you.' Upon another occasion, some of his troops, being conquered by the Saracens, excused themselves upon the plea of weakness owing to this regulation. 'An excellent reason,' said he, 'for your conquerors drink nothing but water.'

In what manner different stimulants when taken into the stomach act upon the system is a question of no little interest to the pathologist and physiologist; and yet is one which is still involved in great obscurity. The mode in which these substances act is not perhaps absolutely incomprehensible, for who will dare to set bounds to human ingenuity, or to say that there are any laws of nature so obscure that they may not yet yield to human industry?

But, however this may be, we are at least certain that the hypotheses which have hitherto been proposed are far from being satisfactory upon this point.

Some substances when taken into the stomach increase the activity and vigor of all the organs of the body: this is the case with nourishing food of all kinds; with tonics, alcohol, opium, &c. These we would call general stimulants.

There are other substances again which, when taken into the stomach, increase the activity and vigor of some particular organ of the body, as tartar emetic, castor oil, &c. These are local stimulants.

Many articles belong to both these classes: but all stimulants necessarily increase action, the effect being proportioned to the nature of the article, to the quantity taken, to the frequency of its repetition, and to the circumstances under which it is employed.

There is a great difference, not only in the manner, but the rapidity with which different stimulants act. Some produce their effect as soon as taken into the stomach, while others do not, except after long and frequent repetition. The former are generally highly diffusible, and their operations transitory—the latter cause more permanent changes, and effect those changes by obscure and almost imperceptible gradations.

It would seem as if there were a certain amount of activity and of motive power in the human system which alone is consistent with health, or there is a particular proportion in the activity of the different parts of the living system which must be maintained in order to preserve health. When this proportion is deranged, or this activity suddenly and rapidly increased, disease and sickness necessarily follow. All highly diffusible stimulants are therefore, from the very nature of their action, detrimental to health, since this nice proportion — this delicately adjusted equilibrium, is by their use destroyed. If such stimulants be used but once, or but seldom repeated, the healthy relation between the action of the different parts of the body may be quickly restored: but if they be used habitually and frequently, this relation is for ever destroyed, and the health of the wretched victim irrecoverably undermined.

But it does not follow from these principles that stimulants may not be beneficial in disease, because here this relation is already lost, and stimulating articles may afford the only remedy by which the equilibrium can be restored. We may therefore lay it down as an incontrovertible axiom, that stimulants are always injurious in health.

SUBSTITUTES FOR ARDENT SPIRITS IN THE PRACTICE OF MEDICINE.

It cannot have escaped the observation of any reflecting man that the medical use of ardent spirits has frequently been the immediate cause of the formation of intemperate habits. Many an individual, who had little constitutional fondness for the inebriating draught, and whose habits were such as seemed peculiarly fitted to preserve him from this fell destroyer, has made wreck of every earthly prospect by being induced to resort to the use of ardent spirits, for the relief of perhaps some trivial complaint. The talented, the great, and the learned, as well as the degraded, the humble, and the ignorant, have thus fallen beneath the withering touch of this soul-destroying Moloch. In more than one instance have I seen the able and hitherto faithful minister of the gospel laboring under a slight attack of dyspepsy, and, by the advice of his medical attendant, drinking daily for weeks together a glass of brandy and water until he has gradually

and unconsciously formed a taste, and acquired a relish for the fatal liquor, which has increased in strength, and acquired a firmer and firmer grasp upon the enervated mind until it has obtained complete mastery—and the wretched victim has made shipwreck of conscience, reputation, friends, eternity.

There are various other ways also in which the medical use of ardent spirits may prove the forerunner of drunkenness. It is a very common practice in some parts of our country for persons to resort to bitter herbs, as wormwood, gentian, chamomile, &c., steeped in ardent spirits, for the relief of a slight degree of dyspepsy, to increase their strength, and give them an appetite. The whole family partake of this bottle, and resort is regularly had to it three or four times a day. I defy any one to point out a mode more exactly fitted to convert the most sober and temperate family in the world into sots than this. The regular, habitual, daily use of brandy! This is precisely the way in which all drunkards have been made. They always drink temperately before they drink intemperately. True, they are all this while taking bitters, and that too perhaps by the advice of their physician. But does that alter the case? Are they not also drinking ardent spirits? And will they not, in all probability, persevere in their downward career till ruin stares them in the face? It is self-evident that such a course is not one whit safer, so far as the morals of the individual are concerned, than if so much undiluted brandy had been taken.

Is it not then the solemn duty of every physician, as well of every Christian, and every patriot, to do all in his power to dispense with an article the use of which is surrounded and accompanied by such tremendous dangers? Grant that in most cases there is little risk of this becoming so fixed a habit that the patient cannot at any moment lay it aside—grant that most men have sufficient firmness of mind, and fixedness of purpose to resist, and sunder at their pleasure, the iron chain of habit—yet, if only one individual in an age were sacrificed on the altar of intemperance by the medicinal use of ardent spirits, would not this of itself be a sufficient reason for proscribing and banishing it for ever?

But it will be asked, how is this risk to be avoided? If ardent spirits are necessary for the cure of disease, and the preservation of health, shall we not use them? In reply I have no hesitation in asserting that there is no state of the system, however exhausted or enfeebled—no species of malady, however obstinate or unyielding—no case of disease, however dangerous or appalling, in which ardent spirit is indispensably necessary, and in which a substitute, perfectly equal to all the exigencies of the case, cannot easily be found.

Professor Chapman of Philadelphia, in his able work on the materia medica remarks:—

'It is the sacred duty of every one exercising the profession of medicine to unite with the moralist, the divine, and the economist, in discouraging the consumption of these baneful articles, and as the first step in the scheme of reformation to discountenance the popular notion of their remedial efficacy.'

And I think that every medical man, who will carefully review the whole ground, will come to the same conclusion.

That stimulant articles are desirable, and even necessary in the practice of medicine, no one can doubt. There are several states of the system in which this class of remedial agents is indispensable. Whenever the system has been exhausted by long-continued disease, or any other cause, and where no fever exists, tonics and bitters, of various kinds, will do much to restore the lost energy of the stomach, and to bring back the wonted vigor of the constitution.

Among these stimulants and tonics ardent spirits have long held a high rank, and have frequently been resorted to, especially by the vulgar.

It is admitted that there are a few extreme cases in which ardent spirits are temporarily beneficial: what is contended for is, that there is no case in which they are *indispensable*, and in which an *adequate substitute* cannot *readily be found*.

1. *In Dyspepsy.*

There is perhaps scarcely one disease in the treatment of which the patient more frequently commits mistakes than in this. He feels languid and wretched—his food is badly digested—flatulency continually harasses him—an uneasy,

indescribable sensation of oppression in the epigastric region, is a constant companion—and to relieve these disagreeable feelings he has been taught by those around him to resort to the stimulus of bitters and ardent spirits. He perhaps receives temporary relief, and he is encouraged to proceed—another and another, and another dose is taken, but the relief becomes more and more transient; and in order to obtain even this he is compelled to increase his libations. He will however very soon discover to his sorrow that his disease, instead of being cured, is continually becoming worse. In short, he has mistaken his remedy—and this will invariably be the result with every one who endeavors to break up such a disease by such means.

Dyspepsy requires a very different treatment. Where any thing of a stimulant or tonic character is required, the usual bitters, as Peruvian bark, camomile flowers, columba, quassia, gentian, &c., or the preparations of steel will be amply sufficient.

The sulphate of quinine is a most excellent article in cases of languor, debility, and loss of appetite, and might be employed advantageously much more frequently than it is. There is no bitter, I am inclined to think, in the materia medica, whose effects are so prompt and decided as this—and which gives such immediate and complete relief in those cases of simple debility which occur so frequently during our warm summers—and more especially among men of sedentary habits—and females of delicate constitution.

There cannot be the least doubt that great, and sometimes essential injury has been inflicted on the unhappy dyspeptic by recommending alcohol to strengthen his digestive powers, and increase his appetite. So delicate an organ as the stomach cannot with safety be loaded with so powerful a stimulus, and especially when in a state of subacute inflammation, as is frequently the case in dyspepsy. Independently therefore of the imminent danger of the patients' becoming addicted to habits of intemperance, the advice too frequently given, I am afraid even by physicians, to drink brandy and water cannot be too strongly deprecated on account of its immediate effects on the system itself.

2. *In low Typhoid states of the System.*

Where the strength has been exhausted, and a low typhoid state has come on, after a long continued fever, it is a very general impression among the profession that a stimulus of a different nature from the ordinary tonics and bitters is required to quiet the irritable and frequent pulse, to clear the black and coated tongue, and to resuscitate the exhausted energy of the body. In this peculiar state most medical men have been in the habit of using alcohol very freely in the form of wine or brandy. But, surely, when we consider the great number, and vast variety of stimulants furnished by the materia medica, we can hardly believe that amongst all these it would not be possible to select an article or articles which would be proper for almost any form of this disease, and every idiosyncrasy of constitution. When we consider the great and varied powers of the Peruvian bark, ammonia, camphor, cayenne pepper, &c. &c., can we doubt that resort need never be had to ardent spirits where these can be obtained? But although perhaps there are cases where wine cannot readily be dispensed with, yet I have no hesitation in asserting that there never was an instance where there was the least necessity for using ardent spirits in any form or shape whatever. Indeed, the only, or the principal plea for the employment of brandy or rum in these cases is, that wine sometimes disagrees with the stomach by turning acid. It is rather a favorite notion with some practitioners that brandy is less apt to disagree in this respect than wine, but I must say that I have never found the least difficulty where the wine was of a good quality, and the proper kind had been selected. Sometimes one kind of wine will suit better than another, and some little judgment is required to select that which is best adapted to the peculiarities of the constitution and the disease. Should there however be a case in which wine could not be taken, good porter or ale could still be resorted to, and would be more suitable and advantageous than ardent spirits.

I have no hesitation then in repeating that there are no cases of typhoid fever where ardent spirits are ever desirable, and very few if any in which wine is absolutely indispensable.

3. *As an External Application in Cases of Hemorrhage.*

It would be absurd to attempt a labored denial of the importance of ardent spirits in this particular case, as probably not one sober medical man in a hundred would ever think of resorting to them for any such purpose.

4. *Alcohol is frequently given, in some form or other, to infants to remove flatulency, relieve pain, make them sleep, &c.*

This idea has already been discussed in a previous part of our work. I will only add, that there is not probably a single imaginable state of the infant's system in which other articles could not be used with more advantage for these purposes than ardent spirits.

5. *In cases of sudden emergency in which the vital powers seem extinct, and the patient is in immediate danger of death — as when large quantities of cold water have been drunk.*

Where accidents of this kind have taken place nothing is more common than to see both practitioner and the standers by pouring down brandy or gin into the stomach of the unhappy victim — not once reflecting that in all probability he has already half a pint of alcohol in his system, and without which his alarming situation never would have occurred. Nothing is more certain, than that in nine cases out of ten, where injury has been suffered from drinking cold water in warm weather, it takes place in persons of intemperate habits, the powers of whose system have been prostrated by previous indulgence, and which have not sufficient energy to bear the sudden introduction of a large quantity of cold water. The drinking of cold water by persons whose habits have been previously good, and whose health is perfect, is seldom, if ever, attended by fatal consequences, and indeed generally by nothing more than slight and transient pain.

Is it not absurd then for us to prescribe, as a remedy, an additional quantity of the very article which has caused all the mischief? Although no doubt stimulants are the proper remedies in cases of this kind, yet there can be as little doubt that there are other articles much more efficacious and suitable than ardent spirits. Ammonia, cayenne pepper, camphor, laudanum, together with external applications of mustard, cantharides, turpentine, heat, friction—all can be employed to much greater advantage than alcohol in any form, and will be amply sufficient for every possible emergency.

6. *To remedy the disagreeable taste and the supposed injurious qualities of bad or impure water, particularly in cities, and on ship-board.*

Although this plea for the use of ardent spirits cannot be sustained by a single rational argument, yet I have no doubt it has frequently been the means of inducing intemperate habits It is a very common practice in our large cities, and perhaps still more common on board our ships, to plead this excuse in justification of the daily and habitual use of alcoholic liquors. But a moment's consideration would be sufficient to convince any reflecting man that such a course is only making the evil greater. If the water be unwholesome, the mixture with it of brandy, which is itself injurious, cannot render it otherwise; and if the object be to disguise its disagreeable taste, there is a great variety of other articles which could be employed quite as effectually for this purpose, and which are free from every objection, either on the score of morals or of health.

7. *External applications.*

There are so many other things (as tincture of cantharides, spirits of turpentine, mustard, &c. &c.) which can be used in this case, that not a word need be wasted on the subject.

8. *The vulgar opinion, or rather what was the vulgar opinion a few years since, that the laboring man requires the stimulation of ardent spirits to enable him to perform his arduous duties, and to defend him against the vicissitudes of our changeable climate, is wholly unfounded.*

It would be easy to prove this from a philosophical consideration of this subject, but a still more infallible guide (experience) puts it beyond all controversy. Since the formation of temperance societies it has been found by the experience of thousands, ascertained in every possible way too, that those laboring men who abstain entirely from the use of ardent spirits, can perform more labor, and are in less danger from the vicissitudes of our climate than those who use them.—Within the last ten years, thousands of farms have been cultivated, hundreds of ships have been navigated, and every variety of manufacture carried on without a drop of ardent spirits—and the unanimous and decided testimony of the individuals concerned has been, not only that money has been saved, and morals promoted, but that lives have been preserved, and health benefited by this abstemious course.

On a dispassionate review of this whole subject then, I think it will be admitted by every candid and reflecting medical man, that the use of ardent spirits in the practice of medicine is never indispensable, and seldom, if ever, even useful; and that in this latter case there is a great variety of remedies which are amply sufficient as substitutes. If this be the case, what is the duty of every physician in relation to this article, which has spread such misery, desolation, and ruin throughout this country and the world? Shall not physicians who have always been pre-eminent in the labors of love and the exertions of philanthropy—shall not they do something for the promotion of the temperance cause—that greatest and best of the benevolent enterprises of this benevolent age?

And in what way can this be done so effectually as by discouraging the medical use of ardent spirits? No one can doubt that such use has made many a drunkard, and filled many a drunkard's grave: and shall we not then relinquish its employment, and resort to other articles equally efficacious, and at the same time perfectly safe? The apathy which has so long been felt by the medical profession in relation to this important subject—thanks to the Temperance Societies and the reforming spirit of the age—is beginning to disappear, and more enlarged views of professional duty and professional responsibility are beginning to be felt.

Already has the seal of reprobation been put on the medicinal use of ardent spirits by numbers of the most eminent of the medical faculty; and may we not hope that this spirit will spread yet more widely and extensively until every physician shall be brought under its influence, and shall unite with the patriot and the Christian in the expulsion from its last strong hold of this most destructive of human vices, and direst of human foes?"

"While we are convinced that there is no case in which ardent spirit is indispensable, and for which there is not an adequate substitute, we are equally assured, that, so long as there is an exception allowed, and men are permitted to use it as a medicine, so long we shall have invalids and drinkers among us. Only let our profession take a decided stand upon this point, and intemperance will soon vanish from our country." (THOMAS SEWALL, M. D.

Professor of Anatomy and Physiology, Columbian College, Washington, D. C.)

"The reservation of the use of alcohol for cases of sickness appears to be of little importance in a medical way, and if it leads to practical abuses such a reservation should not be made." (JOHN C. WARREN, M. D.

Professor of Anatomy and Surgery, Harvard University, Boston.)

RESOLUTIONS ADOPTED BY THE NEW YORK STATE TEMPERANCE SOCIETY, AT THEIR SEMI-ANNUAL MEETING, JULY 9, 1835.

1. Resolved, That the following preamble and resolution adopted by the American Temperance Society meet our cordial approbation: viz.

"As it has been proved by the experience of thousands in the United States, of all classes of persons, and in all kinds of lawful business, that abstinence from the use of all kinds of intoxicating liquor as a drink, is not only safe but salutary, and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed, and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good; therefore,

Resolved, That the more extensively this course is adopted by all classes in the community, and especially by all members of temperance societies, the more rapid will be the progress of the temperance reformation, and the more certain the prospect that drunkenness and its evils will cease."

2. That wherever temperance societies have been formed, on the principle of abstinence from the use of ardent spirit, and yet drunkenness is continued from the use of other intoxicating drinks, it is, in our view, proper and expedient that there should be a pledge, signed by such as are disposed, that shall include abstinence from the use, as a beverage, of all intoxicating liquor; and the more generally this course is adopted the more complete will be the triumphs of the temperance cause.

3. That the rapid increase of temperance societies on the plan of abstinence from the use, as a beverage, of *all* intoxicating liquor, manifests the deep hold which the cause has taken upon the hearts of philanthropists, and affords increasing evidence that it will not be relinquished till, through the divine blessing, its triumphs shall be complete and universal.

4. That the promptness and unanimity with which increasing numbers of young men are adopting the plan of abstinence from all intoxicating liquor, is an exhibition which ought greatly to cheer the hearts of their fathers: and is an example which, if universally followed by the youth of the United States, would not only save multitudes from drunkenness and ruin, but would tend to make that interesting class of our citizens, beyond any generation that has gone before them, the benefactors of our country and of the world.

5. That the formation of such societies among children and youth, whose parents and guardians are willing to have them unite in these societies, would, in our view, tend not only to promote their own highest benefit, but to render them more eminently useful to mankind.

6. That the union with such societies by the older and more influential classes in the community would be an example which would have a most salutary influence on the young, and would tend strongly to induce them to set out in life in the way they should go, and when they should become old not to depart from it.

7. That the importing and exporting, the manufacturing and vending, or in any way furnishing intoxicating liquor *to be used as a common drink*, are in our view injurious to the community, tend powerfully to hinder the progress of the temperance reformation, and the efficacy of all means for the intellectual elevation, the moral purity, the social happiness and the eternal good of men, and ought therefore to be universally abandoned.

8. That the furnishing of materials for the making of intoxicating liquor, and the renting of buildings to be occupied for the sale of it, to be used as an ordinary beverage, are in our view inconsistent with the good of society and ought for ever to cease.

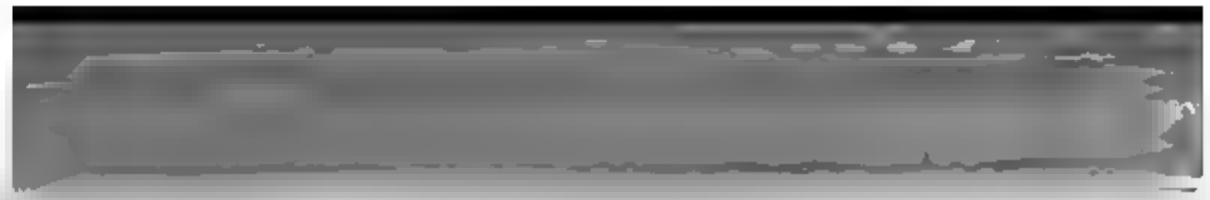
9. That the practice of Insurance Companies, in insuring temperance vessels at a less premium than others, tends greatly not only to promote the cause of temperance, but to increase the safety of property, and to promote the health, virtue and happiness of seamen, and the preservation of human life.

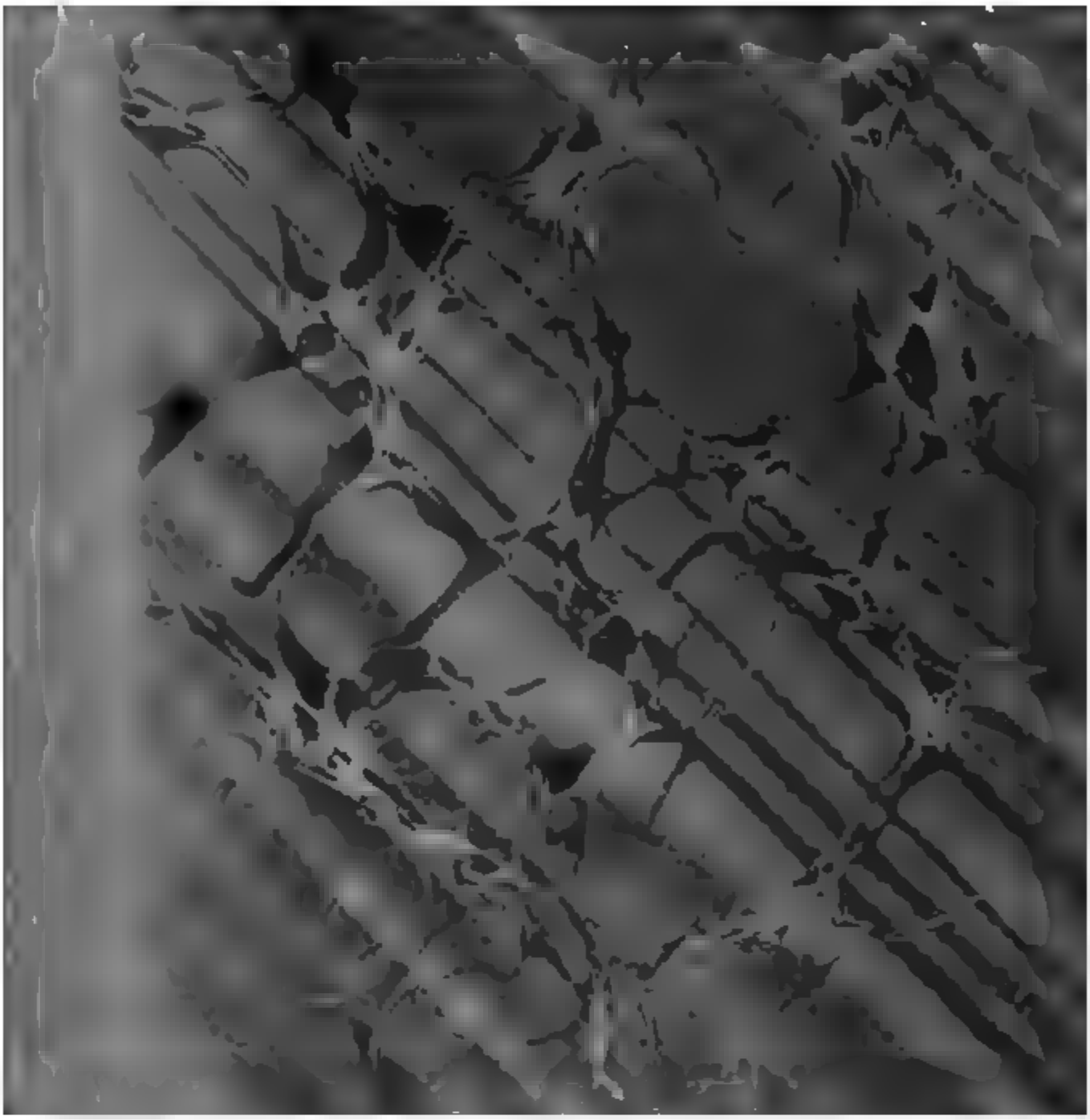
10. That the licensing of the sale of intoxicating liquor, to be used as a common drink, and thus throwing over this immorality the shield of legislative sanction and support, and teaching to the community the erroneous and destructive doctrine, that its continuance is required by the public good, when the facts show that the public good utterly forbids it, is in our view inconsistent with the good of society, and ought not to be continued.

11. That should the sale of intoxicating liquor, to be used as a drink, and its manifold evils to society be continued, and should the public good and the voice of the people require the continuance of legislation with regard to it; the object of such legislation ought to be, instead of licensing the sin, to defend the community from its evils.

12. That the universal diffusion of information, with regard to the nature and effects of intoxicating liquor, and with regard to the benefits of abstaining from the use of it, and an exhibition of those benefits by the united, consistent and persevering example and kind moral influence of patriots, philanthropists and Christians, may in our view be expected, under the continued smiles of a benignant and gracious Providence, to increase and extend the temperance reformation, till its triumphs shall be complete, and its blessings become permanent and universal.

13. That the plan of the American Temperance Society, for embodying the facts on this momentous subject in a *permanent volume*, and furnishing a copy of it for each professional man, legislator, secretary of a temperance society, school teacher, and youth in all public seminaries of the United States, &c., also for sending copies of it to each missionary of all denominations who have gone, or may go to the heathen, and also to distinguished and philanthropic men in all parts of the world, with a letter briefly stating what has been done in this and other countries, the benefits which have already resulted from the temperance reformation, and the blessings which, should it become universal, would result to the world, and inviting a prompt and universal co-operation, meets with our cordial approbation; and that we will assist in carrying a plan so fraught with blessings to mankind, into execution.





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